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THE

MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

VOLUME XLIII.

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Vol. XLIII....No. 1. Whole Number 553.

THE

MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

JANUARY, 1863.

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BOSTON:
MISSIONARY ROOMS, 12 BEDFORD STREET.
1863.

THE MISSIONARY MAGAZINE FOR 1863.

THE forty-third volume commences with the number for January. The MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

By the provisions of the Act which went into operation September 30, 1852, the postage of the Magazine is SIX CENTS A YEAR to any part of the United States, when paid annually or quarterly in advance. So great a reduction from previous rates removes the chief hindrance to its transmission through the mails, and should encourage effort to extend its circulation.

Individuals receiving the January number are regarded as subscribing for the volume of 1863.

The Magazine will be furnished to subscribers at the following rates:

Single copy, for the year, payable in advance,	$1.00
Four copies, " " " "	3.00
Fifteen copies, " " " "	10.00

Subscribers paying one dollar in advance for the Magazine, and receiving the same by mail, will be entitled to one copy of the Macedonian for the year.

Orders and remittances should be addressed "*Missionary Magazine*, 12 *Bedford Street, Boston.*"

Subscribers should give notice by letter of their removals, or consider themselves bound to pay for their periodicals, if sent to their former place of residence.

If persons forwarding money for the Magazine do not receive their receipts with the subsequent number, they will please give immediate notice of the failure by letter.

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THE Correspondence of the AMERICAN BAPTIST MISSIONARY UNION is conducted by the Rev. JONAH G. WARREN, Corresponding Secretary.

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THE

MISSIONARY MAGAZINE.

VOL. XLIII. JANUARY, 1863. No. 1.

AMERICAN BAPTIST MISSIONARY UNION.

THE PALOUNGS.

BY DR. FRANCIS MASON, TOUNGOO, BURMAH.

There is, perhaps, no part of the world, out of Africa, of which the civilized world knows so little as the interior of Burmah. We have the names of hosts of the tribes which inhabit that region, but the names only.

We have heard of the Paloungs for many years; but beyond the fact that there was a tribe of that name, and that they were tea-growers, we knew nothing. Some associated them with the Karens, and wrote them down a Karen tribe; others, with the Shans, and regarded them as an offshoot of the Tai family.

I have lately met with a Paloung among the Shan converts to the Roman Catholic faith; and from him I have gathered a few items concerning his people not before known.

He is a stout man, of about five feet eight inches in height, with an intelligent face, very slightly lozenge-shaped, its breadth across the cheek bones exceeding only by a trifle the breadth across the temples. The difference is not near so much as in the Karens and Burmese, yet his head is decidedly of the Mongolian type, and his countenance is more that of a Shan than of any other nation.

The Paloungs appear to have reached about the same measure of civilization as the Shans. They are Buddhists, have priests and monasteries, images and pagodas. Though tributary to the Burmese, they have a Saubwa of their own, who maintains considerable state; sitting on a throne, and carrying a white umbrella.

The land is under good cultivation, and the hills are covered with the tea-tree, which, however, is not indigenous, but has been introduced. Tea is their staple article of commerce, of which they make large quantities, and export it, they say, to China, as well as to Burmah, the Shan States and Siam.

The language is very peculiar, and decides at once that the people are neither Karens nor Shans. Hodgson says of the numeral three, "Sum, shum, sam, song, san, tham, tum, in all the Tibeto-Himalayan and Sudo-Chinese tongues." The Paloung confessedly belongs to this category; yet the word for three is *a-hwe*, bearing no affinity to any of those sounds.

The Paloungs call themselves Pa-ang; and this is not their word for man, as has been conjectured, for they call man Ie or Hie.

There are several peculiar final consonants. Some words end in *eth*, with a very strong breathing at the close, and many in *rr* or *rh*, with an aspirate after uttering the *r*.

Like the English and Karen, but unlike the Burmese, the order of words in a sentence is nominative, verb, object, as:

1 2 3 4		1 2 3 4
Au how neu kung,		I go to the city.
Hme ie,	Strike a man.	(*Hme*, to strike.)
At bang-bo,	Shut the door.	(*At*, to shut.)
Gway neu kung,	Remain in the city.	(*Gway*, to remain.)

Noun-particles precede the nouns with which they are connected, as:

Gan,	A house.
Nau gan,	In a house.
Resh gan,	Out of a house.
Gour gan,	Above a house.
Deu gan,	Under a house.
Re-ei gan,	Before a house.
Re ban gan,	Behind a house.
Ka-dei gan,	Between a house.

Several words from the very limited collection I have made, indicate a connection with the Kassia and Naga languages of Assam, as:

Mau,	Stone,	Kassia,	Mau.
Om,	Water,	do.	Ka-um.
Gan,	House,	Naga,	Ham.
Kearh,	Moon,	do.	Khart.
Rot,	Come,	do.	Rahai.
Au,	I (pers. pron.)	do.	A

The numerals differ widely from any other set that have been hitherto met among the Burmese nations. Most of them, however, are allied to the Naga, and one is Kassia; as:

1 Hle,	Ling,		Ahom,	
2 Arh	Ar,	Kassia,	Sh,	Naga.
3 Awhe,				
4 Phon,		Pu,	Naga,	
5 Phan,		Phunga,	"	
6 Tor,		Tarok,	"	
7 Poor,				
8 Ta,		Te,	"	
9 Tim,		Teku,	"	
10 Kerh,		Kurr,	"	
100 Pe-yah,		Puga,	"	

There are no Karens in the Paloung country, but they are replaced by Ka-khyens, who have precisely the same habits as the Karens of this country. Some are quiet cultivators of the mountains; but others are incorrigible robbers, who live by plunder and the avails of slaves they make in their inroads on their neighbors. The Paloungs call them Khyen; and it may yet appear that the Khyens of southern Burmah, who tattoo their women's faces, are a branch of the same tribe.

Toungoo, July 30, 1862.

TOUNGOO MISSION.

LETTERS FROM NATIVE PREACHERS.

The Christians at Toungoo.

Dr. Mason, of the Toungoo Mission, communicates the following translation of a letter from Shapau, the oldest Bghai preacher in connection with this mission. The letter is dated Aug. 3, 1862.

This year, through the grace of God, all the churches and disciples are steadfast, every one of them. And during the present season, our brethren who had been caught in the snare of the devil at one station, have repented and taken a teacher again, and worship God, and learn to read as formerly. It is God who has converted them. Let us rejoice together on their account.

The village of Khen-ya worshipped God three years and then fell away;* but now they have repented, have got a teacher, are studying books, worshipping God, and doing better than they ever did before. And the village of Phye had given up their teacher, but they have agreed to receive him so soon as the rains close. Pray for them, that God may incline their hearts to do as they have promised.

In these things, He who can do all things displays his wonderful works in the presence of his disciples; and those whose minds have been enlightened will give praise to God. Let us all who are Christians pray fervently that all the unconverted may be brought to repentance and their minds enlightened, every one of them.

The Heathen in Toungoo.

Some of the worldly people in Toungoo have gone among the disciples many times, and tried to frighten and destroy them, but in vain. Now these worldly people come to us and humble themselves. Through the grace of God, not one of those Christians has stumbled or fallen. From ancient days to the present, God has watched over his people, and we have therefore great reason to rejoice in God.

In respect to myself this year, through the goodness of God, my wife and children and myself are comfortable and happy. We have had no sickness, no trouble. God gives me strength to do his work, and I feel strong to do whatever He has for me to do, to the extent of my ability. Pray for me, that my strength may not fail.

Though I am a teacher among my brethren here, it is not because I am skilled in books, or because I have got wisdom; but it is because God, who can do all things, has raised up a people in Toungoo. Let us with our heart rejoice and praise God.

Dr. Wade, of the Maulmain Mission, under date of Sept. 8, 1862, also sends extracts from the communications of native preachers among the Bghai Karens. The first is from Shapau, dated Aug. 3, and in some parts seems to be only a reproduction of the preceding letter.

"May grace and blessing from God, the Father, the Son and the Holy Spirit be upon all the missionaries, native preachers, and believers in every place.

Errors and Abuses Reformed.

In this Bghai district of Toungoo all the churches, by the grace of God, have during the present year continued steadfast in the faith of the gospel. The inhabitants of one village, who formerly became nominal Christians, and afterwards, being taken in a snare of the devil, drove away their teacher, have now repented, reöpened their school, and re-established the worship of God among them. This surely is the work of God's Spirit on their hearts. Let us rejoice in the Lord.

Also a village at the head of the stream called Kungar,—the villagers had sustained a Christian school and Christian worship during three years, and then discarded both. But this year they have again called a Christian teacher, and profess Christianity more zealously than at the first.

Also at the head waters of the stream called Pghah, where a school was formerly established, and afterwards broken up by the people,—those same people now promise that as soon as the rains subside, they will build a school house and place of worship and call a teacher. Pray for them, that God may influence their hearts to do as they have promised.

---

* Nine of them have been baptized.

These things which I have related plainly manifest to the disciples the wonder-working power of God. Those whose minds are enlightened to see and appreciate these wonders, cannot refrain from giving glory to God. Some of the heathen, also, whose minds are not enlightened, express their admiration. Let us who believe pray earnestly that the ungodly among us may all be enlightened and come to repentance. Opposers in this region have, on several occasions, come among the disciples with an armed force to plunder and destroy, but they are now quiet. In this month of August, I intend to make a tour among the churches and villages. Follow me with your prayers, that my labor in the Lord may be successful."

The other communication is from Su-aw, dated Toungoo, July 28, 1862. The disorders he describes are the same that were noticed in the communication of Dr. Mason in the Mag. for Nov., p. 411, and afterwards reported as quelled, in the Mag. for Dec., p. 445.

The Raid near Toungoo.

"Aged and beloved teacher, by whom also I am loved, I will make known to you my circumstances. Since I first heard and accepted the glad tidings of God's word, I have from time to time been in much affliction; but now, laboring among the wild Bghais, I am as one living among wolves who tear and devour. A Bghai named Pokhay has set himself up for a great personage, claiming obedience, and demanding taxes from the people. The authorities of Toungoo becoming acquainted with this fact, sent against him an armed force. A number of his adherents were killed, but Pokhay himself escaped; since which he has become more violent than before. He now oppresses the Christians exceedingly; he burns our places of worship with fire, hacks into pieces the Holy *Scriptures with the edge of the sword and* casts them into the fire; indeed, he seems resolved to do his utmost to destroy Christianity. He has kidnapped a considerable number, some of whom he has made slaves, and others he has put to death. In the village where I reside, he captured fifteen persons and killed one, besides destroying my property, worth fifty rupees. Among the captured are my wife and son.

"Pray for Us."

Teacher and brethren, remember us in your prayers. Make supplication to God on our behalf, that the disciples who have escaped and those who are in the hands of our enemies exposed to death, may be enabled to rely steadfastly on God,—that if it be the will of God, those who are in captivity may be delivered, as were the Israelites from Egypt,—and that those who suffer death may attain to happiness. Pray that the kingdom of God may be permanently established among this people. Pray for me, also, that in this tribulation I may be patient, and without fear and anxiety follow the example of saints in former days, who suffered for Christ's sake.

I beseech you also, teachers and brethren, pray that the power of Satan, his customs, his citadels and prison houses may be abolished, and the kingdom of our God pervade the earth."

◆

MAULMAIN KAREN MISSION.

LETTER FROM DR. WADE.

Boarding School—Religious Interest.

We have in Maulmain a male boarding school of above sixty pupils, during the present rains. A large majority of these pupils came to the school in an unconverted state, and several are from heathen localities. An earnest religious concern has pervaded the school, and a good number have, we believe, been born of the Holy Spirit. I assisted a few days ago in examining candidates for baptism. Sixteen were unanimously received by the members of the church. Their baptism was to us an interesting scene.

HENTHADA MISSION.

JOURNAL OF MR. THOMAS.

Tour South of Henthada—Christian Lullaby.

Henthada, Jan. 10, 1862.—At the close of last month and the first of this, I spent two weeks south of Henthada. And, as usual, I did not spend a day or two in reaching the people. After a little more than an hour's row, I came to our first little church on the eastern bank of the Irrawadi. Before reaching the few houses of Christians there, strains of familiar music fell upon my ears. In such a wild place I was surprised to hear the tune and literal translation of that beautiful children's hymn—

"There is a happy land
Far, far away."

The first words which struck my ear gave power to the tune,

Yay Shu quai plah pa Sher dai boh,
"Jesus pardons all our sins."

Stopping and turning myself in the direction of the music, I saw that a young mother was using those precious words as a lullaby! She had, I ascertained, but just begun to learn the praises of Jesus. And so it is over a large part of Burmah; the young are lulled to sleep by hymns filled with the most important truths of our holy religion!

New Converts—Baptism.

I spent a happy day in Bulway, preaching and administering the ordinances. I found several new converts, one of whom was baptized. All are Pwo Karens there. They came into the church slowly, more like Burmans, in that respect, than like Sgau Karens.

All that day I suffered with the cold! So searching was the east wind in that bleak place.

From Bulway, I went down stream, and spent the Sabbath among the members of a Sgau Karen church in Kau-tee-klo. Here I fear the influence of an apostate has been baneful. I found that most of the male members of the church did not go to the early prayer meeting, fearing they might be called upon to take some part! But even this is nothing more than what is found in some of the churches in America. The most pleasant part of that Sunday was the time I spent in preaching to a heathen village the gospel of Christ.

The churches, four in number, on the same bank of the river, and south of Kau-tee-klo, are our most numerous and efficient churches. A visit among them would have been most pleasant and profitable to me, at least; but I felt that the work there might be left principally to the two ordained and faithful preachers. However, that we might make some arrangements for the annual Association, I requested the pastors and teachers to meet me in Sa-kah-gyee. Here I found a change, in coming a few miles from Kau-tee-klo, O, so pleasing!

I had most of one day to spend in a private way, or rather in meeting all who might call at the chapel to see me. It was a busy day. But my time was mostly spent with an intelligent and middle aged man, who just then had left the Catholics, and was full of inquiries as to the way of life, and the manner of worship among the Christians. I believe the Spirit of God has touched his heart.

More Converts—Revival.

Here I met with new converts, but some of them were aged persons. Yes, the church in Sa-kah-gyee has enjoyed a revival this year. The pastor has had three baptismal seasons, at which no less than twenty-five were baptized. I had great liberty given me in preaching in the evening. "The word of God was precious in those days." I did not tarry there, but hastened to those still in heathen darkness, or to the weak in the faith.

I crossed the Irrawadi and spent a day just south of the place, where, ten days previously, I baptized fourteen Pwo Karens. In Ka-nu-gyee all were firm in the faith, and received me with joy. My only difficulty was in tearing myself away from them.

From Ka-nu-gyee, I went an hour, partly by land, and reached Donabew. As usual, I found nothing to encourage me there. As most of the male members of the church were away on business, I did not stop to administer the ordinances in Donabew. But after visiting from house to house, and inquiring into the state of all those I saw, I left my boat to return to Henthada, while I proceeded by land.

My first stopping place was Akyau. I had never before visited this little Pwo Karen church. It is an offshoot from the Donabew church. I found a regular descent, from the best member in the church down to the degraded heathen. I tried to have the line of demarcation more distinct between the converts and the heathen. I had the pleasure of baptizing three interesting converts here. The teacher, Sa-Byee, is aided by the young men in Kalamazoo College. He is a very worthy man. There are new converts still unbaptized here, the fruit of this preacher's earnest efforts.

Large but Divided Church.

I was taken from Akyau in a small boat; and, after sailing nearly all day, and seeing some heathen, we came to our most southern church, in Inggyee. This is also a large church, and under the watch care of a faithful preacher and an ordained man, Nga Pee, who lives in the vicinity. My principal business here was to cause the church to be more united. The church is quite large, numbering a hundred members and more. But the principal deacon and the teacher fail to get on harmoniously. You will be ready to say again, "How much like some churches in this Christian land!"

Labor not in Vain.

Saturday was spent in a little canoe, on a small devious stream. But I found on the banks some interesting listeners, and arrived at night in Bynyah. There are only one or two churches in Burmah, which are, in my estimation, equal to this church. It would have been extremely cheering for those who love the cause of missions to have been with me in Bynyah, on that Sabbath. Nga Pee is the faithful pastor, ordained five years since. I preached with great pleasure in the morning, and the pastor carried on the services, in his usual way, in the afternoon. His custom is to vary the services, and in the afternoon he has a Sabbath school, or Bible class of the entire church and the children of the church,—about one hundred and twenty in all. Brethren in Christ, could you have been with me in this visit, you would have been sure that your labor and sacrifice is not in vain in the Lord.

The pastor of the Bynyah church accompanied me to Kem-byu tha bya, and baptized five converts there. The teacher there is a faithful man, and God prospers him. Too-yay is aided by a church in Somerville, N. J. I came in the direction of Bau tha-byu, that I might visit a populous region between that place and Henthada city. But I had twenty-five miles before me to go on foot. During the few days I spent on the road, I was constantly conversing with the heathen Karens.

A Heart for the Work.

When I came out to the banks of the Irrawadi again, I came to a region that I had recently visited. So I hastened home to the mission house to make preparations for another tour.

You see what my work is in the jungles, or among the villages. However tiresome this work, I get more wearied during the few days I spend in the city between my tours. But God gives me strength, and, what is far better, a heart for the work. Let us praise Him.

◆

ASSAM MISSION.

LETTER FROM MRS. WRAD.

Native Preachers and Preaching in Assam.

Sibsagor, Aug. 9, 1862.—Many of the churches in Burmah support their native pastor and send out others to preach among their heathen countrymen the gospel of Christ. But there are very few Christians in Assam compared with Burmah, still they try to do something. The small church in Sibsagor, numbering only about twenty members, contribute at the monthly concert nearly enough to support a native preacher, with his large family. About a year and a half ago, they chose one from their number for this purpose ; he is a sober, venerable looking man, who has been for twenty years a professed Christian, and won the respect and confidence of all.

In this country, native preachers are not mere preachers on the Sabbath ; they go about every day among the people, talking with them about the follies of heathenism, and making known the only way of salvation. Sometimes you would find the preacher under the shade of a great tree, or at the corner of a main road, or in the porch of the court-house, with a group of hearers gathered about him. While he is preaching, one and another make remarks, or raise objections ; some cavil, some ridicule, some dispute ; now and then one is found who drinks in the truth with great interest. A great many say they would become Christians, but they are afraid of the persecution which they would be sure to meet with from their relatives and friends. "When *they* become Christians, then *we* will," they say.

The Sabbath School in Sibsagor.

The Missionary Union being unable to appropriate, this year, any money for the support of schools or the printing press, what were we to do? Dismiss the schools and close the press? No, we could not do either ; to do so, would be to throw away the labors of years, and cut off some of our greatest means of usefulness. We said we must continue them ; but we will do so as economically as possible. We will reduce expense wherever we can, and trust in God to supply our need. Have we trusted Him in vain? No, no ; no one ever went forward in the path of duty, trusting in God, and was disappointed.

A Sabbath school of Assamese boys and girls gather around me every Sunday ; only a little school, for it is the day of small things with the Assamese Mission. The school consists of the boarding and day school scholars, numbering between twenty-five and thirty, divided into two classes, of which I am the only teacher. Let me tell you what we do in our Assamese Sabbath school. First, we all stand up and sing a hymn in the Assamese language, but in the same tunes that are familiar in our native land. We have a hymn book in Assamese, of more than 300 hymns ; most of the hymns are a translation of some of the choicest and most spiritual hymns we sing in America. The children sing some Sunday school hymns, such as "I want to be an angel," and "The Sunday school is the place of prayer." Recently Mr. Ward has translated for them that sweet hymn, "Around the throne of God in heaven." They all like it very much, and can sing, in their own tongue, "Glory, glory, glory be to God, most high," as loud and cheerily, I think, as any children at home. After we have sung, then we kneel down and repeat together the Lord's prayer.— Then I hear the lesson of the eldest class, from a little book printed at the mission press, containing the history of Joseph and the journey of the Israelites. The Old Testament has not been given to these people in their own language, and they would know nothing about it but for this little book. Each of the other class has a hymn or passage of Scripture to recite to me, except four or five little children that I might call an infant class,—who repeat a lesson after me. Then all rise, and I question them upon the morning discourse. I call upon one to tell me where the text was, and upon another to give me the words ; and one of the eldest tells me the subject of the discourse. I very seldom fail to obtain a prompt answer to all my inquiries, showing that they pay attention. We close these exercises by singing ; then all make a salaam to me and walk out.

MISCELLANY.

RESULTS OF MISSIONARY LABOR IN INDIA.

The returned missionary finds himself constantly besieged by the question on the part of earnest and intelligent Christians, "What are the positive, tangible results of missionary operations in India up to the present time? Not what could, would or should have been done, but what actually *has* been done?

The question in this broad form brings under survey in the reply two great facts, of the most encouraging character. These we regard as the absolute sum-total of existing results from the various missionary agencies and processes which have been for the last half century at work in India.

I. An extensive and growing knowledge, on the part of the masses, of the great saving truths of Christianity. The degrees of this popular knowledge are of course very various. In the most favorable cases it amounts to a clear, intellectual conception of the doctrine of the atonement. More largely it is confined to a simple acquaintance with the fact that Christians claim to be in possession of a Divine revelation, the great purpose of which is to set forth Jesus Christ as the only possible Saviour of men. It must be remembered that, in a Christian sense, this is mere dead knowledge—a floating popular idea of a foreign religion—to a large extent indeed, an idea not more distinct or favorable with regard to Christianity, than the notions pervading the American mind with regard to Hinduism or Mohammedanism. The impressions which it makes are as varied as the minds with which it comes in contact. In a very few individuals of more than average intelligence and independence, it excites a genuine interest and leads to earnest investigation. The Hindu mind, *in its ordinary, stereotyped mould of blind and passive, but immovable fixedness in* traditional custom and opinion, regards it, as a rule, with profound indifference—at best, as a mere piece of curious intelligence, with which none but the Christian himself can have at stake the slightest personal interest. On the contrary, whenever it touches the fierce, intolerant and aggressive spirit of Mohammedanism, it is sure to arouse the most violent hatred and opposition.

The reception of Christianity, however, by the native mind, has merely an incidental connection with the definite purpose I have in view in these rapid statements. That purpose is to fix distinctly in the mind of the reader the single fact, that information with regard to the vital doctrines of the gospel, sufficient upon the Divine conditions to save the soul, already extensive, is, through the various diffusive agencies of missionary operations, rapidly becoming universal. The proofs could be produced, did time permit, to demonstrate the entire safety of this proposition, guarded, as it is, by the preceding qualifications.

Now, in the eyes of one who would seek to reduce this whole question of the results of missions to a cool, business-like calculation of capital invested and profits realized, the above statement may seem a most insignificant showing in return for more than half a century's expense, and labor, and sacrifice. But I demand for it, from every earnest friend of Christ and his cause, the most serious consideration. In the arithmetic of Heaven there is an infinitely different standard of valuation from that just suggested, by which to try causes and consequences. And by that Divine standard, the bare fact that such a knowledge of saving gospel truth, however dim and imperfect, is even now actually permeating that prodigious mass of intelligent and immortal humanity, entails upon the conscience of the universal church a most solemn and awful responsibility.

It is a responsibility only to be measured by the worth of myriads of undying souls in this passing generation, and those that are to follow to the verge of time; for, does it not logically follow, from the clearest declarations of the Divine Word—from the strongest utterances of our Calvinistic creed—that our missionary efforts have, just at the existing stage, gone far enough to place the people of India, as a people, between two tremendous alternatives—either, that knowledge must live and breathe with Divine energy, and become the power of God and the wisdom of God unto salvation, quickening and raising from their long grave those dry bones in the valley of vision—or, in its national contempt and rejection, be heaped into an accumulated load of guilt, which must sink the race deeper under the Divine indignation? The wrath of the God of the Bible flames out ever against idolatry as the most intolerable insult to his glorious majesty—and between that just wrath, like a destroying flood, and the doom of these deluded multitudes, what is there but the Cross of Calvary, thus dimly seen through the mists of prejudice and superstition? And shall that cross be held up by Christ's church with a timid and trembling hand? Is it not her pressing duty to gird up all her strength, and set it on the mountain top, if need be, at whatever cost and labor, only so that it may be fairly in the sight of these sin-bitten and perishing myriads?

But supposing even this done, have we even yet reached the limit of the church's duty and responsibility? Might not the Lamb of Calvary be lifted as clearly and fully in the sight of all India as it was in the sight of guilty Jerusalem, and yet prove for the one as for the other, a stone of stumbling and a rock of offence? Mere knowledge of Christ crucified, however intellectually perfect, would be as powerless to save as the dumb cross of wood or stone, set up by the superstitious hand of Popery!

We come to this point, then, that our responsibility *as Christ's church does* not end with the question, however important, "How shall this imperfect knowledge of Christ be made universal and perfect—but, how shall this knowledge, in whatever degree and extent, present or prospective, be made the savor of life unto life, rather than as it is now and will be, remaining as it is, of death unto death? On the strength of God's word and the result of actual experience, may I not unhesitatingly reply—by the power of the Holy Ghost, working through the divinely appointed means—the earnest spirit—the wrestling prayer—the faithful labors of the Evangelical church, not in any single or separate member, but as the whole and undivided body of Christ.

And now, suffer me, in bringing this line of remark to a close, to show why I have so anxiously endeavored to find the exact place for this immense obligation, connected alike with India and every other similar field of missionary operation—to place it, if I may use so homely a phrase, upon the broad shoulders of evangelical Christendom. It is simply this; that there is, alas! an unconscious but not the less actual feeling in the Christian mind at home, which palsies the hand of the missionary enterprise—a feeling, that having at a great price set up the machinery necessary for the work, beyond the mere seeing to the supply of the material means, men and money, her duty is done, and her responsibility ended. In other words, the strong tendency is, to shift the exclusive accountability for results upon the laborer actually in the field. It is a pernicious and damaging mistake. It ignores the great fundamental principle of a common and sympathetic spiritual life, binding together the entire mystical body in a union so intense and intimate, that "if one member suffer all the members suffer with it"—that if circulation be cold and feeble in the great and central functions, it will be just as dull and stagnant in the smallest and remotest members.

In this view, then, we ask, What are missionaries? I know what the popular idea is, unduly depreciating their ability, while it unduly exalts their piety—with what an uncomfortable halo of impossible, at least extraordinary, spirituality the missionary finds himself invested in the eyes of religious romance. But when called upon accurately to define them as a class. I assuredly would not, as a general rule, put them in a line with men of a spiritual life remarkable as that of Judson or Martyn, and others, as evidently raised up by God for special exigencies as Paul or Luther. I would feel safe in describing them, as a body of Christian men, in piety and ability fully up to the average standard of our home ministry, and, indeed, only distinguishable from their brethren by the one simple fact, that their minds have been directed by the Spirit of God to the peculiar consideration of their individual duty to the heathen world. They are, in a word, but representatives as a class of the spirit and temper of the church in the average at home.

I would give the above proposition all possible emphasis, as deeply affecting the question of responsibility we are now discussing. For hardly more surely does the law in nature act, by which two connected columns of water, of whatever dimensions, find the same exact level, than that the piety and activity of missionaries, as a body, will be upon a precise line with the piety and activity of the general body they represent. A Moravian church makes Moravian missionaries, and the "icy mountains of Greenland" and "the burning sands of Africa" alike witness the triumphs of their unquenchable zeal and childlike faith. But, given on the other hand, a church in whose heart there is no pervading missionary fire, and which is kept partially awake to the solemn interests of a world's salvation, only by the constant spurring of rebuke and appeal at the lips of a few ardent friends of the cause far in the advance; or, a church with the outward semblance of activity, but whose whole system of missions is a cold, mechanical routine, sustained by pressure of conscience in view of irksome but perilous and unavoidable obligation, and you will find on the foreign field, however remote, a perfect reflection of each in the life and character of its laborers as a class. It will not do then to suppose that the distant members will do their work with vigor and success, while the vital circulation is weak and dull in the heart and lungs of the main trunk; and the recurring figure brings us to a point in which the line of our remark naturally terminates as it began—the point I am trying to make in your minds—that the Home church must share with her missionaries the glorious but awful responsibility of the work. In a word, that not to the missionary alone, but more largely even to you, as a Christian public, belongs this direct question of the redemption of India; to your warm hearts, and warm prayers, and earnest labors, speaking sympathetically through the hearts and prayers and labors of your fellow-servants upon the grounds. And how intimate and electrical that sympathy, let a single recent fact demonstrate. But a year or two since, the distant Synod of Lodiana begged of Evangelical Christendom a single week of prayer; the humble petition found grace in the eyes of the Bride of Christ; the church got upon her knees and lifted up her hands for India. Let the missionary records of conversions since that glorious week show with what inspiring results! O, if the church would but take to her very heart of hearts this simple principle of the mystical connection of any spiritual body with each and every part; if every week were, as it should be, such a week of prayer; if she were faithful to her knee-work—how soon that wilderness of sin would blossom as the rose.

II. The second great accomplishment is found in the fact, that there is at this moment in India a church of Christ, consisting of probably not less than one hundred thousand members. Of course this is the aggregate of the professing Christians connected with all the Evangelical denominations. Not all the diamonds of her Golconda, set in all the gold of Ophir, can give India such a value to the Christian eye, as the simple fact that she bears here and there upon her dark bosom, these precious jewels for the crown of Jesus; upon the brow of that mountain of superstition, which has cast its shadows, long as ages and black as despair, over the perishing myriads—here is a faint but brightening rainbow of promise. The logic of the believing heart leaps at once to the glorious consequence; if God has brought one hundred thousand heathens from darkness to the marvellous light, is it not the pledge of his power and willingness to bring all India's one hundred and sixty millions?

But some cautious mind may be troubled with the query, "Why, then, is foreign assistance necessary?" The membership mentioned seems a large one.—Surely that India church can no longer be a helpless infant. Why is it not now left to stand alone? And if it does not, is it not because its strength has not been properly developed by use and self-reliance? Has it not been held up till it has lost the consciousness of power to sustain and diffuse itself? And every year the needless assistance is continued, does not the danger of chronic and permanent helplessness become increased? Such questions on the mere general statement, are natural and pertinent. Let me in the briefest manner suggest the satisfactory reply.

1. India has an immense territory and population, and this number of Christians —large in the aggregate—is in fact so scattered over a vast surface, and amid swarming millions of idolaters, as to be almost lost to the eye of the hasty observer. This geographical separation prevents that concentration of force, which would appear to belong to the sum total generally stated. In its relation to Christianity, India, at a balloon view, is like a broad western prairie, with here and there a discernible patch of cultivation. Each particular station is small, weak, and almost wholly dependent upon its own isolated resources. It is, in fact, an infinitely different thing from such a number of Christians with a community of locality and *interests*.

2. There is another perfectly satisfactory explanation of this infant helplessness of the native church. It is found in the inherent features of Hindu character. These little isolated churches are composed chiefly of adult members, whose whole previous life has been spent in idolatry or some equally potent and debasing system of error. The versatile American mind can with difficulty realize the iron rigidity of the Hindu in his ancestral habits and customs; how at one blow, upon conversion to Christ, his whole previous spiritual being has been suddenly shivered to fragments. Christianity has to build up a new man, in a sense far more extensive than with us,—a new man from the very foundations, to enable him to stand boldly alone—and surely too many of us are, with all our advantages, "babes" in Christ, to expect Christianity, in such circumstances, to effect such an absolute regeneration and recreation, as at once to elevate the base slave of life-long superstition to the full stature of a man in Christ Jesus! But if we would really know what it is for an adult heathen to become a Christian, and how to make charitable allowances for his moral infancy, study the Epistles of Paul to the churches of Corinth, Ephesus, and other centres of Paganism of his day. You will find that for years, such churches were only upheld by the most unceasing apostolic supervision. It was plainly the Divine plan to nurse them, by his faithful servants, into a gradual self-sustaining and aggressive strength and vigor.

3. Finally, caste, more than all else, makes the native membership, in the existing circumstances of society in India, dependent upon foreign help—dependent in a degree beyond that of any class of Christians, reclaimed by missionary effort in other foreign fields. In receiving Christ, the Hindu becomes, in the eyes of his people, a filthy outcast; and alike deprived of work and charity, aside from the employment and support procured by the mission, his only possible fate is crime or starvation.

In a word, it has to the missionary

mind, *en masse*, the force of a demonstration, that God has committed this little flock in India to the bosom of the Home church, as He gives a helpless babe to the bosom of its mother to be warmed and nourished into life! Woe be to her, if she play the unnatural parent to her sacred charge! Woe be to her, if she turn it out in the dark, cold night of heathenism to wail and to die! The spirit of missions is her very heart's blood; and if it cease to run warmly and lovingly in her veins toward her own spiritual children, the curse of weakness must fasten upon her like a ghastly consumption! Let her dare under any pretext or pressure, to shut the door against that piteous cry from India, and what can she expect but to find her time of weakness and helplessness, and the door of God's favor shut against her?—*Rev. E. H. Leavitt, in For. Miss.*

EDUCATION IN INDIA.

The following figures, says Allen's Indian Mail, show at a glance how many children are educated by the State at a cost of £250,000, and how many by missions, at a cost to the State of only £16,500. There are in all 30,000,000 of children in India who should be at school. Of these missionaries educate 100,000, and the State only 127,513. These are the details: — For missionaries. — The Church Missionary Society sustains no less than 781 schools, taught by 12 European and 846 native teachers, and containing about 15,000 children. The Wesleyan Society sustains 53 schools and 100 teachers having an attendance of about 3,000. The Free Church of Scotland numbers in its schools 9,132, and the Baptist Mission 2,500; and if to all these are added schools connected with the Propagation Society, the Church of Scotland, the United Presbyterian Mission, and the Irish Presbyterian Mission, we get about 100,000 children under Christian education. For the State.—In Bengal the number of colleges and schools is 281, and the average daily attendance of pupils is 14,498. In Madras there are 142 colleges and schools and the average daily attendance is 8,593. In Bombay, including Scinde, there are 610 colleges and schools, and the average daily attendance is 25,187. In the Punjaub, including Delhi, there are 150 colleges and schools, and the average daily attendance is 8,301; and in the North-west Provinces, 2,944 colleges and schools, with an average daily attendance of 68,689; making a total of 4,131 schools and colleges, with an average daily attendance of 125,268. Then, including Agra and some others, we have a grand total of 4,158 schools and colleges, 127,513 scholars. These figures are unanswerable. Let us have free trade in education; let the missionary schools have grants from the State in proportion to their numbers and standing.

BAPTIST MISSION IN NORTHERN INDIA.

From the report published in India we obtain particulars of the recent progress of the Baptist missions in North India, which, as is known to our readers, has been remarkable for its progress, since the mutiny:

The committee would call attention to some interesting cases of conversion which the past year has supplied. Statistics have important uses, but it is more refreshing to see the grace of God, as did Barnabas, in the Christian character of converts.

Four or five miles above the site of the projected Mutlah city is a Soonderbun estate called Tambulda, the property of J. Kerr, Esq. This gentleman a few years since gave the mission a piece of ground to enable it to form a new station for this district. This was carried into effect, and by the blessing of the Lord, a church of twenty-five members has been gathered and two Sabbath congregations formed.

Among the members of this little church are two brothers with their families, who at the time of the formation of this station lay sunk in all the depths of Satan.

Among the Hindus they were devotees of the Kortta Bhoja sect, which has its head-quarters at Gosh Para near Tribeni. Most besotted indeed they were, and the case of few could be more hopeless in every respect than theirs was. Three years ago, without any special object on their own part, they accompanied the guru or teacher to whom they had submitted themselves, on a visit to Mr. Pearce at Alipore. The teacher professed to be an inquirer, but nothing came of the visit in respect to him; the brothers, however, were struck with what they heard, and never afterwards lost the impression produced by this visit. This impression was, that in future the missionary should be their guru, instead of the former one. No religious truth seemed as yet to have taken possession of their minds.

Some time after, when they had another interview with Mr. Pearce, he could not discover that they had any consciousness of a Supreme Being—to them the guru was everything. Their hearts, however, had been won, and they were open to instruction. Soon the truth began to tell upon them, and their minds gradually opened to the doctrine of God our Father in heaven, and of the Saviour Jesus Christ, while their attachment to the missionary increased. From this time their progress in Christian truth became apparent to all about them. Henceforward their vicious habits of smoking intoxicating drugs, and drinking spirits, were gradually abandoned, and the use of tea substituted. The knowledge that the Bible is God's own book took possession of their minds, and it became their constant companion and study, and they always took it with them when they went abroad. At this time also the 258th hymn of our Bengali Hymn book was made particularly useful to them in respect to their knowledge of the Saviour. Its first line indicates the whole hymn. "I have made Jesus Christ my refuge."

Thus by degrees they came finally to know the Lord, and now it may be said, with all hope, that they have found the Saviour, *and are trusting and rejoicing in* his name. In December last, they were baptized in the name of the adorable Trinity and added to the church.

They are not poor in this world's goods, having a large farm and other property, so as to come within the range of the income-tax; and they have shown their love to the gospel by contributing for its furtherance to an extent that few of their own class have done, and this without solicitation. They began these tokens of love by presenting a bag containing 100 rupees, and no remonstrances could induce them to refrain from so large a gift. Since then, they have erected a substantial chapel on their own premises for Sabbath-day worship, and another less costly for the use of the preachers in the Tambulda market. These erections could not have cost them less than 200 rupees.

Both at home and abroad, they are most zealous in telling of the Saviour they have found, especially among their relatives and acquaintances. The elder of the two, on being asked the other day, which of the hymns they sung he liked best, replied by quoting the first line of the 226th hymn, "O be not (Saviour) absent from my heart," a sentiment in which every lover of the Lord Jesus will unite.

The following is another recent instance of Christian character supplied by the Delhi and Agra reports.

Mr. Evans writes: "At Rona, a village about thirty miles west of Delhi, we have a native Christian brother, who does all he can to teach the people of his village the way of salvation. This man is a landed proprietor in the above village, and heard the gospel preached by Mr. Broadway in Delhi, by whom he was baptized. In the beginning of his career, he was cruelly persecuted by his friends, and annoyed in every possible manner by the villagers. But he bore all with a degree of Christian forbearance which was quite exemplary, and this patient suffering, combined with his continued efforts to benefit his enemies, soon disarmed the most implacable of them.

When he was most bitterly persecuted, deprived of his house and some of his own fields, living with his family under a tree, forbidden the use of the canal water for his fields, and denied all common civility, he never complained to us of these sufferings when he visited Delhi; and we only found out how much he was tried, through a Christian brother from Delhi, whom we sent out to itinerate in the district. Even after we asked him of his trials, all he said was, 'I suffer nothing to what my Saviour did; and all I ask of you is to send out a Christian of some experience with me, to help me to preach Christ; for I cannot always meet the arguments of the Pundits.' He is a man who reads the Scriptures fluently, of considerable power of mind, and does not receive any pecuniary help whatever from the mission, though he doubtless devotes more than half his time to preaching the gospel."

An instance given by Mr. Gregson is not less interesting. He says—

"During the past year, sixteen natives have been baptized on a profession of their faith in Christ. Among them are several cases of special interest. One is a maulvi, a man of superior ability and attainments. He was in the service of the Nawab of Tonk, and whilst there a book written by Mr. Pfander of the Church Mission came into his hands. In this book the errors of Mohammedanism are combatted. On reading the book he was led to reflection, and set to work to refute its arguments and statements. This he found a more difficult task than he expected: gradually his views became very unsettled, doubts as to the truth of Mohammedanism were awakened, and at length he became so uneasy, that he resolved to come to Agra to seek further instruction.

He found his way to Bernard and Mr. Gregson, and for several months he took up his abode (at his own expense) in the public serai, and spent his time in the study of the Scriptures, frequently visiting Bernard and Mr. Gregson for information and discussion. Finally, after some months thus spent, he became convinced of the truth of Christianity and earnestly requested baptism. His whole bearing *had been so gen*tlemanly and candid, his convictions so deep, and his motives, so far as we could judge, so pure, that we could have no hesitation in yielding to his request. He was accordingly baptized and added to the church. Soon after this he was employed as teacher to the orphans under Col. Wheler at Chitaura; but has recently at the request of Mr. Evans gone to Delhi to assist in the theological school, a work for which he seems well adapted, and in which we sincerely trust he may be exceedingly useful."

The seed of the kingdom is sown broadcast. In last year's report it was noticed that the spirit of itineracy had greatly awakened in this mission; this year it is most encouraging to have to state, that it has not only continued but largely increased. so much so, with the exception of Calcutta and its vicinity, that there is scarcely a station belonging to the society whence the brethren have not taken long and frequent journeys to make known to the heathen the way of life. The Calcutta exception is owing partly to the long-continued ill-health of two of the brethren, and partly to the nature of the duties in which several others are engaged, which prevents their leaving home.

Some of these itineracies have extended over a period of two, three, four, and even in one case, namely, that of Mr. J. G. Gregson of Monghyr, to seven months' continuance.

The districts visited by the Dacca brethren have been Sylhet, Mymensing, Comilla, and on the route towards Barisal and Calcutta. Jessore has been diligently traversed by Messrs. Anderson, Hobbs, and Johnson. Mr. Williamson of Beerbhoom, a veteran in itineracy, owing to severe indisposition, has not been able to engage so much as formerly in his favorite employment, but he writes that his colleagues have more than made up for his lack of service. He does not indicate the direction they took, but it is believed it was chiefly to the north-west, among the Santal tribes, who appear to present a hopeful field of labor. Messrs. Lawrence and Gregson took the banks of the Ganges, Gogra, and other rivers. At the beginning of the past year, the brethren Parsons of Benares and M'Combie of Dinapore made an extraordinary journey for preaching the gospel of three months' continuance, visiting Cawnpore, Futtehpore, Meerut, Delhi, Agra, Lucknow, Fyzabad, and back to Benares through the eastern parts of Oude, preaching and distributing the Scriptures almost daily throughout their course. For the same purpose, the missionaries at Agra, Delhi, and Meerut have repeatedly itinerated not only in the parts adjacent to those cities, but to remote distances, as to Bareilly on the east, and Bhurtpore on the west. They have also visited the cities on both sides of the Jumna, as Muttra, Etawah, and other intermediate places.

Numerous were the interesting incidents that occurred during these several journeys. With a few exceptions, and those mostly in the eastern parts of Bengal, everywhere, both the attendance of the people and the attention given to the addresses of the brethren, were of a nature to indicate strongly the importance of the out-door proclamation of the gospel and the wisdom of the Divine command, "Go ye into all the world, and preach the gospel to every creature."

—*News of the Churches.*

RELIGION OF THE YEZIDEES.

The fundamental point in the religion of the Yezidees, (Yezidee is a district to the west and north of Aleppo) is the worship of the devil; and it is this doctrine which forms the chief element in the individuality of their religion, and which creates a melancholy interest in the people themselves. They believe, indeed, in the existence of a supreme Deity; but, like the ancient Persians, from whose philosophy this is probably a remnant, they adore also the principle of darkness and evil. In the system of Zoroaster he was called Ahriman; the Yezidees call him Melek Tawoos, and to *him they believe that God has committed the supreme* and absolute government of this world. In this belief the claims of God are overlooked, and their worship is practically and wholly given to him who, they believe, holds the destiny of mankind.—They seem to admit the fact that he tempted Adam and Eve, and caused them to fall into sin; but they regard this fall to have been of a fortunate nature, for it evoked the population of the world, and the existing order of things. Their ideas on the nature of evil are evidently much confused, and they do not appear to understand the doctrine of antagonism between good and evil, which was the corner stone of the religion of Zoroaster.—One man, after hearing me read from the New Testament, said, "But what does your book say of king Peacock? (Melek Tawoos) is he good or evil?" "Evil," I answered. "Well, then, your book is good for nothing." Several of their women had their heads decorated with feathers—probably in honor of this king Peacock. The only form of worship observed among them is a bow and a short prayer to the sun, as it rises in the morning—the great luminary being probably associated in their minds with the grandeur of the Supreme Being. They believe in the transmigration of souls into the bodies of different animals; but of a future world of rewards and punishments they either have no distinct notions, or they would not acknowledge them. They allow polygamy, but not divorce. All the Yezidees in this district are ignorant and illiterate, and we could not find one among them who knows how to read. For religious instruction they depend upon one of their Sheikhs, who comes once a year from the vicinity of Mosul, bringing with him the image of a cock made of brass; and their worship on such occasions consists of singing hymns in honor of king Peacock, accompanying the singing with a rude musical instrument, which is the only thing of its kind in use among them.

There are some signs that they cannot hold out much longer in their present religion. Oppressed, hated, loaded with opprobrium at their distinctive doctrine [illegible] policy must be abandoned [illegible] more liberal and more in [illegible] with the age in which we [illegible]. By recent treaties foreigners are admitted to certain parts of the country, and although the high conservative party look upon the intrusion of foreign

[illegible] fearful [illegible] prevails throughout [illegible] and breadth of the land—there appears to be an utter absence of [illegible] of the decencies of ordinary life which are everywhere to be found, even amongst the most uncivilized communities.

The sadness of the spectacle, however, is increased by the thought that the influence of the gospel may not at present be brought to bear upon these degraded masses. In the recent treaties, the Japanese could not be induced to abolish the law prohibiting Christianity. The English treaty stipulates that "British subjects in Japan shall be allowed the free exercise of their religion, and for this purpose shall have the right to erect suitable places of worship." By this article no permission is given to the missionary to preach the gospel, inasmuch as the old law denouncing death against those who embrace Christianity is still in force.—The American treaty, in addition to the above article, has a clause to the effect that "the Americans and Japanese shall not do anything that may be calculated to excite religious animosity." This effectually prevents any American missionary from engaging in evangelistic labors, as all such might be said "to excite religious animosity."

There are now two missionaries in Nagasaki—the Rev. Mr. Verbeck, of the American Dutch Reformed Church, and the Rev. Mr. Williams, of the American Episcopal Church. They are engaged in the study of the language, ready to take advantage of any opportunity which Providence may present to them. The fierce and bitter hatred which existed in former days against Christianity, has long since subsided. The common people, indeed, have no conception of what is meant by Christianity, so thoroughly has the Government eradicated all traces of it out of the country. It is a singular fact, and one which illustrates the absolute character of the Government, that thousands of Japanese were once martyrs for a faith which is now entirely obliterated from the traditions of the people.

There is every reason to believe that when all restrictive laws have been abolished, and an opportunity has been given to declare plainly that the aims and tendencies of the gospel are not political, but spiritual, Christianity will find no more difficulty in making its way in this land, than has been experienced in any other heathen country. Many of the Japanese have received copies of the Bible, which there is every reason to believe they read.

The presence, too, of missionaries will not be without effect. Although they may not directly speak of Christ, their lives will be *an indirect testimony to the* nature of Christianity.—*Home and For. Record.*

MADAGASCAR.

The intelligence conveyed in the letters of the Rev. William Ellis, continues to afford the most encouraging expectations in the establishment and future progress of the mission. It is evident that, on the arrival of the six missionary laborers at the capital, they will all find abundant occupation in the different departments which they will respectively prosecute. The king has already erected a spacious stone building for the purposes of education, and on the arrival of Mr. Stagg it will be placed under his charge, with a view to training suitable Christian natives for the office of schoolmasters in and around the metropolis. The missionaries take with them a very large supply both of the Holy Scriptures and other useful and Christian publications, and for these the people are waiting with intense anxiety. But, in addition to these, the printing-press will be immediately put in operation for the preparation of suitable school books in the native language.

The labors of Mr. Ellis are abundant, but his health and spirits are mercifully preserved.

The following letters, the first from Mr. Ellis, and the second from Rev. E. Prout, furnish the latest intelligence from this interesting field.

"Antananarivo, July 21st, 1862.

"My dear Friend—Although I have been five weeks here, I have been unable to secure an hour or two to furnish even a brief notice of the truly wonderful progress of the kingdom of our Divine Lord among this people, of the labors and encouragements that await the expected missionaries, or of the strong and urgent claims of the Malagasy, at the present time, upon the sympathy, prayers and efforts of all sincere Christians. And now I can only send a hurried business letter, which one of the Government messengers waits a day to take to Tamatave; for from daybreak till fatigue obliges me to seek rest at night, I have been constantly occupied with immediate and pressing engagements.

The young nobles, my pupils, continue their daily attendance, and this morning the queen sent to say she would send her little adopted boy to learn with the rest, though he has hitherto been taught only in the palace. I attend the king daily, read the Scriptures with him, and converse with him on their contents as well as on other matters. I continue my Sunday service at his house, and, as I am told by his officers, with increasing interest and satisfaction to the king, who sometimes interrupts me to express his entire concurrence in something I may have said, or to impress it more forcibly upon the minds of the hearers. Besides these engagements—which take the best hours of every day, viz., from half-past ten in the morning till three in the afternoon—my house, during other intervals, is seldom free from persons who come to seek medical aid, or instruction and advice on religious subjects.

"I take a service, or part of one, every Lord's day, in each of the large chapels in the capital alternately; and am sent for by day, and sometimes called up at night, to visit or administer medicine to the sick. These demands on my time and strength, besides other more grave and weighty matters to which my attention is frequently called, have prevented my attending to anything beyond the urgent claims of the passing hour. * * *

"The few copies of the Scriptures that I brought, viz., fifty-nine New Testaments, and eleven copies of portions of the Old Testament, were received with a degree of avidity that would have astonished the friends of the Bible Society.—The portions of the Old Testament were, by the consent of all, given to the pastors; and there are many of these, and also many faithful and laborious evangelists, who have not yet been able to obtain a copy. At the time of my arrival there were some entire congregations without even a single New Testament among them all. With such a scanty supply of seed, the harvest so rapidly and gloriously ripening is the more wonderful.

"While writing this letter I have had a visit from sixteen or eighteen pastors and officers of the churches, who came to bring me a statement of the communicants, &c. They remained about two hours, in conference on the state of the churches and some of the difficulties arising from polygamy, &c. I wish the friends of missions could have heard their account of the purity of the church, and the standard of personal piety kept up among them. They would have exclaimed, 'It is the Lord's doing,' and would have taken fresh courage in their work; but I can only state that, though the returns are incomplete, they state the number of communicants to be seven hundred and forty, and the number of Christians in the island to be seven thousand.

"I hope to write again soon, but I must close now, for it is very near midnight, and I must be up soon after daybreak, to go to one of the large congregations in the city soon after seven o'clock.

"P. S.—I received by the last mail a report of the Annual Meeting of the Society in Exeter Hall. I took it to the king when I went to him next day, and pointed out to him the second resolution.* He read it with evident satisfaction, and requested me to tell the Society that he thanked them for offering prayer to God on his behalf.

The Rev. E. Prout, under date of Antananarivo, 21st July, 1862, writes—

"A day or two after my arrival, I delivered the presents from the Directors to the king and queen. The portrait charmed them and the officers of the palace more than anything they have received for a long time past. The Bible the king received with evident seriousness, and was specially delighted with the globes, which are a right royal pair, and were only slightly injured by the voyage. The clock given by friends at Wisbeach is a very superior one, and, with the globes, portrait, and table-cover, find a place in the splendidly-furnished apartments of the palace. The king directed his secretary to write a letter of acknowledgment and thanks to the Directors on the first opportunity. He also received with cordial pleasure the morocco bound copy of the dictionary, and was so deep in his attention to the Atlas, that he almost forgot there was anybody in the room with him.

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* The resolution referred to by Mr. Ellis is as follows:—"That this meeting feels constrained to record its deep and grateful sense of the Divine mercy, in the reöpening of Madagascar to the labors of Christian missionaries —in the wonderful preservation and increase of the native churches during their severe and prolonged persecution—in the accession to the throne of a sovereign with views of civil and religious freedom alike liberal, benevolent, and just. And this meeting would earnestly invoke the prayers of God's people on behalf of the king, the native churches with their pastors, and the band of Christian missionaries sent forth by the Society to aid in the extension of the kingdom of Christ throughout the land."

"The education of the sons of the nobles, now under my daily instruction—not in compliance with any request of mine, but in consequence of a formal application from their parents and guardians that I would teach them English—is to be transferred to Mr. Stagg, the Superintendent of Education, as soon as he arrives. The king has also formally declared his wish to place the new school-house, a stone building, the germ of a future Malagasy College, under his care, and was gratified when I expressed my entire concurrence in his wishes.

"If the Directors would send out some Concordances, they would do a great deal of good among the preachers and pastors. Their sermons now are something more than gospel talk; but they have no helps of the kind, and delight when they can get hold of my Concordance. They cannot, as the first preachers of the gospel did, give themselves 'wholly to the Word of God and prayer;' for, besides preparation for pulpit and other services, they have their wives and families to provide for; yet their ministry is truly efficient, and with a little help would be more so.

"I took part in the services of one of the native congregations yesterday, which consisted of more than 1500 persons, and also preached in the king's house to the king and a large number of people. I have had my school to-day, and much public business to attend to, and seem as if I should never get time to communicate many of the most interesting, and, some of them, critical circumstances of the people around me; but I hope to be able to do so soon."

Proceedings of the Catholic Missionaries in Madagascar.

We copy from the "Annals of the Propagation of the Faith," (the authentic statements respecting Catholic missions), the following documents, forwarded from the capital by Father Jouen, styled the "Apostolic Prefect of Madagascar."

The first is addressed to "His Holiness, Pope Pius IX.;" and the second is represented as a letter from "Radama II. to the Most Holy Father the Pope."

From these the friends of Protestant missions will learn with what zeal the propagators of popery have entered on their work in the newly opened and extensive field, and the character of the opponents which our missionaries will have to encounter at the very commencement of their work. But, whatever may be their designs, we have no serious apprehension that they will succeed in diverting the minds of the Christian natives from the great truths of the Bible, and from the simplicity and purity of Christian worship. It must, indeed, be an occasion of regret that a people just emerging from the darkness of paganism should be perplexed by the conflicting claims of truth and error; but we doubt not that, as the Word of God has guided and sustained the Christians of Madagascar amid the horrors of pagan persecution, so it will preserve them from the subtleties and superstitions of Antichrist.

Copy of a Letter from Father Jouen, Apostolic Prefect of Madagascar, to His Holiness Pius IX.

"Tananarivo, 8th Nov., 1861.

"Most holy father,—It is no small consolation for your children, the missionaries of Madagascar, to be able to announce to your Holiness that at length this great African island is opened to the preaching of the gospel, and that the new king, Radama II., has granted to us in this respect all the liberties we could desire.

"When we arrived at his capital, the 24th of September, 1861, about a month after he had ascended the throne, we asked from him permission to establish ourselves in the centre of his kingdom, to teach the faith, to open schools, and to instruct the youth. 'How!' cried he with emotion, 'permit you! it is the most ardent of my wishes; and not only do I authorize you, but, as far as in me lies, I command you. Go, preach, instruct, wherever it may seem good. All my anxiety is to see the sun of truth light up my country.'

"Such admirable dispositions opened to us the grandest hopes. We hastened to go to work. I am happy in being able to tell your Holiness that no one has been before the Catholic missionaries, and that they are the first to cultivate this virgin soil.

"Already we occupy two of the most important positions in Madagascar; Tamatave, on the east coast, and Tananarivo, the capital and centre of the island.

"We have installed in these places priests and nuns, who direct the schools, also the charitable establishments. The young king views these institutions with the greatest delight, and he counts much on them for the future of his country and the regeneration of his people.

"Tananarivo being the central and the most salubrious spot in Madagascar, we propose to bring our principal strength there, and to make it our headquarters. Thence we can diverge over all the interior of the island, and we hope to have greater power over the provincial population, as it generally regulates itself in conformity with the capital.

"Most holy father, if our hopes be great, our difficulties are not less so. Already the enemy seeks to sow tares in the field of the good man. The Methodist missionaries, who had been in the capital for ten years in the reign of Radama I., and who had been driven away by the queen Ranavalona, soon re-appeared on her death, and hastened to dispute with us the harvest they regarded as their own, and of which they sought to obtain exclusive possession. Happily, the Christians formed by them, and whose whole Christianity consists in reading the Bible, do not appear, at least up to this time, to have prejudices against Catholicity, and we have grounds to hope that they will soon see the enormous difference which exists between the cold and erroneous teachings of Protestantism and the immense resources which the holy Roman Catholic and Apostolic church offers to them, with its touching dogmas, the unity of its faith, the pomp of its worship, the treasures of its charity, the grace of its sacraments, and the all-powerful virtue of the holy sacrifice of the altar.

"Whatever it may be, most holy father, we cannot conceal from ourselves the fact that the task we have undertaken is one of great difficulty. It is not a mere ordinary island we set out to conquer; it is a country as large as France, that your Holiness, in the name and behalf of Jesus Christ, has charged us to clear; and we are authorized to believe that the efforts of the demon to preserve his dominion will be in proportion to the value and importance he attaches to this land. Happily, the great Apostle has taught us to reckon only on the efficacy of the merits and the blood of Jesus Christ; it is on these alone our confidence reposes, as also on the mediation of the holy and Immaculate Mother of God, and the prayers and blessings of your Holiness.

"Behold us, most holy father, prostrate in spirit at your feet, which we kiss with the deepest and most filial love; and we supplicate your Holiness, in all the bounty of your tenderness and of your paternal heart, to give us your benediction, permitting especially the most abundant and most merciful of your blessings to fall on the poorest and most wretched of all your children and of all your missionaries.

Although the following document is styled the letter of Radama, it must be obvious to every intelligent reader that it was never written by the king; and it is somewhat remarkable that his signature is wanting—an omission which we may be enabled hereafter to explain.

Copy of the Letter from Radama II. to the Most Holy Father Pius IX.

"Tananarivo, 7th Nov., 1861.

"Most holy father,—I have to announce to you the death of my mother, which took place the 16th of August, 1861, as also my accession to the throne, with the title of Radama II.

"A great conspiracy was formed against me to hinder my succession to my mother; but Providence watched over me, and confounded all the projects of the wicked.

"I have, following the example of Jesus Christ, pardoned them all, and not one drop of blood has been shed. I have given freedom to all the unfortunate persons who groaned in prisons and in chains.

"My sole desire, most holy father, is to see my people happy and civilized. I think the surest method to attain this end is to have them instructed in the Christian religion.

"I have, therefore, called the missionaries to me, and have authorised them to teach throughout my kingdom. Already, the Rev. Father Jouen has arrived in my capital with his companions, to open schools and charitable establishments, which will be directed by the sisters whose services he has secured.

"Most holy father, I am as yet but young as a king, and without long experience, and I have great need to be aided to fulfil worthily the high mission which God has confided to me. I dare to reckon on the prayers and the blessings of your holiness, and I ask them with all the respect and affection of a son for his father."—*Lond. Miss. Chron.*

ABYSSINIA.

The zealous missionary Flad has recently sent from Habesh an account of his labors and of their success, which cannot fail to interest the reader. He represents the Abyssinian population as dead, morally and *spiritually, having the* form, but denying the power of Christianity. Yet he has there found souls in which the word of the cross had taken root. He specially names two, Debetra Saneb, the royal chancellor, and his brother Debetra Maskal. These two pious men hold two weekly prayer-meetings (Bibelstunden) for the reading of the Bible for the benefit of the soldiers in the castle, which are numerously attended. Eight of these have repented of their sinful life, and have begun to serve God. It is interesting to see how grown men sit down and patiently learn the alphabet, that they may be able to read in their Amharic New Testament; Flad observing, "This is not the work of man, but the grace of God, which has the power to turn the tearing wolves into tame lambs, and the slaves of sin and Satan into the free, regenerated children of God."

The mission of the Chrishona brethren to the Jews in Abyssinia was directed by Flad along with Mr. Bronkhorst for a year. During the first half of the year their experience was depressing rather than encouraging. At length the Lord sent forth his light. Almost every day Flad's house in Djenda, where he lived, was filled with Jews. Men, youths, and women assembled there. The most interesting conversations were conducted between these Falaschas, as these Jews are called, and the missionary. The more sincere among them attained to the knowledge of the truth. Ten of them already declare before their brethren that Jesus of Nazareth was He of whom Isaiah spoke (chap. liii). Particularly four among them, of whom Beru is the chief, have made earnest endeavors in studying the gospel. Their spiritual guides breathe fire and flame against them and the missionary. They even united together in a solemn compact for the purpose of driving the missionary out of Abyssinia.

But none of those who had attained to the knowledge of the truth have been moved. On the contrary, through this opposition others were brought to the gospel. It may be, that through these converted Falaschas a reformation may be wrought in the corrupt church. This small company of believers stand in special need of our prayers. Everything is against the brethren. Even king Theodoros, who has hitherto been so friendly to the missionary, was heard lately to say, "Go into your own land, I have enough of teachers in Abyssinia." Shortly thereafter, however, they suppose through the intervention of the chief priest of the Abyssinian church, he said, "Remain and teach as heretofore the Falaschas." The future will show how long he keeps his word. "It is," writes Flad, "as if all the evil spirits under heaven were fighting against us."

Domestic trials also overtook the brethren, so that the Abyssinians triumphed, and said that these had happened because the strangers did not fast, did not do homage to the church, did not pray to Mary and the saints. And when Beru was ill, and when Flad was sick of the fever and afflicted in his eyes, they said these must be a godless people, and their doctrines must be false. All manner of calumnies against them were spread abroad. "We often feel," writes Flad, "as if we were in the midst of fiends who were suffered to display all their enmity against us. Knowing our weakness, we trust in Him who makes the weak strong, and to Him be all honor! He has already been so powerful in us that some souls have been rescued from destruction."

To his parents in Würtemberg he writes, "In my work I have reason, God be praised, to be cheerful. Some souls love the Lord, and are resolved to live to Him. Two of them are old men of sixty years, with silver hair; and although they are black, yet the peace and the kindness of God laughs out of their faces."—*News of the Churches.*

EGYPT.

For seven or eight years past, sever[illegible] American missionaries have been labo[illegible] in the cause of the gospel at Cairo [illegible] *andria, and other places in th*[illegible] land of culture; and now their work begins to be crowned with a rich reward. Their school in Cairo is attended by about 200, and that in Alexandria by 150 scholars. There are now more than fifteen native agents, almost all Copts, co-operating with them.

The Government of the land have given their sanction and approbation to the efforts of these missionaries; an example which might be followed by many a Christian Government. Last year, when a member of the mission was insulted by one, the Viceroy gave orders that this violator of the freedom of conscience should be severely punished. Shortly thereafter he presented to the mission a government building in Cairo; and he has lately issued the order, that all Protestant missionaries, as well as all the deaconesses stationed in Alexandria, shall always have free passage along the railway from Cairo to Suez, by simply presenting their credentials from their respective consuls.

This is an evidence how thoroughly the Viceroy means what he said, when lately in London he assured, in the most gracious manner, the deputations of the Evangelical Alliance which then waited upon him, that all the subjects and strangers in his land would enjoy unrestrained the precious blessing of freedom of religious profession and freedom of conscience, and that he would rigorously support all well directed efforts for the mental elevation of his people.

The missionaries, while directing their attention to all the inhabitants of the land, devote themselves with special care to the Copts, who are a yet numerous remnant of the ancient Christian church of Egypt. Last autumn one of the American missionaries visited the Copts living in Upper Egypt. His stock of some 8000 New Testaments which he took with him was all speedily bought up, and so eager were the people to obtain copies, that he could have sold double the number. Every where he was received in the most friend-[illegible]nner, and whenever he began to [illegible] gospel, large crowds gathered around him. Crowds of men even followed him from village to village, so anxious were they to hear once more the good news. But that which awakened the greatest thankfulness and hope, was the circumstance that among his hearers were several priests, who showed the greatest eagerness to learn from him, that they might be able to teach their flocks the truths they themselves had thus been taught.—*Translated for News of the Churches from "Neue Evangelische Kirchenzeitung."*

RELIGION IN SWEDEN.

Speaking generally, it can certainly be said that there has always been a certain seriousness in the character of the Finnish people, a deep-felt want of religion, although their religious notions have been very little developed. Even during times of darkness and death among the clergy, strong spiritual awakenings have taken place among the people in different parts of the country, especially in the eighteenth century. These awakenings have very often been of an ecstatic character. The consequences of these movements have commonly been of very little duration, probably as they have had few faithful and enlightened leaders.

A revival, more important and with greater results, commenced, nevertheless, at the beginning of this century. In the eastern parts of the country, Savolas and Karelen, there arose "no small stir about that way." Thousands of men and women were seized by grace, and the movement spread far and wide. Much imperfection was nevertheless mingled even in these movements, not only ecstatic phenomena, as swoons, groans, and over-excited speech, mostly among unpolished and young people—and by the imprudent leaders as well as by those whom they led, these strange signs were regarded as tokens of a higher grace—but also more special errors in doctrine. The awakened souls in the before-named places soon divided into two opposite parties. The chief *of one of these parties* was a peasant, Paavo Rustsalainen, and of the other a minister of the Church, H. Renquist; and whilst the former partially and exclusively preached the doctrine of justification, the latter as exclusively taught the doctrine of sanctification.

Eager to stand up against self-righteousness, the first party neglected to take heed to their conduct, and sunk down more and more into manifest sins, drunkenness, and such like. Renquist, on the contrary, with his party, degenerated into dead and empty ceremonies and pharisaical self-holiness. Except two clergymen, this revival comprised only peasants.

Independent of these movements in the eastern parts of Finland, another revival commenced in the counties of Wasa and Uleaborg among the higher classes, comprising even the clergy, and by degrees spread to the lower. Even in the University of Helsingfors the Spirit of the Lord worked among the students in such a way, that, about 1840, twenty youths, awakened and seeking their salvation, went out as teachers of parishes, and on their different stations worked with more or less wisdom and blessing. Thus the work of the Lord was spread over the whole country. But even these young teachers, coming into contact with Rustsalainen and his partizans, had become tainted by the impurity of their doctrine and deeds. I have myself seen some specimen of the disgusting deformations of this religious movement, which I wish to expose to you. In 1843 I went to Helsingfors in order to be present at a meeting of these young awakened clergymen and some laymen. The assembled ministers amounted to twenty-three. No description whatsoever could have made me believe what I now experienced. One moment they met for devotion, to pray and sing, and another moment they joined in improper and wanton conversation, or even "corrupt communications," and drinking of ardent spirits. When I elevated my voice against such improprieties, the most distinguished among the leaders, a highly gifted clergyman, answered me with strong expressions against absol abstinence:—"I prefer to get tipsy as a swine to-day; I can then make a true repentance to-morrow." Already this expression shows you their false idea of repentance. As falsely they taught about faith. They denied all standing in grace, and taught only of "moments in the grace," declaring themselves to be children of the devil during the inconsiderate life of the day, and so again children of God, when in the evening they knelt down in prayer and repentance. When I expressed my astonishment at their manner of teaching as well as of living, and from the Word of God witnessed against it, they all condemned my views. But now one of them tried to initiate me into the mysteries of their aim in these deviations from the rule of the Word, both in doctrine and life. A more moderate clergyman said to me: "I do not wonder at your astonishment with our manner of living and preaching; but you must be aware of one thing: we have two parties in the country, with which we wish to contrast. On one hand, we have the dead orthodoxy of the church, with which we contrast through our doctrine; and, on the other, the pharisaical hypocrisy, from which we wish to differ through our unrestrained manner of life." Of course I deplored that they had not found a better way of obtaining this aim; that they had not sought to differ from a dead orthodoxy through life, power and purity of doctrine, and not by false doctrine, and from hypocrisy through real and true holiness, and not through unholiness.

The following year one of these ministers, F. G. Hedberg, came to real light in the gospel; and, amazed at the errors in which he himself and all the others had been kept, he now powerfully bore witness to the truth as it is in Christ Jesus. Some of the other clergymen and a considerable part of the peasants were now also brought back into the right way; whilst those who remained in the old errors anathematized Hedberg and his brethren. The light of the gospel gave joy and strength to the believers; but even among these there soon arose a deplorable error, when they took a real Antinomian turn, so that Hedburg himself for some time taught that there was no need of preaching the law. This state of things did, nevertheless, not last long. Hedberg was soon convinced again of the truth, and published a treatise against the Antinomian error. Since that time the light of the gospel has more and more spread its blessings on the soul of him and his brethren.

Among those who despised Hedburg's evangelical preachings, and remained in the above-mentioned absurdities in doctrine and deeds, more than one have sunk down into manifest vices, and, as striking warnings, served to open the eyes of many a devoted partisan, who has now found it necessary to search with deeper attention into the Word of God, and fly from that servitude of men, in which they had been kept.

In this way the leaven of the kingdom of God is now working more quietly and unnoticed, but with more true blessing among the Finnish population. The increased spread of Bibles, tracts, and religious treaties in a pure evangelical spirit, during these last years, has not a little contributed to these happy results. In consequence of more liberal laws, seeking and believing souls now more frequently assemble for devotion in churches and private houses, with enlightened clergymen or laymen as leaders. One of the most distinguished Finnish ministers, to whom I owe part of these details, ends his letter in these terms: "In spite of the numerous errors with which the revivals in our country have been tainted, they have had an immense influence on the whole.

The spiritual authorities and even the theologians at the University, have now a more awakened interest than before for Christendom and their high calling. The efforts made for the instruction and learning of clergymen, during these last twenty years, have been increased. Youths do not now enter into the ministry as inconsiderately as before, and the public have now much higher claims upon a minister of the gospel than before. Bibles, New Testaments, tracts, and religious treatises, are spread in enormous quantities. Most of the peasantry are now able to read, and the zeal for the instruction of children has been increased.

All this plainly shows us that the vivifying Spirit of the Lord is working among us, and all this good seed promises more and more blessed harvests."—*C. O. Rosenius, in Christian World.*

OUR FIELD.

Circular Letter from Ministers and Messengers of the Penobscot, Me., Baptist Association, to the churches which they represent:

The Saviour exhorted his disciples to lift up their eyes, and look upon the fields. In a *general* survey, we may, perhaps, best see the importance of local duty; and, when coming together to consider the work which we have in common, it seems peculiarly proper to lift our eyes from stations of individual labor, that we may have the advantage and the inspiration of a wider outlook over the whole field; and therefore we propose, as the subject of this letter—OUR FIELD AND OUR RELATIONS TO IT. A walk about our Zion, just to mark its geographical boundaries, would sufficiently enforce the single suggestion which we now wish to make.

Our field, then, what is it? Any one of you, with truth enough, perhaps, may answer, '*my* field is the little home circle, in which I am called to move, and to exert what healthful influence I can.' But if you are represented *here*, this signifies that beside your family domain, you claim partnership in that church to which you belong, as a part of your own field; and if you are a consistent disciple of Christ, no one has a right to deprive you of your share in that, nor have you yourself a right to avoid your share of its responsibilities.

It belongs to nobody more than to you. If the church has glories, they are flowers in *your* sacred enclosure; if it has broken fences, they publish *your* shame.

But do you claim no connections and no possessions outside of that particular church? Whose is the body to which you look for this annual epistle? Is it not a platoon of the same army of which your particular church is a section? And our State Convention, with its associate societies, is only a full company or regiment, of which you are the officers and soldiers. If its field has any ownership, you are among its joint proprietors.

And then, must a Baptist of Maine feel that our State boundaries mark the limits of his field? Cut us off from all connection with the American Baptist Missionary Union, and we should all feel that it was a wrong which we could not endure. For *we* have a share, not only in the rich inheritance of its sacred memories, in the many monuments of its triumph, in the precious dust which it has deposited in so many places, but also in the countless tender blades, now springing up from its seed, and from which such a harvest is to be gathered. If our field embraces all the land where these seeds are now germinating, it is indeed no meagre territory. While it includes all these garden spots, which we so happily share in common with other denominations in these States, there cannot be excluded from it immense Western Territories, where Cherokee and Delaware tribes are looking to us for the good word of life. We shall not have walked around it, till we have reached the Pacific coast; and there we shall meet a brother from Maine, who will be sure to convince us that we have but just commenced our journey—that the ocean by no means marks its limit. He has not been out of our field, when, beyond the Pacific, he has proclaimed the tidings of salvation on the borders of an empire twenty times as large as all New England, in whose crowded cities, and along whose immense rivers and imperial thoroughfares may be found as many human beings as a missionary could speak one word to, should they be passing his door at the rate of one every second, during twelve hours a day for more than twenty years. Then, from the shores of that empi coasting around through the gulf of Siam into the bay of Bengal almost to the Ganges, and ascending the Irrawadi or Brahmaputra, till from Himalaya heights you could look back across the great Indo Chinese peninsula to your starting point, on the China sea, above the whole kingdom of Siam and the empires of Anam and Burmah, with the adjacent provinces under the British rule, nearly all within that circle is unquestionably *our* field.

And then have *we* no place in the European land of scholars and lexicographers? Is not Oncken ours? And with seventy Baptist churches, and more than ten thousand members, is he not in his own field in Germany? We are evidently commissioned also to keep a gospel taper burning at half a dozen stations, whose light is to shine upon the land where infidelity has been able to clothe itself in all of French fascination.

Not forgetting, now, that the Saviour has said "The field is the world," we must believe that the portion of it around which we have just glanced is, in a peculiar and very important sense, *our* field—in such a sense ours, that we should be obliged to own it as our peculiar guilt, if it were neglected;—in such a sense ours, that Christians of all denominations would charge us with criminal unfaithfulness should we abandon it. Would you be willing to own your connection with the Baptists, should they disown this field? Would you expect the indignant ground longer to bear up the walls of our college, for the education of the sons of a people who would not claim, as their own, the field where Boardman lived and died?

If then such is our field, which we must be so solemnly bound to cultivate, we must be permitted to ask—and this question is the main point now in view, when upon it we bestow just that portion of our time, or influence, or substance, which to it really belongs, to whom do we give it?

There seems to be an impression that *what is deposited in our own treasuries* is given away. Does any farmer count that seed given away, which he uses in sowing his own field? And if he has become so wealthy in lands that one of his servants must be sent off to cultivate a distant out-lot attached to the farm, must that servant come back to beg of his employer the seed and suitable implements for planting that field, simply because he is not permitted to work in the garden near the house? If the seed is most needed there, the proprietor only wishes to know that it is his own field that needs it. It is not to be supposed that any hireling, more interested than he, must come along annually to beg of him that which is to enrich and fructify his own field.

No one can doubt that it is now the will of God that this field should be better cultivated, and made more beautiful and glorious. And since it is so plain that, by the most remarkable and almost miraculous events of Providence, God himself assigned it especially to us, it must have been because with us He has deposited just the means which He would have brought to its cultivation, and of course just the means which should be so appropriated, the withholding of which would doubtless be an injury to us.

Would not our whole missionary enterprise, then, stand upon much higher ground, and all its operations become vastly more efficient, if this simple truth were clearly understood and sufficiently considered, that it is simply doing our own work—that it is not, or should not be, giving to an agent, or Secretary, or even the most devoted missionary, according to what may chance to be his particular plea; but rather taking care of our own field, according to its real demand and the ability which God gives. When our government takes your brother or son away into the army, and compels him to dig, under the burning sun or in death-breeding swamps, is it not the duty of the government to clothe and feed him? The proper supply of his wants is not so much given away. To leave him starving there in [illegible]nment's own service for want of that supply, would be the criminal neglect of the most positive duty.

And while laborers are in fields where they could *not* be, had we not sent them, doing work which could never have been theirs had we not laid it upon them, from which they are not at liberty to turn away while life and health remains, on account of obligations to us as well as to God, and from which we will not and dare not recall them, would not the neglect of them be as criminal in us and as much a neglect of our own work, as it would be for those who send soldiers away from home, to leave them starving in their own trenches?

Does any one say, "I am ignorant of the disposition that is made of the money deposited in our treasuries?"

We answer, such ignorance is perfectly inexcusable. Will the owner of a splendid ship utterly refuse to load it again, because he suspects that a mate or a steward is unfaithful? He will make it his business to see that officers are immediately placed there who *are* faithful. And when your royal vessel has proved itself so seaworthy in carrying food to millions in your own distant fields, is it not your business to see that she is constantly manned by those who can show the satisfactory record of their faithfulness?

What a field has God given to us!—What an honor if He has given to us the ability to cultivate it! Who would wish to have it smaller, or the number of thousands or millions less who, from it, may appear in heaven, to show the proof of our faithfulness? And, just now, when the whole field is threatened with such a fearful blight and mildew as we shudder to think of, when we are brought to the grandest test of real discipleship, shall we not, as an entire body, give ourselves to God in holy consecration this year as never before? Who can say that the tithes which now, even in the day of our great trial, we have the power to bring, may not be all that the Lord of the harvest requires, and just such as He would be peculiarly pleased to bless? So that if we are *true to our time* and to the field which God has opened to us, when treason and rebellion shall have received the effectual rebuke, when Buddh shall fall, and our field has become the garden of the Lord, we and our children with heavenly joy may have occasion to say, "Thank God, I too was an American" Baptist.

BEQUESTS TO MISSIONS.

This is a subject of no small importance, and as it frequently engages the minds of some friends of the cause of missions, and as there are others who, on the contrary, though abundantly blessed with temporal goods, are indifferent, we will present a few thoughts on this point, hoping to effect some good thereby.

First of all we would remark that it is preferable in many respects that a person become his own executor. By this we mean: That he should give accordingly as God has prospered him, and what he intends to give, during his lifetime. This will save executors' fees, and prevent, in some cases, serious difficulties among heirs in regard to wills and bequests. It will likewise be a present help, in time of need, to the missionary cause. And thus the spirit of liberality will be fostered and increased, and a blessing acquired by the cheerful givers; for "It is more blessed to give than to receive."

But there may be cases in which it is impracticable, on account of various circumstances, to give all to the Lord, as indicated, and then it is quite proper to make the cause of missions an heir in the last will and testament. We now submit the following points for reflection and action:

1. A considerable number of our members and friends of the cause are wealthy. In many cases, if not in all, they must in justice ascribe it to the influence of the gospel that they are not among the poor and indigent, for "godliness is profitable unto all things." It changes drunkards, squanderers, spendthrifts, and reckless speculators into industrious men, who are "diligent in business, fervent

spirit, serving the Lord." Not a few have thus been prospered temporally.—How proper for them to bring forth fruits of liberality and gratitude. And how fitting for such the act of adopting the missionary cause as an heir, and by a noble bequest assisting to send the gospel blessings, spiritual and temporal, in all directions, to a sin and woe-stricken human race!

2. By such a bequest, a blessed influence will be exerted even long after death. While the pious testator is rejoicing in the Paradise above, the thought that such an offering to the cause of missions is continually instrumental in saving sinners, will be a rich fountain of joy. The shouts of angels over sinners brought to repentance through the operation of the missionary cause, will raise his happiness higher in the realms above. And it will surely not be diminished by the arrival in heaven of such souls as have been saved by grace through this instrumentality. This is putting temporal treasures into the Lord's exchange, and getting them again, with infinite increase, in eternal blessings.

3. It is not unfrequently the case that inheritances turn out destructive snares to heirs, especially if *great* wealth has been left for them. Riches which are thus gotten without labor, are apt to make the heart worldly, proud, and as unfit to enter the kingdom of God, as a camel is to pass though the eye of a needle. Some, also, in a short time squander what their parents have acquired by industry and hard labor. But, in regard to money or property left to the Missionary Society, no fears need be entertained that it will be misapplied. It will only help in saving souls—a great comfort for him who thus "sets his house in order."

4. Some Christians are blessed with wealth, but not with heirs. Others were blessed with offspring, but the Lord saw proper to call them to the spirit world. Is not this a plain indication that in such cases the largest part, if not the whole estate, should be given to the Lord, who lent it to his steward only for a short season? A Christian ought always to inquire: "Lord, what wilt Thou have me to do?" And when the Divine will is shown so clearly, he should respond unhesitatingly by word and deed: "Thy will be done."

5. No enemy to the missionary cause, or one that is likely to wrangle with the Missionary Society, should be appointed executor; but one who will, in the briefest and cheapest method, execute the will of the testator.

6. The bequest should be made in good time, since no one is assured of life. A verbal will for benevolent purposes, made in the last hour, even in the presence of good witnesses, has its difficulties. In some States such a will is invalid, as the law requires that it should be made at least several months prior to the decease of the testator. Please bear this in mind.

7. It is best not to trouble the Missionary Society with conditions. The Board can decide best whether the principal or only the interest should be applied, according to the circumstances and necessities of the cause. The General Board only can see better where means should be applied, as it possesses more information in this respect than other persons are likely to have. Numerous conditions and provisos in a bequest can only create difficulties, and will in some cases make it almost worthless to the good cause.

. 7. Such a bequest must be written plainly and correctly. It should be stated whether the bequest consists in personal or real estate, or in moneys, etc., or in all; and how much of them. The title of the Missionary Society must be stated correctly. If one regards himself incompetent, a person should be employed who knows how to do it properly. A main point is that it be written in such precise language as cannot be misunderstood.—*Evangelical Messenger.*

CHRISTIAN BENEFICENCE.

The biography of eminently pious and useful men since the Reformation shows that great numbers of them have recognized the obligation statedly to devote a portion of their income to charitable uses. Lord Chief-justice Hale, Rev. Dr. Hammond, Baxter, Doddridge, and others regularly gave a tenth; Dr. Watts, a fifth; Mrs. Rowe, one half. Rev. John Wesley, when his income was thirty pounds, lived on twenty-eight and gave two; and when his income rose to sixty, and afterwards to one hundred and twenty, he still lived on twenty-eight, and gave all the remainder.

A shoemaker being asked how he contrived to give so much, replied that it was easily done by obeying St. Paul's precept in 1 Cor. xvi. 2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." "I earn," said he, "one day with another, about one dollar a day, and I can, without inconvenience to myself or family, lay by five cents of this sum for charitable purposes; the amount is thirty cents a week. My wife takes in sewing and washing, and earns something like two dollars a week, and she lays by ten cents of that. My children each of them earn a shilling or two, and are glad to contribute their penny; so that altogether we lay by us in store forty cents a week. And if we have been unusually prospered, we contribute something more. The weekly amount is deposited every Sunday morning in a box kept for that purpose, and reserved for future use. Thus, by these small earnings, we have learned that it is more blessed to give than to receive. The yearly amount saved in this way is about twenty-five dollars, and I distribute this among the various benevolent societies, according to the best of my judgment."

A clergyman every Sabbath evening sets apart a portion for his charity-fund. If at any time he has not the money, he credits the sum on a benevolent account. As calls are presented, he draws from this fund; *and if an urgent call* at any time requires more than he has thus set apart, he charges the balance on his benevolent account, to be replaced from future incomes. Thus his contributions are identified with his own enjoyment of religion and growth in grace; he gives "not grudgingly," but of "a willing mind;" applications for charity are met with pleasure; and he feels that in all he receives and expends, he is acting as a steward of God. He has also secured the adoption of the system by his congregation with very encouraging success.

Some, who have little money at command, who keep few accounts, and who live mainly on the yearly products of the ground they cultivate, or other fruits of their industry, judge that they conform to the spirit of the Divine rule, by giving at longer stated periods of such things as they have. One statedly consecrates a certain proportion of the products of his farm; another of mechanical labor; another of the needle, or other domestic industry—every one using his Christian liberty in giving statedly as he sees best in his own circumstances, according "as God prospers him."

Others, engaged in merchandise and extensive business transactions, accustomed to taking a stated inventory of what they possess, familiar with accounts and percentages of profit and loss, not knowing every Sabbath what has been the income of the week, have found great satisfaction and a blessing in determining beforehand what portion of all the proceeds of their business, they will monthly, or quarterly, or yearly devote to benevolence; and some have resolved on a percentage to be statedly given, and diminished or increased, in proportion as God shall prosper them.—*Free Nation.*

THE GOSPEL IN CENTRAL AMERICA.

Mr. Hicks, under date of Aug. 6, 1862, furnishes to the "American and Foreign Christian Union" an account of his labors among the Spanish population in Central America. Mr. Hicks is making the noble experiment by his own self-sustaining efforts, of carrying

tral Union Asso., reported twice,	.91	
		401.33

Indiana.

Madison Asso., North Madison, ch., by J. R. Osgood, per Rev. S. M. Osgood, agent,	2.00	
Northern Indiana Asso., Kingsbury, ch. 5.28; South Bend, ch. 26.12; Laporte, ch., of wh. 5 is fr. Sab. Sch., tow. sup. of Salong, nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, 11.89; per Rev. S. M. O., agent,	43.29	
		45.29

Illinois.

Bloomfield Asso., Heidles Prairie, ch., per Rev. S. M. Osgood, agent,	2.00	
Carrolton Asso., White Hall, ch. 5.05; Winchester, ch., of wh. 1.70 is fr. Sab. Sch., 25.38; Carrollton, ch., with other donas. of this Asso. to cons. Miss Sarah S. Colby H. L. M., 39.70; Jerseyville, ch., 28.85; Curlinville, ch. 13.65; Girard, ch. 14; Virden, ch., with other donas. from this Asso., to cons. Rev. Frank M. Ellis H. L. M., 15.75; coll. by Rev. J. L. Douglass, per Rev. S. M. O., agent,	142.38	
Clear Creek Asso., Dutch Ridge, ch., per Rev. S. M. O., agent,	1.00	
Chicago Asso., Elgin, ch. 9; Bloomingdale, ch. 1; Ringold, ch. 1.50; per Rev. S. M. O., agent,	11.50	
Edwardsville Asso., Upper Alton, ch., of wh. 4,35 is fr. Fem. Karen Miss. Soc., Miss Mary Olcott tr., coll. by Rev. J. L. D., per Rev. S. M. O., agent,	16.35	
Illinois River Asso., Canton, ch., coll. by Rev. J. L. D., per Rev. S. M. O., agent,	14.00	
Kankakee Asso., Rev. G. K. Buering tr., coll. by Rev. J. L. D., per Rev. S. M. O., agent,	1.96	
Ottawa Asso., Ottawa, Samuel Eustis, coll. by Rev. J. L. D., per Rev. S. M. O., agent,	5.00	
Springfield Asso., Springfield, 1st ch., coll. by Rev. J. L. D., per Rev. S. M. O., agent,	7.60	
General Asso., coll. in Alton, by Rev. J. L. D., per Rev. S. M. O., agent,	56.47	
		258.26

Iowa.

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Central Iowa Asso., coll. by Rev. I. J. Stoddard, per Rev. S. M. O., agent,	4.00	
Oskaloosa Asso., coll. 1.18; Ottumwa, ch. 1.55; Coal Creek, *Rev. N. Hayes 50 cts. J. P.* McRea 25 cts; Mrs. Elizabeth Edwards 40 cts; Pella, 1st ch., coll. by Rev. J. L. Douglass, 6.65; per Rev. S. M. O., agent,	10.53	
Upper Des Moines Asso., coll. by Rev. O. A. Holmes, per Rev. S. M. O., agent,	4.00	
State Bap. Convention, coll. at Des Moines, by Rev. J. L. D., per Rev. S. M. O., agent,	21.90	
		50.43

Michigan.

Grand Rapids, Rev. C. Carroll Miller	5.00	
Washtenaw Asso., Ann Arbor, ch., Rev. S. Cornelius, per Rev. S. M. Osgood, agent,	15.00	
		20.00

Ohio.

Welch Hills, ch., Sab. Sch., per D. E. Davis, Supt.,	3.00	
Maumee Asso., Maumee city, Father Barlow, per Rev. S. M. Osgood, agent,	1.00	
Grand River Asso., L. Gould tr., of wh. 9.55 is fr. Fem. Benev. Soc., 17.55; Jefferson, ch. 7.54; Colebrook, ch. 5.15; Cherry Valley, ch. 2; Williamsfield and Andover, ch. 1.76; the amount (34) reported in Oct.,		4.00

Wisconsin.

Raymond, Danish ch., for Bibles for the heathen, per Rev. S. M. Osgood, agent,		3.00

Maryland.

Baltimore, Madison Square Bap. Sab. Sch., James P. Frames tr., 10; Taneytown, ch. 5;		15.00

Nebraska.

Nebraska Asso., coll. 3.86; Bellevue, ch. 4.14; per Rev. S.M. Osgood, agent,		8.00

Oregon.

Central Asso., by Rev. S. Cornelius Jr., per Rev. O. Dodge, agent,		6.70
		2,211.10

Legacies.

Newton, N. H., Miss Betsey Farmer, per Thomas J. Goodwin, Exr.,	2,000.00	
N. Y. —— Elijah Withington, S. S. Jocelyn and J. B. Alman, Exrs., per Rev. O. Dodge, agent,	100.00	
		2100.00
		$4,311.10

Total from April 1 to Nov. 29, 1862, $30,768.60.

Donations in Goods.

Woburn, Ms., 1st ch., Ladies' Miss. Soc., 1 bbl. Clothing, for the Delaware Mission, care Rev. J. G. Pratt,		50.64

Vol. XLIII....No. 2. Whole Number 554.

THE
MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

FEBRUARY, 1863.

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BOSTON:
MISSIONARY ROOMS, 12 BEDFORD STREET.
1863.

THE MISSIONARY MAGAZINE FOR 1863.

THE forty-third volume commenced with the number for January. The MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

By the provisions of the Act which went into operation September 30, 1852, the postage of the Magazine is SIX CENTS A YEAR to any part of the United States, when paid annually or quarterly in advance. So great a reduction from previous rates removes the chief hindrance to its transmission through the mails, and should encourage effort to extend its circulation.

Individuals receiving the January number are regarded as subscribing for the volume of 1863.

The Magazine will be furnished to subscribers at the following rates:

Single copy, for the year, payable in advance,	$1.00
Four copies, " " " "	3.00
Fifteen copies, " " " "	10.00

Subscribers paying one dollar in advance for the Magazine, and receiving the same by mail, will be entitled to one copy of the Macedonian for the year.

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CORRESPONDENCE OF THE MISSIONARY UNION.

THE Correspondence of the AMERICAN BAPTIST MISSIONARY UNION is conducted by the Rev. JONAH G. WARREN, Corresponding Secretary.

Hon. NEHEMIAH BOYNTON, is Treasurer.

FREEMAN A. SMITH, Esq., is Assistant Treasurer, to whom communications containing moneys for the Treasury should be addressed. Remittances by draft or check should be drawn in his favor.

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THE

MISSIONARY MAGAZINE.

VOL. XLIII. FEBRUARY, 1863. No. 2.

AMERICAN BAPTIST MISSIONARY UNION.

LAY-MYOUNG.

BY DR. FRANCIS MASON, TOUNGOO, BURMAH.

The nearest Karen village to Toungoo is Lay-myoung, signifying a field on an artificial water-course; so named from a passage that had been dug from one point of a stream that meanders through the level lands, to facilitate the escape of the waters when swelled from the mountains above.

"The field" is a fine extent of fertile paddy-land, with knolls of laterite rocks lifting themselves a few feet above the plains on the eastern margin. Here many years ago was a large village of Mopgha Karens, the tribe that inhabits the first range of mountains which bound the low lands on the east. The location being a favorable one for the agriculturists, the Burmese came and settled among them and usurped possession. The two races have so intermingled, that of upwards of forty houses now scattered about in the village, thirty-three families are a mixture of Burmese and Karen, in which the Karen element sometimes so predominates, that the people cannot be distinguished from pure-blooded Karens; while in other instances they look like unmixed Burmans.

When we first came to Toungoo, in 1853, some of these villagers visited us; and, though a few were attentive listeners, none decided to accept the truth. As they were so near town, we were particularly anxious to find an opening to establish the worship of God among them. But our efforts and those of Quala and the other assistants resulted in nothing.

On our return from America, early in 1857, we found the people just as we left them. But while Mrs. Mason was building the Institute, the people visited her occasionally, and one night an elephant which the Karens had brought in to drag timber for the building, was missing. Search was made for it every day, but without success. There were reasons, however, to believe that it had been carried off by Karens from Lay-myoung, though a fruitless search had been made in their village. The owners came to Mrs. Mason with the usual Karen question, "What shall we do?" She sent for one of the prominent men in the village, with whom she was acquainted; told him it was pretty clear his people had stolen the elephant; though the evidence was not yet forthcoming, yet the probabilities were that the thing would be brought home to them ultimately. Still, if they would bring back the elephant, she would give them fifty rupees, and engage that they should not be prosecuted for the theft. In less than twenty-four hours the elephant was brought back, the fifty rupees paid, and the thieves safe in Mrs. Mason's pledged word that they should not be molested.

Wherever the Burmese go they carry their religion—these Karens are all Buddhists—and their morals too; for the Lay-myoung Karens are the greatest rogues in all the Karen country. Yet it was for just such people that Christ died, and we have ever been anxious to set up the worship of God among them.

The Karens have often said to me that their ancestors ruled over all the land on the east down to the river; but as they never had done so since the English occupied the country, I had no hope of their claim ever being admitted. Recently, however, when it became necessary to appoint a new headman for half of the district, the Karen chiefs of the nearest villages on the hills brought me a map of the country, which they kept hid in a hollow tree, on which the boundaries of their territory were marked and described in Burmese, from a government document more than a quarter of a century old. As English-Indian law regards all persons as the owners of the lands they occupy, if they have held undisputed possession for twelve years. I saw no prospect of gaining anything; so I declined representing the case to government.

They took their map back sorrowful into the jungles; but on hearing of Mrs. Mason's expected arrival in Rangoon, they concluded to make a last effort to induce Mrs. Mason to bring the matter to the notice of Col. Phayre, the Commissioner, and wrote me to this effect. Being more hopeful than her husband, as women usually are, she advocated their cause with Col. Phayre, and he wrote the Deputy Commissioner of Toungoo.

After Mrs. Mason's arrival in Toungoo, the Karens brought up their case before Capt. Lloyd through Mrs. Mason. He took a favorable view of it, and went out and looked at the land and the villages on it. He examined the documents, took the testimony of the oldest inhabitants, Burman and Karen, and the result was, he decided that the jurisdiction of the whole district claimed by the Karens rightly belonged to them, and ordered it to be restored immediately. A Burmese headman who had worked so hard against the Karens, as detailed in Mrs. Mason's book, and who had been a standing annoyance to the Karen settlers near town, was promptly turned out of office, and a Christian Karen chief, Daulay, Mrs. Mason's "minstrel," was made headman and collector over the whole land, a district of twelve miles square, embracing several Burmese villages, having the Sitang river for its western boundary, the Karen mountains on the east, a tributary of the Sitang on the north, six miles above Toungoo, and Thonhyekhat creek, an equal distance south.

Thus the Karens not only got justice, but in this instance obtained it without that curse which so often makes it not worth having, the cost being more than its worth—"the law's delay." This is the most important political boon that has yet been conceded to the Karens by the English government; and the Karens now rule from the Sitang across the mountains to the Salwen. They owe this to Capt. Lloyd, the first government officer who has acquired the Karen language.

Mrs. Mason having succeeded so well in the accomplishment of this object, we thought it a most favorable opportunity to erect an altar for God in Lay-myoung. Having then unsettled one of our most energetic Bghai assistants, who had recently returned from Karenee, we proposed to him to take his family there, and spend a year in the village as best he could, going from house to house in the district, and conducting regular Sabbath services. He cheerfully embraced the offer, and the experiment is now in full operation.

Something certainly has been gained; for a few assemble with the assistant every Sabbath, and his wife, one of Mrs. Mason's best Bghai pupils, is doing what she can among the women and children; and a week ago she brought in two heads of families, who expressed their determination to cast off idolatry and worship God. Others are favorable; but many oppose and abuse those who give any attention to Christianity. And organized opposition in a small village is a much more serious affair than in a large town.

So we rejoice with trembling, for very possibly our efforts will come to nought, to human view; for where missionaries work the hardest, they often meet with the least apparent success. When their efforts are successful, they usually succeed in such a way that it is impossible for them to take any glory to themselves, or attribute it before God to their own labors. Still the command is, "In the morning sow thy seed, and in the evening withhold not thy hand;" and in the spirit of obedience we now sow in Lay-myoung; leaving it for God to say whether it shall prosper or not.

Buddhism offers a hard front, wherever it lifts its face. Excepting Mohammedanism, it proves more invulnerable to missionary effort than any other system of error on earth. Still something is accomplished; and I think that the influence the Karen Christians exert on the Buddhists is equal to the labors of one missionary.

While in the Tenasserim provinces, I often had occasion to notice the good influence they exerted on the Burmese settled near them; and I have seen it yet more here. One of our Karen magistrates is a Shan, well versed in Buddhist literature; but he had been domiciled among the Karens before the introduction of Christianity. He was baptized by Quala, and having led a consistent Christian life, and given satisfaction to the Karens as "Na-khan," a messenger, as reported, we recommended him for magistrate.

He has drawn around him some Burmans and Shans, and one Burman who resides near him professes to believe in Christ; and a Shan young man in his train gives promise of making a preacher. He says he has been a believer for three years; and he brought a Burman to me a few days ago, with whom he had been talking, who wanted books and who had heard of the gospel in a Karen neighborhood. Last week he brought four little Burmese girls to Mrs. Mason, who, he said, wanted to study.

We have another Shan Christian among our Karen converts, baptized either by Quala or Dumoo, and who was employed awhile with a Karen preacher to go around and talk with his countrymen.

Some of the Burmese settled around the Karens on the Institute grounds are becoming more favorable to the gospel than they formerly were; and now and then a Burman woman drops in to Mrs. Mason's Bible class on Sunday afternoons. Perhaps God will yet convert the Buddhists through the Karens; that the glory may not be of man, but of God.

GERMANY.

LETTER FROM W. HAUPT.

We translate from the Missionsblatt for November an account of the annual meeting of the Conference of churches in North-western Germany, held at Ihren, East Friesland, Aug. 22—25, 1862.

Annual Meeting of the North Western Association.

In the middle of the quiet village of Ihren stands the simple and unadorned Baptist chapel. The brethren live around in houses surrounded by fruitful gardens, like Israel around the ark of the covenant. The scene presented to the eye is one of exceeding loveliness, so that a stranger may well exclaim, "How goodly are thy tents, O Jacob!"

Here the delegates came together from various places, the day before the meeting, rejoiced to meet one another again. Among the company was the venerable br. Oncken, whose coming gave the brethren peculiar joy. There was a meeting at the chapel in the evening, which formed a beautiful introduction to the services of the succeeding days.

The delegates met on Friday morning at nine o'clock. The day was warm and beautiful, and the sun seemed never to shine more cheerfully, as if to remind the assembled company of the Sun of righteousness, of whom Malachi says, "There is healing beneath his wings." The meeting was opened with singing and prayer.

Br. Willms then saluted the brethren in the name of the Lord and of the church at Ihren, founding his remarks on Acts 20 : 28—"Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with his own blood."

Mr. Oncken was unanimously elected Moderator, who opened the Conference by remarks on the importance of these meetings, saying that it was refreshing even to see one another's faces. He adverted to the occurrence in the life of Paul, when on his journey to Rome he met the brethren at Appii Forum and the Three Taverns, and how it is said, "When Paul saw the brethren, he thanked God and took courage." The company of brethren inspires courage, of which, said he, "we are witnesses."

Thirty-two delegates were present, from Ihren, Halsbeek, Jever, Varel, Seefeld, Elsfleth, Bremen, Oldenburg, Sage, Hamburg, Hanover, Wittingen and Tangstedt. Besides these there were forty-two visiting brethren, making the whole number of strangers present seventy-four, apart from the members of the church and others who attended the meetings.

At the afternoon session, after some other business, the pastors were called on for their reports.

Mr. de Neui reported from Ihren that he had made good use of the liberty obtained after a hard struggle from the government of Hanover. In his wide field he had visited twenty-five outstations and held 246 meetings. Fifteen had been added to the church by baptism. Present total, 288. The outstation of Schwerinsdorf, with four or five neighboring places, numbers forty-five members, and it is desirable that they should be formed into an independent church.

The Moderator remarked that it would be well to report more minutely on the extension of the several stations, the numbers attending meetings, the activity of the members, the distribution of Bibles and tracts, &c. The latter ought to be more zealously pursued. Every member should be provided with tracts for distribution. The religious periodical also should be more widely circulated. The churches should all work immediately around them, as the missionaries do in remoter places.

Mr. de Neui remarked that there was a difficulty in distributing Bibles, because the sale of books was under the superintendence of the magistrate, and only allowed to booksellers. In two years 8,000 tracts had been distributed, and he was afraid to ask for more, as his money was all gone.

The Moderator requested the brethren to state in their reports how much had been contributed by the churches for missions, tracts, &c.

Mr. Haupt, of Bremen, spoke of great Missionary Societies which during the last year had expended large sums of money, but the results of their efforts had been very insignificant. He then said—

I have held in Bremen and my ten or twelve outstations 240 or 250 meetings, some crowded and some thinly attended. We ought to extend our lines in Bremen and to have a larger place for meetings. Several brethren have aided in the preaching of the word.

Besides our 120 members, I have visited quite as many other families. This I deem an important means of doing good, because in private conversation a minister can enter into the personal wants of the people as he cannot in preaching. I have made about 1,200 pastoral visits.

A number of brethren go to the houses in Bremen once a fortnight with loan-tracts. Others distribute tracts. If we had been more active, doubtless more might have been done in this department, and instead of 1,500, we might perhaps have circulated three times as many. The sale of Bibles has been reduced to the small total of eighty copies, as several Bible Societies have their depositories and colporteurs in and around Bremen. Emigrants also have been in some instances, supplied with tracts; we have also several times been able to bring a number of them into our meetings, notwithstanding the distance of the place.

Our Sabbath school, which near the close of last year had greatly declined, about Christmas time received a large increase. Invitation cards which I entrusted to the children increased the number from thirty to seventy. Several, it is true, soon fell off again, so that we now have only about fifty, but these come regularly. Three male teachers and one female aid me in the work of instruction.

Through certain friends, among whom is a dear old friend of br. Oncken, I have been enabled to do something for the poor and suffering, and in this way to dispense to them the bread of life.

In promoting the good work I have obtained from a Christian mechanic some old accounts to collect, by which means I have obtained something for the cause, having it also in my eye to become acquainted with the people. It is not a pleasant employment, but in connection with others it has its advantages.

There are a number of porters within my circuit for whom hitherto nothing has been done. I have taken pains to go among them, and last winter held several meetings for their benefit.

We have also had a singing school.

The visible result of these labors has been the conversion last year of ten, and this year of eight souls. Besides contributions for tracts, the Union, the poor, and the support of their own worship, the church in Bremen has given the last year two hundred rix dollars for missionary purposes, fifty dollars more than formerly.

Mr. Theesmacher, of Oldenburg, reported that his field of labor was Oldenburg, including ten outstations, and Sage, including six. The attendance at the meetings has been generally very good. At an outstation recently formed, there are from 150 to 200 hearers. Nine have been received in Oldenburg and seven in Sage,—in all, *sixteen. A sewing society* has been formed. Meetings held, 241; tracts distributed, 800; pastoral visits, 600.

The church in Jever, reported by Mr. Wilkens, has twelve outstations. Mr. W. has also spent six weeks in Varel and East Friesland. The members have not only distributed tracts, but have also contributed means to purchase them. Six of the sisters have commenced collecting money regularly for the mission.—Twenty-five past and present members of the Sabbath school have been hopefully converted and received into the church. Mr. W. has held 180 meetings in twenty-five places, and led from fifty to sixty prayer meetings; made 800 visits and put into circulation 1,500 tracts.

Mr. Trauschel has preached once a fortnight at Bremerhaven. Several brethren distribute loan-tracts, and a young woman by means of them has found the way of life. The laborers in that place willingly accepted the tracts. A Sabbath school has been commenced with thirty pupils.

The outstations of the Seefeld church which have been also visited once a fortnight are prosperous. A new outstation has been formed, at which there is much interest.

Meetings held, 198; visits, 800; tracts distributed, 2,000. The Lord's Supper has been celebrated twenty-one times, and one has been baptized.

The Moderator recommended the missionary in this field to report at the next Conference the number and the names of the ships visited; also to distribute tracts in foreign languages.

Mr. Scheve sent his report in writing. In Elsfleth and its fourteen outstations he has held 200 meetings, made from eight to nine hundred visits, and put into circulation fifty Bibles and Testaments, and many other religious books. The Sabbath school is very promising.

A written report was received from the church in Schleswig, which was read on the following Monday (which see.) No report was sent by Mr. Wegener, from Ludwigslust. It appeared that partly owing to timidity and partly to feeble health, this brother had reduced his operations to private meetings in his own house. The Committee on this account had reduced his support.

The Conference expressed the wish that the brother should in future send in a report as long as he received support, and that his support should depend upon his compliance with this wish.

The treasurer's report was read, showing the receipts to be 1,259 dollars, expenditures, 1,712; balance due, 453. A protracted debate followed on the question, how shall means be obtained to meet the necessary demands of the work, and to cover the existing debt?

Mr. Wilkens said the church in W. had only sent one dollar the last year to the treasury; nevertheless, they were not negligent, but had done more than ever before, having supported their minister in part, and a missionary entirely. At present, they did not support a missionary, but had appointed brethren who were to devote a portion of their time to missionary work. He hoped the next year to be able to send fifty dollars.

Mr. Jansen contributed fifty dollars in behalf of thirteen members of one of the outstations, and expressed the wish that the churches might support their own missionaries. The Moderator agreed to this, but deemed it better that the support of the missionaries should come out of the general treasury, that they might be more independent.

Mr. Willms thought the church at Ihren could and would do more, if they were more impressed with a sense of their obligation. He had already talked it over with the brethren at the outstations, and made proposals to which some of them had agreed.

The Moderator related how the brethren in Hamburg raise contributions. He thought the members ought to be stirred up to new life and to be permanently under the influence of Divine grace. When we are thoroughly penetrated with the power of grace, the mission will be supported of itself.

Mr. Wilkens thought the churches could do more than they themselves supposed. So it was with the church of Wittingen, till they resolved that they were under obligation to contribute a definite sum. By the sale of vegetables they had realized eighty dollars.

In the evening according to appointment, Mr. Haupt preached in the chapel to a crowded audience from Matt. 9: 37, 38. "The harvest truly is plenteous, but the laborers are few."

Thus ended the first day of the conference—a day rich in blessings.

Saturday, 8 o'clock, A. M. Opened with prayer and the reading of the minutes.

Mr. Wilkens continued his remarks, which were interrupted by the adjournment yesterday. He said much could be raised by manufacturing articles of utility or curiosity in idle hours. Brethren from the country could give vegetables. At Christmas, when it is customary to give presents, presents might be given also to the Lord Jesus through donations to the mission; also on the birth-days of children.

The Moderator remarked that the sisters might do much. In Hamburg there is a working society which brought in two hundred dollars in a single year. He was convinced that many churches needed only that it should be suggested to them to do the same.

Mr. Thessmacher said the brethren in Sage had missionary sheep; and whereas formerly they used to sell both the lambs and the wool, now they used the latter for knitting stockings, which bring a double profit.

Mr. F. Oncken said that br. O. had collected at Fischerhude alone fifty-eight dollars.

Mr. Haupt remarked that a brother in Bremen by regular contributions had collected thirty dollars in a missionary box kept in his house.

The Moderator then summed up the contributions which can be forwarded by the churches by increased efforts, showing that the treasury could be supplied.

The Moderator desired further commnications: but as the wish was general to proceed to other subjects, the Moderator consented.

The first question for discussion was proposed by the church in Bremen,—Whether unmarried brethren could be elected deacons?

After several brethren had spoken pro and con., the Moderator said, that if the passage in 1 Timothy 3rd chapter is a command, unconditional obedience must be yielded. But his understanding of it was different. In the apostolic churches there were many, who before their admission had not one but several wives; and as it would have been barbarous to separate mothers with their children from the father, this state of things must have been submitted to, not through deficiency of discipline, but through necessity. This is confirmed by ecclesiastical history. But that the apostles did not favor the system is evident, because they commanded the churches to elect to office only those who, if they were married, had but one wife.

This explanation satisfied the brethren, and the meeting decided to answer the church at Bremen, that properly qualified unmarried brethren might be elected deacons, and that the married state was not essential to this office.

A question of church discipline was here proposed, which occupied the residue of the session.

Saturday, P. M., 3 o'clock. After devotional services, Mr. Haupt represented that it was necessary for the church in Bremen to have a more fitting place of worship, and inquired whether it could be permitted to him to obtain contributions in the churches.

Mr. de Neui thought a visit to East Friesland might be attended by good results.

Several brethren said—"Only come."

The Moderator also favors it and proposes to the Conference to recommend this course to the church at Bremen; the proposal was adopted.

Several questions of local interest were here introduced. We present only the last of the number.

What shall be done with members who constantly attend the preaching of other denominations?

The Moderator was of opinion that such persons are not well instructed in the Divine ordinance—"Where two or three are met together in my name, there am I in the midst of them,"—and that they do not understand the preciousness of the communion which we have one with another, even though the preaching may not be of so high an order. Hence as it is a sin against the word of God, this disorderly practice may be visited with exclusion, being extremely injurious to the interests of the church.

Items of local business were then transacted. In the course of the debates it was stated that at Herford there are seventeen brethren and sisters who have long desired a pastor, and that there is a wide field of labor there. One of the brethren proposed the question whether it is not better to abandon some of the least promising outstations in Oldenburg, and to preach instead to the thousands in Westphalia the word of God. Five brethren were nominated to preach from time to time in Herford. At the close, the Conference determined to hold another session on Monday morning.

The next day was the Sabbath, "and that Sabbath day was an high day." At 10 A. M., the chapel was filled, and Mr. Brown preached from Ps.: 73: 25—"Whom have I in heaven but Thee, and there is none upon earth that I desire besides Thee." In the afternoon at 3 o'clock, the chapel was again filled to overflowing. Br. Oncken ascended the pulpit, and all eyes were fixed upon his venerable countenance. Holding the hymn book in his hand he said, "Let every one sing that can sing, and let those who cannot keep silence." The hymn made a deep impression on the whole assembly. The sermon was from Ps. 16: 6—"The lines are fallen unto me in pleasant places, yea I have a goodly heritage." Though he was not entirely well, the discourse exhibited the youthful freshness of spirit of the aged veteran, and his lack of vigor was not apparent while the stream of living water flowed from his lips. The preacher showed 1. what the goodly heritage is; 2. how it became ours; 3. what obligations are hereby laid upon us. The sermon was an hour and three quarters long.

The Lord's Supper, administered to nearly two hundred brethren and sisters, was a fit continuation of the heavenly feast we had enjoyed.

After this, br. Oncken exhorted the friends in regard to their high calling in the world, and especially reminded the sisters in an interesting manner of their duty to the cause. We then in the name of the delegates thanked the brethren of Ihren for their hospitable entertainment of the Conference.

As the darkness came on, the brethren separated for their homes. In the evening they met again in large numbers in different houses, where the time was spent in singing and conversation.

Monday, 8 o'clock, A. M. After the devotional exercises, in which several brethren took part, a letter was read from Mr. Rode, giving an interesting account of his work in Schleswig. During the past year he has preached 195 times in twenty-five different places, sometimes before crowded audiences. With the aid of the brethren he has distributed from nine to ten thousand tracts, and sold 67 Bibles, 216 Testaments and 149 other religious books. Eight have been added to the church by baptism. The church has been able to sustain their missionary entirely by their own contributions, besides paying the expenses of several important missionary journeys. They have also paid the travelling expenses of three brethren who have visited the outstations.

The Moderator thought the church in Schleswig ought to be encouraged to contribute as formerly to the treasury of the Union, for the advantage of the common work.

A revised hymn book was spoken of. One of the brethren expressed a desire for more hymns for the unconverted. Another suggested that the members ought to learn more tunes. A work by Mr. Willms, recently *published, was recommended.*

Mr. de Neui again mentioned the mission in East Friesland, asking if there were not brethren who could aid in preaching the word; but none were able to assume the responsibility.

Mr. Remmers desired that the Missionsblatt might contain information on missionary labor for the Jews, and on Sabbath schools.

The brethren constituting the Committee of the Union (die ordnende Brüder) were then chosen. The same list as the preceding year was elected, with the provision that in case of a vacancy the members in Hamburg should fill it.

Votes of thanks were passed to the Moderator and clerk.

Mr. Oncken expressed his gratitude that he had been permitted to enjoy the society of his brethren and to preside over the meeting to their satisfaction, and closed by exhorting them to be faithful in their great and delightful work.

The brethren then joined hands and sang together a parting hymn, and br. Oncken closed with prayer.

These were blessed days. The spirit of peace prevailed, and harvests of joy were gathered. The brethren went home, animated and strengthened to embark afresh in the great and holy strife.

"Blessed be the Lord, who only doeth wonderful things!"

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FRANCE.

LETTER FROM MR. D——, P——.

Encouragement in all the Fields.

P——, Nov. 18, 1862.—Our work continues to be encouraging. Mr. L—— has lately baptized four persons at C——. I send the details respecting these baptisms in his letter below.

Mr. B——, of L——, has also had several baptisms within two or three months. You will find herewith a letter from him.

The church at V—— continues faithful. All the friends visited by Mr. C—— greatly regret the departure of this brother, so worthy, so devout, and so faithful. But, far from being discouraged, they seem to have redoubled their zeal and energy, in consequence of being left in part to themselves.

Last Sabbath, Nov. 9, I had the pleasure of baptizing three persons at S——, near V——, in presence of a numerous and attentive assembly. Many were affected to tears in witnessing the profession of faith made by the candidates,—so simple and truly touching. Several in the same field, long anxiously visited by br. C——, seem near the kingdom of God, if they are not already converted.

At P—— we hope to baptize several at the beginning of December. I design to inform you of these baptisms and of our encouragements, in my report at the close of the year.

Meanwhile, we unite with you in thanksgiving, dear brn., for the blessings of which, under God, you have been the instruments. And we also unite our prayers with yours, that God may avert from your beloved country the calamities of war, and the no less desolating scourge of slavery.

LETTER FROM MR. L——, C——.

Sympathy with the United States.

C——, Nov. 17, 1862.—Be assured that with great anxiety we follow, day by day, the varying phases of the struggle in which you are engaged. We are one in spirit with you, and we cease not to pray that God may soon grant you a decided victory, and that to your beloved country may be restored that peace so desirable which you once enjoyed,—the Union being maintained, and the land delivered from the horrible plague of slavery.

With lively emotion we read the President's proclamation of Sept. 22d, declaring slavery abolished in the several States which shall be found in arms the first of January, 1863. We hope the intervention proposed by our Government will not cause you to lose the advantages which, under divine Providence, you have gained over the rebellion.

But *however that may be, your cause* is just and a holy cause; and notwithstanding the difficulties yet to be met, if difficulties there are to be, this cause must triumph. Take courage then, brethren, and possess your souls in patience, remembering that Christ has said,—and it is applicable to you,—"In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

"Children Walking in the Truth."

Notwithstanding all our trials, the Lord has been pleased to bless our work this year also. I have the joy to state that our work has met with encouragement in our several fields of labor. We had here ten candidates baptized last spring, and four more at the close of October. Among others I have had the precious privilege of hearing my eldest and my youngest daughters confess their faith in Jesus Christ, and of seeing them unanimously admitted to the church.—Yes, my heart leaped for joy, and my eyes overflowed with tears of delight. May the Lord bring to Himself in like manner the other members of my dear family.

Opposition.

But why should I not also communicate to you the trials I have recently encountered? In several villages around C——, where we have lately had revivals by which nine new members have been brought into the church, (to be followed, I hope, by many more), the curates of these places have become greatly excited, and have roused up against me the authorities. The latter accused me of endeavoring to disseminate a new faith. I thought it not prudent to enter into a controversy with the authorities, and submitted in silence. But I soon saw it to be necessary to enter into a protest, in several journals which have defended our cause, against this new manifestation of religious intolerance. I hope all this will result in good, and that Satan will find that he has wrought against himself.

We do not lose our courage. The Lord will not forsake us. We are sure of it. Is it not written,—"They that trust in the Lord shall never be confounded"?

LETTER FROM MR. B——, L——.

Five Candidates Baptized.

L——, Oct. 11, 1862.—We have lately had cause for joy and thanksgiving in the addition of five new members to the church. They were baptized a league distant, in a stream surrounded by woods and meadows. Many persons were present, as usual, led by curiosity, some of whom came from a distance of several leagues. Every thing passed off in an edifying manner, and so attentive and quiet were the spectators that I can truly say I have rarely witnessed a baptism in the open air attended by so serious a company. All appeared to be impressed with the significance and solemnity of the ceremony. Many were so affected that they could not help weeping.

Among the number baptized is a woman formerly sunk in debauchery, whom the Lord in his goodness has arrested and pardoned, dealing with her as He did anciently with Mary, to whom He said, "Thy sins are forgiven thee." She has long been distinguished by her ardent zeal and a holy life.

I expected to baptize some others, whom I believe to be converted persons; but various causes have prevented them from offering themselves. I hope they will come soon.

These instances of baptism without doubt will gratify our American brethren, and show them that the Lord has not left Himself without witness.

More Help Needed—Prayer for America.

It is a great misfortune that the Union cannot do more for us, and that we cannot have a colporteur in these parts, where one is so much needed. We hope God will take pity on us, and permit us soon to see better days, and our American brethren also, who have so long been groaning under the war. We sympathize with them most heartily, rejoicing in their successes and distressed by their reverses. May the Lord of hosts stand up for them and speedily grant them peace, and deliver them from the scourge, from *the sin of slavery*,—a burden both to them and to the world. We entreat Him for this every Sabbath in our prayer meetings, and without doubt every one of us prays for the same in secret every day. O that He may soon hear us and arrest the shedding of blood.

RANGOON MISSION.

LETTER FROM MR. BENNETT.

First Anniversary of the Burmah Bible and Tract Society.

Rangoon, Sept. 13, 1862.—On the 2d inst. the first anniversary of the Burmah Bible and Tract Society was held, (though it is only five months since the Constitution was adopted.) Col. Phayre, our President, presided, and made a neat and good speech at the opening of the meeting. Our report, short of course, but very good, was read by Major O'Connell, the Secretary. The motion for its adoption and printing was made by Col. Sparks, in a very felicitous, hearty and happy speech, followed by Dr. Binney, who always speaks well and to the point.

The Treasurer's report was then read by Mr. Pascal, showing a receipt of over 1400 rupees. Its acceptance was moved by Judge Clarke, LL.D., (formerly a Judge in Ceylon, and who has recently come among us as Judicial Deputy Commissioner,) in a good spirit, and was supported by Mr. Duten, the manager of one of our leading commercial houses. After the election of officers, who are the same as last year, with the exception of adding to the Committee Dr. Clark and Dr. Brandis, the latter, who is a German by birth, and Superintendent of forests in British Burmah, made a most telling speech of what he had personally seen in his travels in our forests and among the Karens and Burmans, and a collection was taken up of over 600 rupees.

A Propitious Day for Burmah.

I do not believe there has been a more propitious day for the civilizing and Christianizing of the tribes of Burmah than this evening's anniversary, since the landing of Mr. Judson in Rangoon nearly forty years ago. God is moving the hearts of men in high places, and He has means and ways to accomplish all his purposes.

In many respects there is a good advance in the Burmese department of our mission, and there are many good inquirers. Three Burmese men were baptized last Sabbath, and a Eurasian.

But when we look at the work to be done, and who is to do it—in the evangelizing of these various races—we see a dark side to the picture of prosperity.

LETTER FROM MR. BRAYTON.

God will carry on the Work.

Under date of Sept. 10, 1862, Mr. Brayton speaks of the removal of laborers from the field by sickness or death, and the prospective crippling of the work for want of reinforcements, and then proceeds as follows:

But what may be in the future, our Father only knows, and there, with unshaken confidence, I leave all; knowing that He will do all things well. "Be still, and know that I am God; I will be exalted among the heathen." Yes, it is certain that He will be exalted among the heathen, whatever He may do with us as individuals. The work is his, and He will carry it on in his own way. We may, by neglect of duty, lose the blessing of the obedient; but the work must go on. He may, for wise reasons too deep for us to fathom, remove this or that laborer; break up this or that plan which we think of vast importance; but

"All my times are in Thy hand,
All events at Thy command."

"The Lord God Omnipotent reigneth." Amen and amen.

Cheering Indications.

We have been having a deeply interesting school during the rains, and hear cheering news from several different parts of the jungle.

During the quarter of a century which we have been *in the work*, *we have never* seen the time when, to human appearance, our labors were so much needed as at the present moment. But God seeth not as man seeth, and we bow with reverence to his decision.

MAULMAIN KAREN MISSION.

LETTER FROM MR. HIBBARD.

Sixteen Pupils Asking for Baptism.

Maulmain, Aug. 19, 1862.—In my last, of the 5th inst., I gave you some account of the Karen high school, or boarding school here in town. Last evening the head teacher, Rev. Pahpoo, sent in to me the names of sixteen of the pupils who have asked for baptism. He says they give good evidence of a change of heart. This, I doubt not, will rejoice your heart as it does ours. Two of the number are in Mrs. Hibbard's class. The wearisomeness of the recitation room can be borne patiently, when such are among the results. I wonder if some of the home contributors will not feel like increasing their donations, so that the Committee may again aid such schools as this?

HENTHADA MISSION.

LETTER FROM MR. THOMAS.

Full of Occupation.

After speaking of the temporary absence of Mrs. Thomas in Rangoon, in quest of rest and medical advice, Mr. Thomas writes under date of Aug. 29, 1862—

Hence, you see, I am quite alone. No, —not alone. I am surrounded with a school of upwards of seventy Karens; I am constantly visited by Karens from the jungles; I am also expected to give a word of advice and direction to the Burmese disciples of this mission. A busier person you could with difficulty find. I do not feel lonely.

Good News from the Jungles.

For there came to me of late good news from the jungles—news of the conversion of quite a large number of the heathen. This news reaches me from the extreme southern portion of our field about Donabew, and from the northern part about Mogoung. So, you may judge, though alone in the station, I do not feel lonely. I am not unhappy. No; God reigns, and hence all will be well. Yet there is a deep, indescribable sadness in my soul; a sadness which arises from the present state of my family, and from that of my own beloved country. Would that I were there to bleed for her! We cannot feel that the war is over. Our love for the government is being lost in a deeper feeling—compassion for the oppressed. May God help to free the slave, and then will the country be indeed blessed.

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BASSEIN MISSION.

LETTER FROM MR. VAN METER.

New Church Organized.

Bassein, Sept. 13, 1862.—Since I last wrote, I have visited Myat-lay-kyoung, just east of Bassein, and fully organized the church there, baptizing ten more into the fellowship of the church, and appointing two deacons. The whole number of baptized there is sixteen, not including the preacher's family.

Within a week or two past, two more families of new worshippers are reported from this place.

Fruit at Last.

Br. and sister Crawley have been with us. Br. C. has been out on one tour to Pay Beng; he does not find the time favorable for seeing the people, as many are away from their homes at this season, working in the paddy fields. He saw a number, however, who declare their desire to become Christians, and who we hope soon will be numbered among Christ's disciples.

Br. C. baptized three last Sabbath, two Burmese and one Chinese. The two former are children of old Ko Bike, and I would have baptized them before, but that br. C. was expected. Here is another instance of the reward of "patient continuance in well doing." How many months and years has this man labored and prayed for the conversion of his family! He might at times have felt almost discouraged; but I have never heard him give utterance to such a thought. His pervading habit seems to be that of simple, child-like trust in God; and now God is rewarding his faith and trust openly.

The Chinese is a young man from a Karen village below Bassein. He has become a Christian through the efforts and instruction of Karens. This is the ninth Chinaman who has declared himself a Christian in connection with this church, of whom eight have been baptized. Seven of these are living, one has gone to his rest.

JOURNAL OF MR. VAN METER.

Jungle Labors in Bassein.

I find in my journal some account of a visit to Toung Gyee, a distant village directly east of Bassein. The church at this place is one of those first recognised, but has not been very active or liberal. Hence the following facts will be read with all the more interest.

On the 5th of April, 1861, I started with hesitation, as in some former instances, but with the same result as then,—on the whole, thankful for strength and the privilege of thus laboring for God. I do not know that in any instance I have, in the end, had occasion to regret going forth to such labors. I certainly do not at this time although the heat of Sunday and Monday was almost intolerable. Yesterday the weather became cooler; clouds collected, and the terrible fires on the great plain to the west of this village (our windward side) exhausted themselves, having nothing more to feed on. At one time the village was in danger from the fire.

I must pronounce this, so far, the most satisfactory of my jungle tours this year. The people have exhibited a liberality not only beyond expectation, but beyond the other Pwo villages, and especially for the school in Bassein. For this they gave over thirty rupees, thirty-four baskets of rice, more than a dozen posts, large and small, with other timber for our buildings. They have paid also for books, medicines &c., a larger amount than has been received from any other place.

Former Pupils.

Several of our scholars of former years are now married and settled here, doing well for themselves, and, we hope, for their people. One, named Sau Thung, who we thought would become a preacher, is an enterprising business man, takes a leading part, and is esteemed by his neighbors. One young man had given scandal to the village, first by taking a young woman, a member of the church, without marriage, and then by a marriage according to the heathen custom.—Now, however, he declares himself penitent. He made confession before the church last evening, and submits to remarriage by the pastor, in presence of the church. This is a test which I feared he would not stand; but although feeling the reproach deeply, he met it like a man. He now takes his place among the active members, and puts down his name for the average monthly subscription of four annas—twelve cents.

Zeal in Study.

The morning and evening hour for school—a recent suggestion of ours—takes well with the children. Seventeen have been present—most of them under seven. They study with a will. One hour at noon is recommended for all the older members who can in any way spare the time, for reading and study. We feel that it is of the utmost importance to aid this people in cultivating the habit of self-improvement by some such simple plan as this. We know not how we can do them a greater service.

A score or more of questions on points of law and equity have been proposed, relating to transactions in which some one or other of the people of the village is personally interested. Many of the heathen about them, with whom they have dealings, have very little regard to truth or honesty. Some *of these cases have been satisfactorily decided, at least* as far as promises and the consent of the parties is concerned.

Systematic Giving.

Thirty-one names were given in last evening towards the monthly subscription, ranging from two to eight annas. Husbands, wives and children, all give here according to their ability; most of them four annas. The preacher's father is a leading man in the church and village. He began the list with one rupee; but after thinking awhile and finding the annual sum larger than he could well afford, asked as a favor that his brethren would allow him to change it to eight annas (half a rupee). No one was disposed to object to this, as that is a large sum for a Karen to pay regularly. Sau Thung (above mentioned) had given his name for four annas; his wife in turn did the same. When asked if they could afford that amount, he spoke up very promptly, saying "they could spend four and five rupees a month for betel, tobacco &c., and could they not give eight annas for the cause of God?"

First Tour to Tha Mon-gyoung.

Nov. 28—30, 1861.—This is a large Pwo village, of some sixty houses, formerly eighty; probably one of the largest Pwo villages in Bassein. It lies some twenty miles to the southwest of B., where there are as yet but few Pwo Christians. I may mention here that there is no Pwo church west of the Bassein river. We had heard encouraging reports as to the disposition of some in this village, and the headman, a Karen, had expressed himself favorably, even saying that he would support a teacher, if one would come and live in his village. Judge of my surprise, then, to find hardly any one prepared even to give us a civil reception. They may not have intended to be uncivil; but if there is to be found an uncivil, unlovely creature in this world, it is a wild Karen, embarrassed, or when urged to do that for which he has no heart, and especially if he feels that he is in a "close place."

Inhospitable Reception.

We had here an exhibition of this fact such as I had hardly ever before witnessed to such a degree. The Thoo Gyee was away, probably intentionally, as he knew that I was coming, and had not been sincere in his fair speeches. We visited several houses, but found the people very reserved. Most of them were engaged, or pretended to be, and soon found some excuse for leaving the house, or would turn away while I was speaking to them, to talk with a Burman about buying paddy, or some other business. On entering a house where there were only women and children, the scene was both ludicrous and provoking. They seemed terrified; one would run and hide here, another there; some would escape from the house, if they could reach the ladder without coming too near to me. If at work, they would turn the back and sit still, with the head down, as though very intent on what they were doing, not giving the least sign of recognition, either by raising the head or making a reply to anything that was said to them. I finally concluded that the Karens would succeed better without me, and so went back to the boat to await the return of the men at evening.

They at length found some who listened well, and seemed anxious to hear about the new religion. And upon going into the village again about sunset, I found them in one of the best houses, and soon had a good congregation of both men and women, with whom we talked, sang and prayed until it was quite dark, when I returned to the boat, leaving my company of young men to remain and talk with them during the night, in hopes that they would be more free to converse and ask questions, now that the way seemed to have been opened. But I was disappointed to learn that they gave no encouragement. The most that we could get from them was, that "they would worship if the Thoo Gyee would." They evidently stood in fear of some one, and dared not commit themselves. There was a Burman priest in the village, but he was old and infirm, and they seemed to care but little for him. It was the Thoo Gyee himself, no doubt, who taking advantage of his position as a civil officer, kept back the people from receiving the white book. I prevailed on one of the young men to remain after we left; but he soon returned, as the people manifested no better disposition to receive the gospel.

A Field Needing Cultivation.

Dec. 14—16.—Went to Kweh-da-Khyoung. I had never been here before, and was very anxious to see the people of this district, which is about forty miles north of Bassein, and on the river. The village is in a pleasant situation, about one-fourth of a mile distant from the river. Karens have been living here about fifteen years. We found here some good material for raising up a new church, some sixteen professing Christians; but it was disheartening to know that although most of them had been members of Shwey Bo's (an ordained man) church for years, only one woman and some four or five of the men could read either Burmese or Karen. But we must make allowance for them, as they have been much unsettled since the war; and for two or three years have had no teacher or preacher living with them. The other members of Shwey Bo's church have removed to a distance away to the east of Bassein.—With these facts in view, it is not surprising that we found the older people very untidy and careless in their dress, and the children naked. Now, however, we hope for a change, as Aung Bwin, one of our young preachers and a member of the same church, will become their pastor. He has already begun his school, and has twelve names on his list of scholars. They have no chapel; but a small house, with the inner partitions removed and a board floor, answers the purpose. We hope soon to see a large and flourishing church here. The converts seem anxious to do what they can to this end, and there is a good spirit of inquiry on the part o

TOUNGOO MISSION.

LETTER FROM MR. CROSS.

School for Preachers at Toungoo.

Toungoo, Sept. 6, 1862.—I have just closed a term in my school, and it may be my duty to make a report.

My school, for the present, must continue to be made up of the pastors and preachers already connected with the churches of this district. These men, at least a great majority of them, were called to their posts without any previous training. They were generally inexperienced young men. A good number of these men have been received this term. I have succeeded in providing suitable buildings for the accommodation of the school. The whole number who have been in this term is 136. I found, however, that I could not support so many, and called on volunteers to leave. Enough left to reduce the number to about eighty.

A number returned to their churches after one or two months, as this was the extent of the time which they could well be spared. Dr. Mason wished to retain the charge of the churches; and at his suggestion this division was made of our fields of labor; that is, that the responsibility of looking after the churches, counselling the assistants, directing the stations to be occupied, should be in his hands alone; and the conduct of the school committed to me. The assistants have thus far been directed to Dr. Mason for his consent both as to being admitted at all, and in regard to the length of time which they could be allowed to remain.

Desire for Instruction.

It has been necessary to be strict in this respect, for it was found that all, with but few exceptions, were pressing to enter the school; two of the three ordained preachers made application for admittance, and most of the others, even those who have had most experience, would gladly have come in. We have admitted but few of this class, on account of the peculiar demand for their presence among their people this year. About the beginning of the rainy season, the Eastern Bghais made inroads upon the Christian villages on our eastern borders, and the Government called on all the Christians to meet these depredators, who had burned a number of villages and carried off a number of captives. This call upon the Christians to go to the war or to pay a tax to support those who went, made it necessary for the assistants to be with their people, and to require them not to leave, even when they were desirous to be in school.

Course of Study.

Our term commenced about the middle of March, and continued till the middle of August. The progress of the pupils, in the opinion of English residents who have visited both at the close and during term time, has been commendable. The principal course of lectures, which the students have nearly all taken down, has been on the Psalms. We have given a continued exposition of the Psalms up to the fifty-second, in a form which we trust will answer for a permanent commentary, as we have taken great pains in the preparation. We have also had an exercise on the books of Daniel, Hosea, Joel and Amos. We have also given a daily lecture on the natural sciences, designed to give a simple explanation of the phenomena of nature which the natives see and hear, and hence associate with them their superstitious notions.

The Commissioner and others who visited the school at the close of the term, expressed themselves quite astonished at the familiar knowledge which the young men evinced of phenomena and of calculations, which, as taught in the books, are really abstruse. It required, in fact, more knowledge than is always carried away from our schools at home, to follow them. In these lectures I have used no book, but have taken abstruse things and stripped them of their difficulties, for the sake of showing them plainly, and not merely to teach the formulæ by which they may be proved or calculated. In this way we have got at the calculation of latitude and longitude, by altitudes of the sun, &c. I know very well that these things may seem to have little bearing on the preaching of the gospel; and yet they are not so far off as they may seem to some of our supporters. When the principal facts of astronomy are made clear, and not read over or listened to as some wonderful and incomprehensible things, the minds of the pupils are opened into a field of strength and resources for preaching and illustrating the gospel, which no other thing can produce. I heard one of these young men preach from the text, "God is a Spirit," and reply to the cavil of the Burmese, when they say, "Show us your God that we may see Him and believe Him." He led the minds even of his untaught audience, step by step, till he opened before them the illimitable extent of God's presence, as He is present with and holds the stars in their places. "He is a Spirit and invisible, or He could not be present in places so infinitely distant from each other at the same time."

The school also had lessons in arithmetic, and Mrs. Cross has received a class of sixty or seventy daily into the house, and given them a thorough drilling on the maps and in geography. The school has also had an exercise under Mr. Bixby in singing and in the rudiments of music. He has carried on the instructions still more thoroughly, in which Miss Ellen Mason made so good a beginning last year. The Karens have great talent for singing, and have made good progress under Mr. Bixby. Singing we regard as not only an accomplishment, but as a power with the Karens. And to be able to sing scientifically, we regard one of the best things in the education of the students for the ministry among the people.

Need of Pecuniary Aid.

I think I do not express simply my own opinion, when I say I think we are getting on well, and that we may look with almost unmingled hopefulness on this large class of pupils for the ministry. It is true we need more support; but I trust that as we are better known, we shall receive a little more from our friends in America. We may feel the necessity of touching tenderly upon the purse-strings of our brethren, who have so many other claims; and yet we trust that even a tender pull will be sufficient for those who need no great force to open their purses for such a cause as this. We have not, to my knowledge, received fifty dollars from America for this school, and nothing aside from this, except what the Karens have given and twenty rupees from Mr. Bixby. Compare this with the necessity of supporting a hundred or more in school.

MISCELLANY.

MADAGASCAR.

In the Magazine for January, we gave an account of the occupations of Mr. Ellis at Antananarivo, the capital of Madagascar, and a minute record of the efforts of the Roman Catholics to establish themselves in the island. The following letter, a few days earlier in date, gives an interesting description of the arrival of Mr. E. at the capital, and exhibits with great clearness the spiritual condition of the country. For the information it contains, the delay of a month does not spoil it, and it is equally relevant to the history of the mission, whether placed, in point of time, before or after the previous publication.

Departure from Tamatave and Journey to the Capital.

"I left Tamatave for the capital on the 31st of May, our journey occupying fifteen days, three of which were Sabbaths, so that we were twelve days travelling. We had public worship each Sunday; and on the first Sunday in the month I admi[illegible] Supper to six communicants, who formed part of our numerous company.

Met and Welcomed by the Native Christians.

"Thirty miles from the capital, a large number of Christians from Antananarivo met me near one of the villages of Imerina. As we approached they commenced singing a hymn of praise to God, in which the Christians who were with me joined, till we met and halted. The two pastors who were with them said they were sent by their brethren and the churches to bid me welcome, assure me of the general joy among them which my arrival would produce, and bear me company to the capital. We travelled together till we reached Ambatomanga, twenty miles from Antananarivo.

The Sunday Observed—Contrast with Former Times.

"Here we rested for the Sunday, where we had large congregations both morning and evening. Shortly before the evening service, seven officers, one of high rank from the palace, arrived. They said they were sent by the king to meet me, but would not enter upon any arrangements on that day, as it was the Lord's day. In about a quarter of an hour after this they came to our worship, in which they joined with earnest cheerfulness. I had spent Sunday at the same village on my way up in 1856. Then, a few Christians came by stealth, and we met for prayer at night. Now, the chief room in the largest house in the place was opened in broad day, and was thronged with simple and devout worshippers, while numbers crowded round on the outside.

Advance to Antananarivo, and Reception by the King and People.

"The next morning the officers delivered a letter from the king, and another from the principal Secretary of State, bidding me welcome, and informing me of the king's wish that I should enter Antananarivo that day. Soon after nine o'clock we set out, quite a large company; for each officer had his palanquin-bearers and attendants, and we were not less than 200 persons. About two we reached the suburbs, and I was greeted by multitudes gathered in their court-yards and on the walls, as I passed along, till I reached a very comfortable house which the king had appointed for my residence, not far from the palace. The king and queen, and the nobles of the court, received me with great friendliness and pleasure at the palace the next day, and expressed themselves gratified with my communications respecting the friendship of the English, the interest taken in their welfare, and the endeavors the Society were making to aid in extending the blessings of Christianity and education, as the best means of promoting the permanent welfare of the people. Mentioning the number and specific objects of the several missionaries on their way to Madagascar with the supply of books, school materials, and printing apparatus which they would bring, both king and queen thanked me for the communication I had made, and requested me to assure their friends that it was peculiarly gratifying to them. The Prime Minister, the Commander-in-chief, the first Officer of the Palace, and other high authorities, some of them apparently most earnest Christians, were equally cordial in their welcomes, and in their conferences with me at their own residences, in which I have been their guest.

Visits of the Christians from the Country.

"For more than a week my house was continually thronged with Christian friends from different parts of the capital, or from Christian families from the numerous villages in the suburbs, all expressing their joy at my arrival, as an earnest of their again enjoying the advantage of the teaching and assistance of English missionaries, as well as the extension of schools, and the acquisition of the Bible, for which their desire is most urgent.

Urgent Need of the Scriptures.

"The chief disappointment they feel arises from my having no copies of the Scriptures. They had learned by my letters from Mauritius, that I was coming alone, and that the missionaries were to follow; but they expected, and most urgently do they need, the Holy Scriptures. In some entire congregations there is not a copy; and they only hear them read when a minister or friend from the capital comes to them; and yet their faith is simple, Scriptural, and firm; no deviation in their teaching or belief from the great essential truths of the gospel; no visionary or erratic opinions on the subject of religion, which seems to be with them a simple, sincere, earnest, personal concern.

Sabbath Congregations and Services.

"I have been two Sabbaths in the capital, and have attended two of their places of worship—rustic, temporary buildings—houses enlarged by taking out the ends and forming two or more together, and taking down the front wall, and spreading out a screen of rushes. At Analakely more than 1500 were present, and scarcely fewer at Amparimbè. These places are filled soon after daybreak on Sunday, and continue crowded, with not more than an interval of a couple of hours, till five in the afternoon; not, indeed, with the same audience, but with successive congregations. On each of the Sabbaths I have taken part in these services, reading the Malagasy Scriptures, delivering a short discourse in broken Malagasy, but in which the pastors encourage me by saying they understand it, and the people are glad. I also pray partly in English and partly in Malagasy. No description can convey to you any correct idea of the seriousness, attention, apparent devotion, and deep feeling of these assemblies during the time of worship. Some of the pastors are with me every day; but we have not been able to hold a general meeting yet, though they greatly desire it.

Instructions to the King and his Officers.

"I am occasionally sent for by the king or some of the high officers, and I have for some short time past attended the king at his house daily, from one to three o'clock, to read English with him. We read together out of a large quarto Bible, on the outside of which is inscribed in gilt letters, 'Presented to Radama, king of Madagascar, by the London Missionary Society, 1861.' A number of officers, some of them Christians, are generally present, and we frequently converse on what we have read. I have also every afternoon at my house eleven or twelve sons of the chief nobles and officers, who come to learn English an hour and a half daily. They will be the future rulers of the country. They accompany me to the chapel, and sometimes to my readings with the king. Last Sunday, with his majesty's approval, I held divine service at the king's house at three o'clock in the afternoon. His majesty, some of his high officers, all my pupils, and a number of others, were present. I read in the Old and New Testament, and we sang twice. I prayed, partly in English and partly in Malagasy, concluding with the Lord's Prayer in Malagasy, and occupied about a quarter of an hour in an address from 1 Tim. 1: 15. 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' This was faithfully translated by Ra Haniraka. All were very attentive. I was informed that the king expressed his approval, and I hope to be permitted to continue the service. I have seen nothing yet to diminish the high opinion I had formed of the strength and purity of the religious feeling among the people.

Christians only a Minority o the Population.

"We must not conclude that all are genuine converts; but I believe future years will prove that many are walking in newness of life and spiritual fellowship with Christ. The Christians are indeed numerous, for they may be counted by thousands in the land. Still they are only a minority in the general population, and this probably operates favorably in stimulating them to watchfulness, earnestness, and sincerity in their profession of Christianity. Most fervently do I desire, and most earnestly would I pray, that the brethren on their way may come to them in the fulness of the blessing of the gospel of Christ.

Sites Granted for Mission Buildings.

"I have applied for, and obtained from the king, the ground on which Mr. Griffith's house and school formerly stood (both were burnt), and also the ground on which the printing establishment stood. These are among the most eligible spots in the city; and other arrangements are in progress. I have received no tidings from England since those dated 26th of March, at which time the missionaries had not left; nevertheless, I hope they will soon reach the island. The king has appointed some excellent officers to conduct them to the capital.

Roman Catholic Agents at the Capital.

"There are a number of Roman Catholic priests, and some Sisters of Charity, here, and more are very shortly expected; but scarcely any of the people attend their services. The attachment of the people to the Bible—their only light, support, and friend during the long night of persecution which has just passed away, together with the remembrance of former times when their eyes saw their teachers, are undoubtedly among the chief causes of the strong desire for, and confidence in, the English Protestant missionaries whom they are expecting.

Poverty of the Christians.

"The Christians will want much assistance, for the widows and orphans among them are many; and the losses and sufferings of twenty-six years, during parts of which many of them had not where to lay their heads, have not left them many resources, and they anxiously and confidently look to England for help. Four churches must be built over the conspicuous spots on which the martyrs died, and they will be occupied by many who were their companions in the faith and tribulation of the gospel of *Christ.*"—*Lond. Miss. Chron.*

MEMORIAL CHURCHES IN MADAGASCAR.

The Directors of the London Missionary Society are about to make an appeal to the Christian public for £10,000 to build spacious places of worship on the spots consecrated by the martyrdoms and tortures of the native converts. The king with gladness appropriated the sites; he and his Christian people will do what they can towards raising the required buildings; but it is to England that the missionaries must look for the principal part of the money. Mr. Ellis writes, under date of August 13:

"Their most pressing want at the present moment is places of worship. I did not expect such large congregations—800, 1,000, 1,500 meet every Lord's day; but, hoping that the increase of their numbers would render churches necessary, and believing that the Christians of Madagascar would ever cherish the memory of those who from among them had joined 'the noble army of martyrs,' I sent to the king in January last, to ask him to reserve the places on which, during the last twenty-six years, the martyrs had suffered, as sites for memorial churches, which should not only be consecrated to the worship and service of that blessed God and Saviour for love of whom they had died, but should serve also to perpetuate through future times the memory of their constancy and faith. The proposal pleased the king and the nobles, and greatly encouraged the Christians. Orders were immediately given that the pieces of land should be reserved for that special purpose; and his majesty has, since my arrival, assured me that the ground shall be used for no other purpose, and shall be given to us whenever we require it. I have repeatedly visited the places, in company with those who had witnessed the martyrs' death, or the near relatives of those who had suffered. The bishop of Mauritius accompanied me to these spots while he was here, and was forcibly struck with their remarkable appropriateness to the purpose for which it is proposed they should be occupied, providing admirably for the accommodation of the inhabitants of the principal portions of the city.

"Ambohipotsy (White village, so called from the color of the rocky ground), the place where the first martyrs suffered, comprises the remains of an old fortification, and is situated on the southern extremity of the crest of the hill on which Antananarivo stands. The foot of a cross on which the Christians, as well as the ordinary malefactors were crucified, remains; and the transverse piece of wood, to which their hands were nailed, lies on the ground at a little distance; while around the spot on which the Christians knelt before the executioner's spear, bones, bleached by the sun and rain, still lie scattered. The king is building a house not far from the place; other dwellings are rising in that quarter; and but for my early application, the site for the church would have been already occupied. The king informed me, the last time I spoke with him on the subject, that he would assist in building the church there, and he spoke in a manner from which I inferred that he would attend it himself.

"Arapimarinana (the place of hurling down or casting away), the granite precipice, 150 feet high, down which eighteen were thrown in the second great persecution, is the second spot. It is situated on the western side of the hill, near the centre of the city, almost a mile from Ambohipotsy, not far from the palace and the residences of many of the natives. The ground here is occupied, but the king has taken measures for its being vacated whenever we require it, on our paying the price of the existing buildings, etc.

"The next place, Faravohitra (the last village), is a spot on the crest of the hill, near its northern extremity, in the midst of a dense population, including a large number of Christians, and near an ancient burial place, covered with rude and massive memorials of the departed. On this spot, in the sight of the whole city, the four nobles were burnt alive, and the bodies of eighteeen thrown from the rock were also consumed. When I visited

place in company with the bish

ritius, we stood and gazed on the prisons in the distance, in which the sufferers had been confined, on the places where their sentences were read over to them, and where, as they sat together on the ground, bound with chains and encircled by soldiers, they sang their hymn of praise to Christ. We passed up the road along which, surrounded by an excited crowd, they raised their voices in prayer that God would remember them. We stood by the side of the spot—the place itself we felt to be holy ground—on which, when fastened to the stake, they sang—

'There is a blessed land,
Making most happy;
Never (thence) shall rest depart
Nor cause of sorrow come.'

"Our companions, most of whom had been spectators on that eventful day, and one the brother of a martyr, pointed out where the soldiers and the heathen stood around and cried, 'Where is Jehovah now? Why does He not come and take you away?' To which, from the midst of the flames, the martyrs answered, 'Jehovah is here; He is taking us to a better place.' Our companions also showed us the part of the road, a little distant, on which the relatives and associates of the Christians stood, waving their last adieus to their rejoicing friends, who smiled, and lifted up as far as they could their scorched hands, or burning fragments of dress, to return the salutation. In perfect accordance with this account is the spirit and feeling manifested by survivors when recounting their sufferings. I have sometimes sat as if enchained to the lips of the venerable widow or sister of a martyr, as she has recounted with simple pathos the suffering she has endured; and have been overcome with wonder and admiration at the marvellous power of 'the love of Christ shed abroad in their hearts by the Holy Ghost given unto them.' The Christians especially rejoice in the proposal to raise, as a perpetual memorial of these events, a church consecrated to the worship of the martyrs' God and Saviour.

mbalinakanga. The next place on

which the Christians propose to raise a temple for the service of God, is situated midway between the last two. It has been the scene of much hope and disappointment, suffering and joy. Here the first Christian church was formed, and the communion celebrated, in May 1831, when the natives of Madagascar first united with the missionaries in commemorating the dying love of Christ. After the persecution broke out in 1836, this house of prayer was turned into a prison, in which, mingled with wretched criminals, the Christians were confined. This chapel was a prison when I was here in 1856. King Radama restored it to its original use, and a most attentive congregation of about eight hundred people occupy it every Lord's day. The people have almost as strong an attachment to this scene of their distress and sorrow, as the spots on which their companions actually died. The site is admirable; being in the midst of a large population, on a sort of rocky terrace, with building materials at hand. Here, also, it is proposed to raise a church.

"At Fiaduna, the spot where, during the last persecution, in 1857, twenty-one were stoned to death, it is also proposed to erect a small village church, as a sort of appendage to Ambohipotsy, from which it is not far distant. Three at least of these buildings should be of stone, if all cannot be of that material; they should not be ornamented or showy, but plain, solid, lasting fabrics, corresponding in their style and character with the purpose for which they are raised, and capable of containing eight hundred or a thousand persons each. So far as I can judge, the cost of these buildings could not be less than £10,000."

PERSECUTION AMONG THE BAROLONGS, SOUTH AFRICA.

The Barolongs, of whom Montsioe is chief, are a South African tribe. They formerly lived on the Lotlakane river, and a Wesleyan missionary, Mr. Ludorf, labored among them a considerable time. *About nine years since, an attack upon them was threatened by the* Boers, the missionary was forced to leave, and the Barolongs were robbed and scattered.—They afterwards collected, and settled in the Bangwaketse country. The chief, Montsioe, is despotic and oppressive; but the Barolong Christians manifest under his rule a commendable firmness and perseverance. The following description of their persecutions by this heathen tyrant, is contained in a communication from the Rev. J. McKenzie to the Rev. Mr. Moffatt, known to the whole world by his labors in Southern Africa. The communication is dated June 27, 1862.

"It is now more than a year since Montsioe, the chief, assumed an attitude of open hostility toward his Christian subjects. Matters were hastened by the unusually large number of young people who, under religious impression, ceased to take an interest in those subjects which engage the attention of the young in a heathen town. When these inquirers were about to be enrolled in classes, and thus take up a position as 'bathu ba lehku' (people of the Word), the chief resolved to prevent their doing so. His decision was that they must first observe the usual custom of their forefathers, and especially must they join in the reed-dance, and that afterwards they might 'join the Word of God.' Moleme and the disciples were opposed to this course, as one which virtually obliged them to serve two masters—a thing which, they said, God's word told them no one could do. I need not tell you what would be the result of resistance to the will of the chief in such a town as Montsioe's: the consequent pisos, accusations, defences, and general loud talking in public; the family strifes, the upbraidings, the asseverations, in private. All this was enacted among the Barolongs, when the young people resisted the will of their king, and broke off from the customs of their forefathers.

"The next cause of offence was the refusal of the Christian young men and inquirers to go to the hunt (lechulo) as usual. This was followed by another 'crime,' their refusal to join in digging the 'garden of rain,' tsimo ea pula. This is, as you are aware, a heathen ceremony, and those who take part in it are of course abettors of rain-making. Moleme and Jan, with the other believers and the inquirers, refusing to join in digging this 'garden of rain,' requested that, if the king wished a test of their loyalty he should appoint them another field, which they would be quite willing to dig at his command. 'Do not accuse us of disobedience,' said they to the chief; 'you are still our father, and in all things belonging to your kingdom we are still your most willing subjects; only concerning our old customs and the Word of God, we have believed the latter, have 'entered into the Word,' and therefore may not join in the dark deeds of our forefathers, who had not the knowledge which we possess.'

"Baffled in these endeavors, Montsioe had recourse to another plan. In the absence of the two chief men among the believers, he gave out the order that on the following Sabbath there should be no meeting in the little chapel—all were to join in the usual singing and dancing by moonlight. In spite of the chief, the believers met as usual, led on and encouraged by two women, whose names I forget, but who certainly acted in a manner worthy of their Christianity. Finding that his command was unheeded, the chief resolved to scatter the little company by terrifying the females, who he knew animated the rest. Accordingly, while one of the male members of the church was engaged in prayer, Montsioe appeared at the chapel door, a naked European sword in hand; the services were interrupted, and doubtless many were terrified. Montsioe ordered the worshippers immediately to disperse; but he was answered by one of the two women, that they were doing nothing but what was required of them as 'people of God's word,' and that they should just go on with the service. Then followed what must have struck terror into many hearts, and what was meant to terrify all. The chief in a great rage, indignant at being opposed to the face by women, threatened the most dreadful things if they did not at once leave the place. I believe he ultimately succeeded in clearing the chapel; but he was utterly foiled, nevertheless, in his endeavor to put a stop to the regular meetings for worship, which were taking place up to the time of my visit.

"But perhaps the most interesting part of this account remains to be told. Montsioe has a daughter, not more than twenty years of age, who is married to a serious-thinking young man, and who herself is a believer. After it had occurred to the chief to crush Christianity among his people, he felt of course that he must 'begin at home.' Accordingly he forbade his daughter to attend the public worship. He was obeyed in this; but the heads of the church endeavored to make up to her what loss she might sustain by her obedience to this cruel command, by regularly sending one of their number to read portions of Scripture which had been read in the meeting, and to mention something of what had been said. Montsioe finding this out, and learning that she continued to sing and to pray in private, separated her from her husband, and removed her to his own house. She was forbidden to read or pray, or, in short, to be a Christian. The young disciple evaded part of this injunction by carrying about with her her Sechuana hymn book, which she read in her secret devotions. This being discovered she was ordered to doff her European clothing, and to return to heathen attire, which it was supposed would afford her no means of secreting books about her person. However, she was not to be baffled, but, with the assistance of the old women, contrived a place by which she still carries about with her the Sechuana hymn-book. She pays stolen visits to old Moleme, who encourages her to hold fast her confidence, and who, in giving me this account of her, said, 'I fear not for her; the Spirit of God is strong within her.' Being forbidden the company of Christians, she could only remain a few minutes in my company. I am not sure that she was allowed to attend the preaching, which was in the court and not in the chapel.

"Were I to enter into all the interest-i [illegible] the condition of this people, I should have to write a longer letter than time will permit. I shall just add that my visit to the Barolong has cheered my heart as a missionary, and especially encourages me to hope and believe that the Bechuanas—known to the world chiefly in connection with their filth and laziness—may yet in many cases, as in the present, force themselves into favorable notice on account of their steadfast simple faith in the gospel.—*London Miss. Chron.*

THE COLLEGE AT SERAMPORE.

For several years Dr. Carey and his colleagues had been desirous of establishing an institution in which a higher and more complete education should be given to native students, more especially to those of Christian parentage, and in which native preachers and schoolmasters, whose defects had long been severely felt, should be efficiently trained up. In the year 1818 they determined to concentrate their exertions on the formation of a college which should supply these wants, and consolidate their plans for the spiritual and intellectual improvement of the country. The times appeared favorable for such an attempt. The effect of Lord Hastings' liberal views was felt through every vein of society, and associations for the improvement of the natives were springing up in every direction, and were supported in a spirit of unexampled liberality.

On the 15th of July, therefore, they issued the prospectus of a "College for the instruction of Asiatic, Christian and other youth, in Eastern literature and European science." It was drawn up by Dr. Marshman, in his peculiar and argumentative style, and announced in unequivocal terms that the institution was intended to be the handmaid of evangelization. It opened with the remark, that a more important object could scarcely engage the attention than the propagation of Christianity in India, and that it must be effected by publishing the gospel in its native *excellence, and comparing it* with the system which then held possession of the native mind. Those who were to be employed in propagating it should be familiar with the doctrines which were then held sacred in the country; and this could not be attained without a knowledge of the language, the Sanscrit, in which they were enshrined. Hence the necessity of a college, in which the native Christian teacher might obtain full instruction in the doctrines he was to combat and the doctrines he was to teach, and acquire a complete knowledge both of the sacred Scriptures, and of those philosophical and mythological dogmas which formed the soul of the Buddhist and Hindu systems. While the native preacher remained ignorant of the principles on which the learned heathen built their arguments, his position as a public teacher was necessarily disadvantageous. If, it was remarked, the apostle Paul had been as ignorant of the philosophy of the Greeks, as both European and native teachers, with few exceptions, were of the Hindu system of philosophy and religion, he could not have urged their own writings against them, or so efficiently fulfilled his mission. The oriental erudition of a few European missionaries did not supersede the necessity of giving the same advantage to the body of native teachers. A pundit, foiled by a European disputant, who happened to be versed in the learning of the east, ascribed his discomfiture, not to the superior excellence of the gospel, but to the national superiority of his opponent. He bowed to the genius of the nation which had established its dominion on the ruin of Hindu and Mohammedan dynasties. "If ever," said the prospectus, "the gospel stands in India, it must be by native opposed to native in demonstrating its excellence above all other systems."

In pursuance of these views, it was proposed to impart a thorough knowledge of Sanscrit to the students, that they might be enabled to understand the tenets and principles of the prevailing system. On the same principle instruction was to be given in Arabic, the canonical language enty-seven members of Baptist communities are already numbered. Several congregations have been recently formed; but here also a persecution has been raging, and the authorities have taken the most rigorous measures against such as allow themselves to be baptized; so that a desire is evidently cherished of expelling the sect entirely from the country. The teachers of the community are naturally smitten the most severely; and three of them are at present in prison. In the hope of terminating these deplorable proceedings, the most influential of these directors set out to intercede with the ministry at St. Petersburg. We know not as yet the results of this step; but the zeal of the converts, in spite of persecution, has never once belied itself; within locks and under rods there has not been one of them unfaithful to his belief.

3. Russian Poland, where the religious movement is much more remarkable. In 1858 several central missions were formed there, and in the month of December of that same year, the preacher of the Baptist congregation of Stolzenberg in East Prussia having entered Poland, was imprisoned at Pultusk, but released at the end of six days, after an examination in which he declared that the Baptists recognize the principles of the evangelical church. Among the new converts there was a Lutheran doctor named Alf, who had been deprived by a consistory. Immediately after his conversion, he went to study at the Baptist Seminary of Hamburg, whence he afterward returned to Poland, in order to direct the congregations. For the space of a year he was allowed freely to perform the functions of his ministry; but a persecution soon arose. In May, 1861, he was constrained by the orders of the authorities to betake himself to Pultusk, where he was threatened with imprisonment in case he pursued his missionary labors. Shortly after, five members of the congregation, who resided in a German village, were, at the demand of the Lutheran preacher, arrested and carried fifteen miles further, loaded with *chains* like the vilest criminals. In some other places besides, the Lutheran clergy began to persecute the Baptists violently. One pastor ordered his parishioners, if any Baptist came to settle among them, to chase him from the village with sticks. In the month of October, Alf the preacher, on the deposition of a Lutheran preacher, was seized in one of his circuits, and passed four days among thieves and vagabonds. Yet, notwithstanding all these vexations, and notwithstanding the menaces of the clergy, people rushed in crowds to the Baptist preachers, and in that very place a congregation was formed, which, towards the end of the year, numbered 340 members. The civil authority was not adverse to them, but allowed itself to be drawn into the severest proceedings against them by the unceasing representations of the Lutheran clergy, that they were a class dangerous to public security. In the month of April of the present year, Alf, having presented a petition to the civil authorities, a decree appeared that he should be rigorously kept in bonds, that only the smallest possible allowance of liberty should be granted to the Baptists, and that they should be kept under the strictest surveillance.

Two days after the publication of this edict, a fanatical crowd came to pull Alf from his bed, and carry him to Munsk, where he passed several days in prison, and was then conveyed to Radzimin.—"There," as he writes to the Missionary Journal, "my hands were fastened with iron chains, and I was in that state compelled to proceed three miles in order to reach Warsaw. I remained a whole day without eating or drinking. By two o'clock in the afternoon I arrived at Warsaw, where I was imprisoned within massive iron doors and thick walls. I was led before the superintendent, who, after having stripped me of all that I had,—clothes, money, and carpet-bag,—had me led to a small apartment, of which the door was then closed upon me. There was a narrow window in it, through which I could only see a small patch of sky. I was exhausted with hunger.—Prov [illegible] relieve me a sailor, who visited me in my prison. This man took pity upon me when he learned the cause of my imprisonment, and took care to have me supplied with bread. Two days afterwards I was put upon prison diet. I slept upon my hammock. In this state I had to remain three weeks, during all which I saw no one except my jailor and the sailor whom I have mentioned. At length, at the end of this period, I was put into another cell, which was opened from six in the morning till six in the evening, during which time I was at liberty to walk about."

His imprisonment lasted till the 14th of June. During this interval the Lutheran preacher came to see the prisoner in the hope of converting him, and had with him a long theological argument, which could not have had any result, on account of the position of the two antagonists. During Alf's detention, all the Baptist assemblies had been dissolved, and the members imprisoned. "At present," he writes, on the 30th June, "all the brethren are at liberty, except those who are still in the prisons at Warsaw, who will soon, however, as I have heard, be released. As for me, I am free, but expecting my condemnation. The Lutheran clergy have persuaded the authorities that we are state criminals. The Consistory demanded that I might be again loaded with irons; but my advocate resisted, and succeeded in his efforts. I presented a new petition to the governor, in which I claimed to be indemnified for my last imprisonment, and permitted freely to exercise my ministerial functions, but I much fear I shall not be more successful than on the former occasions."
Translated for The News of the Churches from "La Croix."

EVANGELIZATION IN ELBA.

We lay before our readers a letter from the Rev. Mr. Hall, of Florence, Italy, missionary of the American and Foreign Christian Union, giving an account of the progress of the gospel in the Island of Elba. *The Union has now two missionaries and a colporteur in the island, and two mission stations; one at Portoferraio, and one lately established at Rio Marina:*

"You will be glad to learn that the work of evangelization undertaken by the American and Foreign Christian Union, is prospering. In the Island of Elba, especially, most interesting and important results have been already secured. The service established at Rio Marina has from the beginning been growing in interest and numbers, till now every seat is occupied by attentive and earnest hearers of the gospel. There is much more spirituality and religious life at Rio than at Portoferraio. In April last, when the service was commenced at Rio Marina, Mr. Marchand had to pass through many difficulties, and such a degree of opposition from all sorts of people, priests, men, women and children, as might justly be called persecution. The house in which he held his religious services was often surrounded by lewd fellows of the baser sort, whose screams, trumpets, and kettle-drum music sometimes rendered his preaching inaudible. He was hooted at in the streets, stones were thrown at him, and threats uttered against him. Children were taught to flee at his approach, as a Protestant and heretic, to be shunned as a pestilence; and if he entered a house, old women sprinkled his footsteps or the chair on which he sat, with 'holy water.' These persecutions for a time seriously threatened the success, if not the existence of the mission.

"But God heard the prayers of his people, specially offered for the restoration of quiet and peace in the religious services. After repeated complaints, the civil authorities interposed, and arrested several boys, who were the mere instruments of the priests and others who opposed the mission. These persons were brought before the court in Portoferraio, and were admonished that a repetition of their offence would subject them to certain and severe punishment. Since then the Sunday and other services have been peaceful and uninterrupted, and the brethren, who at one time feared they should lose the evangelist through persecution, have wept tears of joy and gratitude at being able to worship God according to their consciences, with none to molest or make afraid.

"Meetings are held four or five evenings in the week for the study of the Scriptures. They are attended by about thirty adults. A passage of Scripture is read, questions are freely asked, and explanations offered, and, as far as possible, the lessons interpreted by references to other portions of the Bible. Thus these persons to whom the Word of God has been a 'sealed book,' and who for truth have been taught to receive the doctrines and commandments of man, begin at once to 'search the Scriptures' to see 'whether these things are so.' This method of studying the Bible has been attended with the best results, and the minds of the people are interested in the book which can benefit them more than any other, and of which it has been the policy of the church of Rome to keep them in ignorance. They will never be likely to lose the benefits secured by these Bible classes.

"Another important work has been begun at Rio Marina. A school for girls has been established; a pious and well-instructed woman, a member of the congregation at Rio, and who has formerly taught a few children privately, is the teacher. The school now numbers sixteen scholars."—*Christian World.*

STATISTICS OF CHRISTIANS AND CHRISTIAN SCHOOLS IN TURKEY.

The Star of the East, a journal published at Constantinople, affords the following particulars on the Christian schools, and on the number of Christians in the Turkish empire. These are derived, according to that journal, from the bureau of the Ministry of Public Instruction in Turkey:—

At Constantinople and in the environs, schools, 144; professors, 472; pupils of both sexes, 16,217. Subjects of instruction, general history, sacred history, *philosophy, the Catechism,* grammar; mythology, geography, arithmetic, geometry, physics, theology, ethics, caligraphy; of languages, the Greek, French, Turkish, Latin, etc.

In Roumelia and the Isles of the Archipelago, schools, 1,692; professors, 1,747; pupils of both sexes, 87,231. Subjects of instruction, the Greek and Bulgarian languages, and in certain schools, arithmetic, geometry, geography, history, caligraphy, and the French and German languages.

In Anatolia and Arabia, schools, 726; professors, 903; pupils of both sexes, 34,959. Subjects of instruction, the gospel and the Psalms; of languages, the Arabic, Turkish, Chaldaic, Syriac, Greek, and Armenian; history, geography, music, and manual labor. Total, schools, 1,562; professors, 3,122; pupils (both sexes included), 138,387.

In Constantinople itself, and in the suburbs, there are counted 127 schools; of which 77 are Greek, with 6,477 pupils; 37 Armenian, 6,528 pupils; 5 Protestant, 82 pupils; and 8 Catholic, 509 pupils. The Greek schools are divided into two categories, 45 inferior or "allelodidactic," so termed from the system of mutual instruction adopted in them, and 25 Hellenic schools or gymnasia, in which the principal subject of instruction is the Greek language.

As to the Christian population, Turkey in Europe numbers, according to the Etoile d'Orient, 11,370,000 orthodox persons, and 330,000 Protestants; and Asiatic Turkey, 2,360,000 Armenians, and 990,000 Catholics.—*News of the Churches.*

THE SAMOAN ISLANDS.

The Samoans are a group of islands in the South Pacific Ocean, of volcanic origin, moderate height, and beautifully diversified, the highest mountains possessing an elevation of some four thousand or five thousand feet. The larger islands contain some splendid valleys and large tracts of finest land, being well watered and enlivened by numerous streams or water-falls, and are said to be clothed with a richer verdure even than the lovely island of Tahiti.

The inhabitants are a fine people, generally above the middle size, of a reddish brown color, with black hair and fine dark eyes, not unlike Europeans in feature, and capable of high intellectual and moral cultivation. In their heathen state they were fearfully degraded, and idolatry, and all the crimes which follow in its train, prevailed among them.

The light of the gospel first broke on this dark land in 1830, when John Williams planted on its shores the first native teachers from the Society Islands. Nor was this the only effort. In 1832 some natives of Ravavai, one of the Austral Islands, nearly two thousand miles distant, having been driven by contrary winds out of their course, after drifting on the ocean a long time, reached Tanna, the eastern Samoan Island, and, being Christians, began to teach the natives what they knew, and gathered around them a few converts. Thus in various quarters heathenism was attacked, and it broke down rapidly. Congregations were raised up, and the necessity for native teachers became evident. A mission seminary was begun in 1844, where, up to the present time, three hundred natives have been taught, of whom one hundred and thirty-one are laboring in Samoa, or the new missions to the westward.

This most useful Institution costs but very little money. Perhaps there is not in the whole world an instance in which more good is done at so little expense. Fifty pounds sterling a year, nearly all that is wanted to buy tools, stationery, and clothes for the students, is raised by the children of the Sabbath schools at Hobart Town. Every student has a plot of ground, upon which he grows yams, taro, bananas, and other food, most of which goes to supply himself and his family, and the remainder he is allowed to sell. Besides these separate allotments, many cocoa-nut and bread-fruit trees grow upon the grounds of the institution, the fruit of which *is fairly divided among the* students; and then, if they can spare the time, they are at liberty to go out and fish.

They are never idle. As soon as the day dawns the bell rings. After spending some time in reading and prayer, they work or fish until eight o'clock. Then the bell rings again. All bathe and breakfast, and then from nine o'clock until four they are busy in getting that knowledge which, with God's blessing, is to fit them for future usefulness. The evening is spent as they may prefer, in the garden or the workshop, or in catching fish for their suppers. After family worship, they read, write, or converse until half past nine, when the bell rings for bed.

The Samoan Seminary is only one of three institutions in which Christian natives are trained for God's work in the South Seas. We cannot show their value better than by giving one or two instances of the kind of men who have been trained up in these institutions.

Striking Changes.—These were brought about through the instrumentality of a native of that once barbarous but now lovely spot, Savage Island, who was taken to Samoa, and in the institution was led to love Jesus Christ, and there became prepared to serve Him. In 1846, and after sixteen years of vain endeavors to place a teacher on those shores, Peniamina was landed there. Many were the fears of the missionaries for his safety, and many were the prayers they offered on his behalf; and there was reason to tremble and to pray. But though the good man knew the danger into which he was going, he was ready to brave it, and even to lay down his life for the sake of the Lord Jesus.

The night of his landing was dark and stormy. Having with him a canoe from Samoa, and a chest containing his little property, the natives were alarmed lest these things should bring disease into their land; but they were still more afraid of him than of his goods, and therefore an armed crowd collected around him and expressed a desire to take his life.

In a mild and kind tone he reasoned with them, told them he was not a god, that he could not bring disease among them, and that he was merely a man and one of themselves. He then explained to them why he had come. It was to tell them the wonderful truths and the good tidings he had learned at Samoa. Then he spoke to them about the great God and the gracious Saviour; about heaven, hell, sin, and salvation. But he did more. In the midst of this wild and wondering crowd, he knelt down and offered prayer on their behalf. The hearts of some were touched, but others cried out still for his life. "Let us kill him now," they said; "let us do it while he is alone, and before disease breaks out: by and by others will join him, and then it will be a hard matter."

But God preserved this bold and faithful man. He had already raised up some friends for him; yet none of them would let him sleep in their huts. That first night was a weary time to Peniamina; for it rained heavily, and, like his great Master, he had not where to lay his head. Next day he opened his chest, and showed the people his property. Some things were stolen, and others he gave away, until nothing was left for himself. Was it wonderful that success should reward such a spirit of courage and compassion? And if such is a specimen of the men prepared in the Samoan Seminary, no other proof is needed of the value of that institution.

Our hearts are often crying, say the native Polynesian Christians, because of the wickedness of the people of this land; but we are not quite without joy. Our work is a work of joy, and Jesus is fulfilling his word, "Lo! I am with you, even to the end of the world."

Many Christian teachers have become martyrs in the great work of spreading the gospel. Among these were Samuela and his wife, who were murdered by the savages of Futuna. As they were much loved by their Christian friends in Samoa, there was great sorrow for their death; but that seemed only to quicken the desire in others to go forth on the same dangerous errand. At a public meeting the missionary described to the people what had taken place. "Tears," he writes, "for Samuela and his wife were freely shed, while all seemed united in a sentiment beautifully expressed by one of our native teachers, who has since offered to go forth to the same work. 'It is well,' he said, 'that they have fallen in the cause of Christ. They did not fall from their Christian profession. They are now with Jesus, which is far better. How many have fallen while fighting, or seeking after worldly gain, and yet how many are found pursuing the same thing; and shall we, because our brethren have fallen by the hands of those they went to save, fear to press forward in the same cause? No!' "—*Missionary Advocate.*

THE GOSPEL IN CHINA.

Mr. Blodget, a missionary of the American Board, writes: "In travelling and preaching in China, I have observed as great a difference between different towns and cities in regard to their reception of the messenger and the message, as between different individuals of the same place. During a recent journey to Shansi, we found ourselves, one Saturday night, at a town among the mountains, called Haooug Ken. We had hoped to reach a city beyond, but being exceedingly weary, were content to rest here. On the next day, we walked out upon a neighboring hill. A crowd followed us at some distance. We entered a temple upon the top. It was soon filled with Chinese, and we began conversation in an easy, quiet way, as became our wearied bodies. Every word seemed to be easily comprehended. Minds seemed to be awake. We went on, step by step, unfolding the doctrine of the cross and of the judgment, and in the end exhorting our hearers to flee from the wrath to come, and embrace the Saviour. All were interested; but two persons, one a middle aged and the other a young man, were more impressed than the others. They comprehended the outline of Christian truth. We urged them at once to become Christians. They spoke and looked as if to say: 'But how? But when? But where? You are here to day and away to-morrow. Who will show us the way? Who will lead us on?' The best answer we could make was, to urge them to come to Tientsin, learn the way, and return to teach others. 'How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?'"—*Miss Ker.*

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DONATIONS.

Received in December, 1862.

Maine.

Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr., 12; Mrs. Keziah Counce, of wh. 3 is for Bibles for the Karens, 13; Jefferson, 1st ch. and soc. 5; Bangor, 1st ch., of wh. 25 is fr. the Sab. Sch., Abram Moor tr., 125; Bethel, ch. 3; Kennebunkport, M. J. Prescott 8.10; Eden, ch. 5;	171.10	
York Asso., Geo. W. Roberts tr.,	40.00	
	——	211.10

New Hampshire.

Lebanon, ch., mon. con. 2.25; Henniker, Mrs. Silas Colby 2; East Washington, ch. 11; North Stratford, ch., mon. con. 2;		17.25

Vermont.

Manchester, ch., 3 members		2.70

Massachusetts.

"Massachusetts"		7.00
Boston, Dea. Dwight Wheelock 100; Baldwin Place ch., A. G. Stimson tr., 73.03;	173.03	
Newton Centre, 1st ch., of wh. 23.67 is mon con. and 25 fr. Rev. J. G. Warren, D.D., 48.67; Newton, Upper Falls, ch., Miss Eliza Jameson, for the Bassein Mission, 10; So. Dedham, ch., A. Boyden tr., 22; Randolph, ch., G. A. Tolman tr., 39; Ashland, Rev. D. F. Lamson 2;	121.67	
Haverhill, 1st ch., Geo. Appleton tr., 200; Lawrence, "M. B." quarterly contrib. 5; "E. J. C." 3; 1st ch., Charles F. Crocker tr., 22.73; South Chelmsford, 1st ch. 12; Chelmsford, Central ch., Ladies' Burman School Soc., Miss Miriam Warren tr., 20; Middlefield, ch., *several members, of wh. 4 is fr. Rev. L. Holmes 13;*	275.73	
Westfield Asso., Edwin Chase tr.	107.50	
	——	684.93

Rhode Island.

Providence, F. W., of wh. 25 is for nat. pr., care of Rev. B. C. Thomas, Henthada, and 50 for the Shan Mission, to be expended by Rev. M. H. Bixby, Toungoo, Burmah, 75; Pawtucket, Mrs. Catharine Waterman 10;		85.00

Connecticut.

Essex, colls. per Mr. Jared E. Redfield, 4.25; Middletown, David Stevens 1; New London, Peter D. Irish 5; Bristol, soc., Asahel Brocket tr. 34.84;	45.09	
Bap. State Convention, W. Griswold tr., Hartford, South ch. 228; College st. ch. 3; Clifton, ch. 9.50; Andrew Clark 2;	242.50	
	——	287.59

New York.

Rochester, German ch., coll. at fem. prayer meeting, 4; Sardinia, ch. 2; Yonkers, Mt. Olivet ch. 60; Gorham, Mrs. Bethiah Douglass 1; Clifton, ch. 4.50; Jordanville, Sab. Sch., of wh. 24 cts. are from Emma Hyde, 26 cts. from Celia A. E. Bolton, 23 cts. from Violette Belshaw, 25 cts. from Amos Hollister Bolton, and 16 cts. from Howard Hyde, 1.14; Adams Village, ch., mon. con. 11.27; Arcadia, Sidney Wilder 1.50; Spencerport, Sargent Bagley 10; Chaumont, J. M. Torrey 10;	105.41	
Springport, Curtis Coe 3; Scipio, a sister 20; per Rev. Wm. Dean D.D.,	23.00	
Erie Asso., David Barrell tr., 22.37; D. Starkweather 10; per Rev. O. Dodge, agent,	32.37	
Hudson River North Asso., Kingston, ch. per Rev. O. D., agent,	17.25	
Hudson River Central Asso., Rondout, Thomas Cornell, to cons. Joseph Cornell and George B. Hibbard H. L. M., 250; Peekskill, ch. 16; per Rev. O. D., agent,	266	
Hudson River South Asso., Brooklyn, Elizabeth Ward 10; Greenwood, Sab. Sch. 5; Mariners Harbor, ch. 17.85; per Rev. O. D., agent,	32.85	
Cortland Asso., Cortland, ch. 6; Homer, ch., of wh. 40 is fr. Sab. Sch., Miss L. Chittenden tr., to sup. students in Rev. E. B. Cross' school, Toungoo, Burmah, 83; per Rev. O. D., agent,	89.00	
Onondaga Asso., G. W. Harris		

THE MISSIONARY MAGAZINE FOR 1863.

THE forty-third volume commenced with the number for January. The MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

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THE Correspondence of the AMERICAN BAPTIST MISSIONARY UNION is conducted by the Rev. JONAH G. WARREN, Corresponding Secretary.

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New York, Canada West and New Jersey bordering on New York city,	REV. ORRIN DODGE, 335 Broadway, N. Y.
Southern District.	
The remainder of New Jersey, the States of Pennsylvania and Delaware, and the Dist. of Columbia,	REV. JAMES FRENCH, 530 Arch St., Philadelphia.
Western District.	
All the States West of New York,	REV. S. M. OSGOOD, 51 Lasalle St., Chicago.

THE
MISSIONARY MAGAZINE.

Vol. XLIII. MARCH, 1863. No. 3.

AMERICAN BAPTIST MISSIONARY UNION.

MISSION TO THE SHANS.

LETTER FROM MR. BIXBY.

Shan and Burman Church Organized.

Toungoo, British Burmah, Sept. 25, 1862.—Since my last letter I have organized the First Shan and Burmese church of Toungoo, with nine members. Six baptized natives, a "little one" indeed, but God can make it "a thousand." Every great and good enterprise must have its mustard-seed era. Small beginnings, mighty results; this is the epitome of the kingdom of Christ in this world. This, doubtless, will be the history of the Shan Mission. A twelvemonth since we saw "the blade;" now we see "the ear," and a few kernels of the "full corn." Moung Wyne's wife, after trembling and halting nearly a year, came out boldly a few weeks since, and was baptized in the presence of a large concourse of people.

It was refreshing to hear Moung Wyne declare to the multitude the "glorious gospel of the blessed God." Others preached to them also "Jesus and the resurrection." It was a good day, and we returned home with the conviction that some seed had been cast upon the waters, which would be found again after many days. Three applicants for baptism, after a trial of three and six months, have been refused; two more are under consideration. Several others have abandoned their idols, and have become regular in their *attendance* at the chapel; and others still are visiting me almost daily for instruction.

An intelligent Burman, a surveyor, applied at Mrs. B.'s school for instruction in astronomy and surveying. She sent him to Mr. Cross, that he might have the advantage of some instruments as well as good instruction. On his return he told Moung Wyne that "these teachers must know the true God, and have the true religion, for they knew so much more than the Burmans."

Moung Wyne assured him it was so, and urged him to abandon idolatry. He replied, "I believe your religion is true, but I am ashamed to embrace it." He does not come to the chapel, but visits me privately quite often, ostensibly for instruction in science, but is always willing to listen when I turn to the Bible. The lasso of Divine love is upon him, and he will come.

Spirit of Opposition.

Public sentiment, which is powerful for good or evil everywhere, sets strongly against Christianity here; and the fear of ridicule may keep back many for a time; but if they are indeed "pricked *in* the heart," not simply "cut *to* the heart," sooner or later they will come. It will be according to the "election of grace." People in our country have no idea how much opposition the native Christians of this country have to meet; and nowhere have I ever seen a people more sensitive to ridicule. When Moung O was baptized, his wife and her friends immediately banished him.—Moung Wyne's wife was abused by a priest, who went so far as to spit in her face. Moung Byah, a recent convert, was surrounded in the street by a company of Burmans, who, after exhausting their vocabulary of abusive language, seized him and dragged him upon the ground. If it is known that a man is an inquirer among the Burmans, he becomes at once an object of persecution and scorn. That Burman is a hero who comes out boldly in Toungoo for the despised Jesus. The cross is an offence everywhere; but to some it is "the power of God and the wisdom of God unto salvation."

First Shan Convert.

We are rejoicing now over what appears to be our first Shan convert. Several weeks ago the Nan Toke, Tsaubwah (hereditary Shan chief) placed his eldest son, a young man of about twenty-one years, in my care to be educated, but requested me not to make a Christian of him. I told him we had no power to make Christians; God alone could do that; but it was our duty to teach;—that if I could not be allowed to teach him, then it was of no use to make him my pupil;—that I would not force him to worship contrary to his convictions, and that I would not baptize him if he did not ask for it, and shew a fitness for it. "Very well," said he, "take him and be to him as a father."

I put him at once to the study of the Scriptures, with other branches. From the first he was instructed in the Scriptures, and soon became so fond of the Bible as to prefer it to other studies. After a few weeks, one Monday morning he came to me to talk about the sermon he heard at the chapel; and in the conversation said, "Teacher, idols are not God. Gaudama is not God. The eternal God, He alone is God.—What must I do to worship Him?" *We told him if he* would worship God, he must believe on his Son. Within the week he appeared to me to have received the Lord Jesus as his Saviour. He talked freely about the true God and the only Saviour, to the Shans who came. The next Sabbath his father came to see me, and I persuaded him to attend our worship. He consented reluctantly, but listened attentively.—Oung Myat, his son, told him that he had received the doctrine of the true God and of the Lord Jesus Christ.—"Well," said he, "if you believe in Him, continue to worship Him. I shall not yet change my religion."

A Golden Opportunity.

He is a talented young man, anxious to improve in knowledge. His wife is now with Mrs. Bixby, and will learn to read. There are several Tsaubwahs now here, who have been driven out of the Shan country either by Burmese oppression or family quarrels. Some of them await only a favorable opportunity to return to their petty dominions.—What a great blessing it would be to have them go back Christians!

It will be as the Lord wills. That He has purposes of mercy concerning this long neglected race, I cannot doubt. How, when, and by whom He will manifest them, I know not. "Every one in his watch," was ancient Israel's motto. Let it be ours also, and when "an effectual door" is open, let us be ready to enter in, for we are abundantly "able to possess the land." God is giving us golden opportunities, and I hope none of them will be overlooked. A great change is manifestly coming over the Shans here. Distrust is changing to confidence, and reserve to almost troublesome familiarity. For three weeks I have been so pressed by visitors, that I have not left the compound except on Sundays. My Shan teacher says, "Word has gone forth that the white teacher is the friend of the Shans; and now they come by the hundred, and by and by they will come by the thousand."

Somebody is praying for the Shans.

Schools in the Mission.

There are a few facts in connection with our school which are deserving of mention. At first Mrs. B. received boys and girls, young men and young women; but when Miss Marston came, wishing to encourage and aid her all we could, the girls were recommended to go to her. Since then she has received only boys, except as the women come to our dwelling. Miss Marston has about twenty scholars, all girls and women; a very good beginning, we think; and she has been instrumental in the conversion of one man, who is connected with her household.

Mrs. B.'s school increased until it was found necessary to have an assistant teacher; but we had no funds. A Christian officer suggested that I lay the matter before the officers of the station. I did so, and they responded nobly. A few Hindus alone subscribed twenty-eight rupees per month.

These subscribers are eye-witnesses of our work. The Lord has thus far prospered us in every effort to advance his cause, for which I trust we are both thankful and humble. We are all in excellent health.

The Baptism of Burmans from Ava.

Before closing, I must tell you of some good news, if, indeed, it be news to you.* I have just read of the baptism of three Burmans belonging to the court of Ava. I will give the facts as I received them on the authority of the Friend of India. In the year 1857 the Prince of Burmah, the king's brother, wishing to develop the resources of Burmah, sent three young men to Doveton College, Calcutta, to be educated in mathematics and the practical sciences. They were required, as others are, to attend morning prayers and a daily Bible class, beyond which they were left to themselves in religious matters.

As Buddhists they had no objection to the study of the Bible, and soon manifested a desire to excel in this, as in other studies. Difficulties soon met them, and the eldest applied to his teacher to help him out of them by more thorough instruction. One day he made the novel request to be allowed to attend in course all the churches in Calcutta, which was granted. At the close they decided to attend regularly the Circular Road Baptist church, under the pastoral care of the Rev. Mr. Leslie. Then, sometime after, the eldest, Moung Zoo, applied for and received baptism; and on the evening before their departure for Mandelay, the present capital of Burmah, the two younger pupils were baptized. Now they have returned to the court of Mandelay. What their treatment will be remains to be seen.

God grant them the spirit of a Joseph in Egypt and a Daniel in Babylon.—Does it not seem like a remarkable interposition of Divine Providence in behalf of Burmah? Is it not remarkable that they should have chosen an humble Baptist church, in preference to Bishop Wilson's magnificent cathedral? Does it not seem that God would leave this great field still in the hands of Baptists? And will American Baptists be backward in a field so promising, and a work so manifestly of the Lord? What a pity that we have no missionary at Mandelay! Would it not be wise to send some experienced missionary there immediately? May the Lord guide you in all your glorious work.

Shan and Burman Baptized.

Oct. 8.—I have the pleasure to add to the above, that the young Shan referred to above and a Burman convert were baptized one week ago last Sabbath.

It was a good day, and they made a good profession before many witnesses. The young Shan, Oung Myat, is with me daily, and spends most of his time reading the Scriptures and talking to the people. His father does not oppose him, but says he will consider. Instead of becoming the chief of a Shan tribe, I hope he will become a leader of the

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* *See Magazine for December, 1862, p. 443.*

Lord's hosts. Several Shans attend worship with us every Sabbath, and a few appear to be almost persuaded.

Let the thousands of Israel listen to the "sound of a going." The seed-time (the dry season) is near. Every effort in our power will be put forth to scatter the seed. Who will water it with their tears? Who will pray for the Shans without intermission, at least twice every day, during the year which you will enter about the time this reaches you?

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PROME MISSION.

LETTER FROM MR. KINCAID.

Additions to the Churches.

Prome, Oct. 11, 1862.—Since my last date I have been up to Thayet, and spent some time there preaching to the natives and to the English soldiers. Baptized one. A little before, I spent a few days at Enma in several villages. Within a short time, we have received to the fellowship of the church seven converts from heathenism in Prome. One of them (if not three of them,) has long been an inquirer. I had feared that his wealth and position would keep him from an open profession of his faith in Christ. He is one of the most wealthy men in the town, has one of the most costly houses in Prome, and is a thorough business man. His house, built of brick and two stories high, is in the extreme north part of the town, and he has opened it for preaching, and it is well filled. He intends to put up a much larger building adjoining his present house, and to have the whole upper story, one large room, fitted up for preaching.

There is a number more of like social position, who have long been inquirers, and have abandoned heathenism, who now openly declare their faith in the Christian religion, and yet do not offer themselves for baptism.

Sometimes, we hope the day is near when we shall see a great work in Prome, and Eama, and Poungdai. Large numbers seem to be almost persuaded. Since I wrote last, two in Eama and one in Tharrawadi have been baptized. The work among the Karens in these villages appears encouraging.

The Bassein Assistants.

I mentioned before that the Bassein churches had sent up to my aid four of their young preachers. I have reason to think they have labored faithfully. Two of them came in a short time since to get some medicine, and also funds to pay for the food. One of their number was very ill with fever forty miles from Prome; and, to bring in a sick man is simply impossible. The whole country is one sea of mud, so that even strong oxen cannot get through.

The young men report about twenty who have learned to read, and the same number who give evidence of faith in Christ; and besides, a spirit of inquiry is awakened among many others. The Bassein churches support these young men, or I should not have been able to do anything for the Karens in this great field. Moung Mhong has been spending between three and four months in Meodwen, some seventy miles from here, and has had attentive congregations. One has been baptized, and a number more will be baptized at the close of the rains. Moung Mhong has been supported by a pious young officer in the forest department. Moung Cheen and Moung Shway Thau are laboring in the Enma district, and have had no support. I have given them some aid, as much as I could; though nothing that can be called support. Ko Konge and Moung Yan Gen here in Prome are supported. They labor mostly in the town and in the villages near at hand, though Moung Yan Gen travels widely for six or seven months during the year. I have travelled much less than usual.

I see so much to be done and so few laborers, that my faith often becomes extremely feeble. The late news from home also distresses me beyond measure. My hope and prayer is that the nation will repent and do justice to the oppressed. It is "righteousness" that permanently "exalteth a nation."

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BASSEIN MISSION.

LETTER FROM MR. THOMAS.

An Encouraging Field.

Henthada, Oct. 1, 1862.—In a previous letter I informed you, I think, of the encouraging news from different villages in the Bassein district. I took the opportunity while there, of going to see the villages where so many inquirers were reported to be. It was the paddy sowing season, and I could not, consequently, see all the people of whom I heard. I saw enough, however, to convince me that there were very many whose minds were thoroughly awakened, whose convictions were strongly on the side of Christianity as contrasted with Buddhism. I wish it had been in my power to spend a month in that quarter. One short week was all the time I could give. I hope br. Douglass will return soon. He will find a more encouraging state of things than he left, even. In the town of Bassein I baptized three Burmans and one Chinese. I shall endeavor, if possible, to make another trip to Bassein in the cold season.

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HENTHADA MISSION.

LETTER FROM MR. THOMAS.

Hopeful Prospect.

Henthada, Oct. 1, 1862.—Here in Henthada the prospect is still encouraging. Two very interesting people, a merchant of much influence in the community, and his wife, are about to apply for baptism.

Under date of Nov. 13th, we learn that Mr. Thomas was still in Serampore with Mrs. T., but expecting to leave for his field of labor on the 15th. The journey would occupy ten days, allowing him to reach Henthada a little earlier than he could go into the jungles. The change, thus far, has proved favorable to the health of Mrs. T.

Mr. Thomas gives a catalogue of the Karen assistants employed, with a statement of the
amount paid to each of them. From this list
appears that five of the Karen assistants a
ordained and sixty unordained. Forty-si
have families, and nineteen are without fam
lies. Mr. Thomas adds—

Expense of Karen Preachers.

Of the sixty-five Karen pastors an
preachers, ten receive no assistance fro
me at all; the churches support them
There are fourteen who receive less tha
ten rupees each. There is but one wh
receives seventy rupees, and only fo
who receive as much as fifty rupees. An
yet, when we add up what all have re
ceived, it makes quite a large sum—1,03
rupees 2 annas.

Self-supporting Churches.

I am in favor of churches supportin
themselves. I have done all in my powe
to make these churches self-supportin
I shall continue to act thus.

The last two years have been peculia
in demanding a great deal of aid for K
ren preachers in my field. Rice was in
jured very extensively. This year th
prospect of a large crop of rice is ver
good.

Good News from the Jungles.

While in Serampore I have had goo
news from the jungles. O that we bot
may be permitted to return to Burma
and with health and whole hearts lab
for the advancement of Christ's kingdo
there. Do pray for us.

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ASSAM MISSION.

LETTER FROM MR. WARD.

Steadfast Endurance in the Work.

Sibsagor, Aug. 6, 1862.—We are goin
on here about as usual, trying to "so
the seed by the side of all waters," n
knowing "whether shall prosper, this
that, or whether they shall be both alik
good." I do not deem the soil too un
promising for the expenditure of servic
so little worth as mine. So long as th
same Sun of grace and truth rolls over ou
heads as over yours, so long as the sam
rains and dews of promise distil and
sow the same life-giving word in any

of our same untoward soil of low humanity, so long I pray that I may never lack the faith to obey the voice of my departed Lord, to teach, in part, all nations. Impatience oftener comes of thought of self in the missionary, than from his doubt of the ultimate success of the great enterprise. Any one who is accustomed to lean on the arm of the mighty God of Jacob, and who is of a persistent turn of mind, is adapted to this field. I know not if the Lord will send us any new laborers; but I have an impression that He will.

We are not utterly without indications that the word of grace is not dispensed in vain.

The Press—Translation.

The press also has, thus far, been supplied with work, and I am in hopes of obtaining some Government printing for which I have applied, my request also being backed by the highest officer in Assam. This is a kind of work which, while it will be remunerative, will require less of my personal oversight,—an expenditure of time which I much regret.

The Psalms, which I am going on with in the fragments of time, are completed nearly to the one hundredth.

LETTER FROM MRS. WARD.

Visit of Distinguished Personages.

Sibsagor, August 21, 1862.—Our quiet town was rendered quite lively a few days ago by the booming of cannon, announcing the arrival in the Dickko river, in front of the town, of a steamer and yacht, bearing some illustrious personages—the honorable C. Beadon, Lieut. Gov. of Bengal and his suite, Major Haughton, the new Commissioner for Assam, &c., &c.* You may think this of no interest; but when you see its direct, and, we trust, permanent bearing upon our missionary interests, you will not think so.

Their Interest in the Mission.

We had been for several days anticipating their arrival; but were in doubt whether his Honor, the Lieut. Governor, would manifest any interest in missionary operations. How exceedingly gratified we were, during his two days' stay here, to find the mission occupying a prominent share of his attention! We met, the first evening, on board the yacht at a dinner party, where his affability soon brought us into easy, sociable terms. He approached me with special inquiries in regard to my schools. He proposed to come and see them. This gave me just the opportunity I coveted, to solicit Government aid for mission schools. I told him we had no schoolhouse and no suitable place to invite him to see the school;—that on account of the war, our society was not able to provide school funds, and inquired if Government did not sometimes give a "grant in aid" to mission schools? He replied, "O yes, they are only too happy to aid in such cases." However, I wanted him to see the children and hear them sing, and to deepen his interest in their behalf; so I suggested bringing them to see him on board the yacht. He expressed himself pleased with that arrangement, and as having the additional advantage that Mrs. Beadon could see and hear them too; and he appointed three o'clock the next day, when he would be at leisure to see them. The forenoon was occupied by a "Durbar" on board the yacht, which Mr. W. attended.

Presentation of the Scholars.

At three o'clock I went on board with my happy-faced flock, numbering about thirty. Dressed in their native costume of flowing white, they made a very pretty appearance. I was met on the deck by Mrs. Beadon, who expressed a delighted surprise at the appearance of the children, made inquiries in regard to my mode of teaching, &c. The children were arranged in a line on the deck, and in a few moments the Lieut. Governor appeared.

*This is the first time a Lieut. Governor has visited the province since the English had possession.

He is a tall, large, noble specimen of a man, with an open, pleasant countenance. He listened apparently with great interest, while the children sung in English "There is a happy land," "O say, busy bee," "Little drops of water," "I ought to love my mother," "I want to be an angel," and "God save the queen." The singing was interspersed with a few brief questions on their other lessons. The Lieut. Governor also wished to hear them sing in Assamese. So I had them sing a piece which Mr. W. recently translated for the children,—"Around the throne of God in heaven." His Honor and all present seemed highly gratified. Major Haughton was affected to tears by the first hymn; and Major Gibb, who afterwards made some inquiries of me about the children, said he had been nearly all over India, but he had never before heard native children sing English hymns and tunes.

The Lieut. Governor then took leave to visit the press with Mr. W., and his lady kindly brought out a large jar of prunes, and had them distributed among the children, and liberty given them to roam about and look at the handsome furniture and gilded ceiling of the beautiful yacht.

The bank of the river opposite the yacht, during all this, was thronged with natives, and I could not but rejoice on account of the honor done to the Christian name in the sight of the reviling heathen. They see at least that the Christian name is not despised by their ruler. The general effect, I trust, will be good upon our mission interests.

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TELOOGOO MISSION.

LETTER FROM MR. DOUGLASS.

The Delay of the Work.

Nellore, Sept. 8, 1862.—I have no doubt as to the ability of the Baptist churches of America to carry on and extend their missions, in accordance with the great command of our Lord. Why the chariot wheels move so slowly, is no doubt hid in the counsels of Him whose working is in wisdom. We try to be economical, but no doubt fail many times. Certainly we need wisdom in such a time as this, when our loved native land seems to be given over for a time to the powers of darkness. "Liberty or death"—and which shall we have? I like Patrick Henry's choice.

The "Memorial Volume."

I have just obtained the "Memorial Volume of the American Board," and am in the midst of it. The discussions that have spread themselves over the last ten years, and over all countries from which go forth missionaries, I feel perfectly willing to lay aside, after reading this truly wonderful summary of facts and principles on the vast subject of missions to the heathen. I feel the stronger for the fight and more hopeful for the issue. The world shall yet be our Lord's.

I am making every effort possible to keep up and to increase the "local aid" to the mission.

Schools.

A new school has recently been thrown upon my hands; the teacher, a brahmin, scholars, sixteen; very intelligent caste boys, in the village of Covoor, where are two schools among the Pariahs. I cannot stop it, and yet I have no funds to keep it up still. I have made it a matter of faith, and the money, I believe, will soon make its appearance. Of course all our schools are wholly supported in India, except the small pittance allowed by the Union towards the boarding school.

About these schools I am in constant straits—to stop or weaken them, I dare not; and how to get funds for their support, drives sleep from my eyes. Thus far God has, by his providence, made the way plain, though leading through darkness like that of Egypt.

The Church.

The young pastor, Konakiah, is going on nicely in his work. I have as little to do as possible with the church—its discipline and finance, only now and then putting out a hand to steady the feeble child and help it to walk alone. I meet the pastor, deacon and scribe of the church, and the other adult members near the mission every Sabbath noon for an hour, translating in familiar conversation, section by section, of "The Church Member's Manual, by Crowell." I intend to take them through the whole book in this manner. All seem highly pleased with the exceeding simplicity, elasticity, power and biblical character of Baptist church polity; a fit rule for the man of age and the infant.

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SIAM MISSION.

LETTER FROM MR. TELFORD.

Annual Report of the Chinese Department.

Bangkok, Oct. 1, 1862.—It is with no slight degree of depression that I turn from reading the wonderful accounts of the triumphs of the gospel but a few days' journey from us, to record the barren results of the past year's labor in this department of the mission in Siam. Duty, however, requires a faithful record of the "shady" as well as the "sunny side" of mission efforts.

The Church.

The present Chinese church has been organized about eighteen months. It was constituted with eleven members. Since then one has been baptized, and three from the old church have united with us—making our present number fifteen native members. Two others have applied for letters to unite with us. In several cases our hopes have been raised by apparently sincere inquirers; but at the present time there are not more than three who can be regarded as at all hopeful. Two of these have applied for baptism, but have not yet been received as candidates. The annual Chinese subscription amounts, for the past year, to $19.95; collections at communion seasons, $30.37; total, $50.32.

Special Contributions.

Mr. Thomas Miller donated $75.00 to be applied in purchasing the Wat Koh chapel lot for the Chinese church; or for any other object the pastor of the church may deem best. In addition to this, I have raised a sum by subscription, to make good the losses sustained by the church on account of the government-road passing through the garden used for the past eighteen years as an asylum for the Chinese poor, and as a burial place for their dead. It will require more than this sum to make good the proposed changes; but if we are permitted to make them and enjoy them in quiet, the little church will have a small but sure income for the support of its poor and infirm members.

Sabbath Services.

These services are opened at nine o'clock, A. M., by a Bible class and Sabbath school, conducted by Mrs. Telford. These services are well attended, and we hope productive of good. The exercises at Wat Koh commence about ten o'clock, A. M., and consist of preaching, exhortation, tract distribution, prayer and praise. Attendance at this place continues good, but the demand for books is not great.

Our Sabbath worship in Chinese closes with a prayer and conference meeting, commencing at two o'clock, P. M.

Assistants and Tract Distribution.

We have employed two members of the church during the greater part of the year, in the capacity of assistants. They are both, however, far from being efficient laborers; yet the very best that could be procured. The younger of the two has been kept under instruction, rather in the hope of future usefulness than for his present services. I am sorry to say that he has not appreciated the importance of applying himself to the study of the Scriptures as he ought. I have felt it necessary, therefore, to suspend him from present employment, hoping that it may be the means of letting him see his want of knowledge, and of stimulating him to greater exertions.

Chek Pua, the other assistant, has been much longer connected with the church; he has more judgment, more knowledge, and more tact in communicating it. But I would dismiss him to-day, could I find a better man to take his place.

In addition to the assistance which these brethren have rendered in our Sabbath exercises, it has been their business to open the Wat Koh chapel a part of each day for exhortation and tract distribution. In this way our books have had a wide circulation.

Tours.

Want of means has been the chief obstacle in the way of touring. I have visited Anghin, Bangplasoi, Lengkiachu and Petchaburi. But as these visits were very brief, very little could be done in the way of tract distribution.

School.

Mrs. Telford's day school has been continued through the year, with as much encouragement as during any previous year since it was established; and we hope that when "the reaping-time shall come," it will be seen that her labors have been crowned with success by the Lord of the harvest.

She has had fourteen pupils in Chinese and five in English. The Chinese are taught Chinese only. As Mrs. T. is anxious to do all the good her time and strength will admit, she teaches four pupils in English, together with our eldest boy. The school is opened with singing in English and Chinese, and prayer in Chinese. An unexpected donation of sixty dollars from an English merchant, formerly of this place, also a donation of ten dollars from the wife of a sea captain, have enabled her to employ a Chinese teacher.

Six native boys board in our family and are supported at our own expense. The school is small; yet it is more than Mrs. T. *should think of attempting*; but she is extremely unwilling to discontinue it.

The Future.

We do thank our heavenly Father for the mercies of the past, and we must confide to Him the future; for the weak vision of our faith cannot penetrate the dark cloud that obscures it. Our hearts are sad for our country. We look most anxiously for better news.

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NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

Ningpo, Sept. 22, 1862.—I was glad to learn that there has been no falling off in income to the society from last year. The result is as I expected. The work of missions is of God, and must go forward and prevail.

Fate of the Assistant, Gyin.

Gyin, who was my assistant at Jih-z-kong, where he was taken captive by the rebels, has, there can be little doubt, been killed.* He had a lameness in his foot, which prevented his carrying a load and keeping pace with the company; so the savages hewed him down.

I have indirectly learned that Chu Teh-piau, at Kinghwa, is well, and faithfully preaching the gospel in that district. I expect the seed is being sown there for a glorious harvest.

Movements of the Insurgents.

The rebels have made another descent upon the Ningpo plain. They first took, some two or three weeks since, the city of Z-chee, and proceeded to take captives, plunder, and burn the villages on the opposite bank of the river, to within about a mile and a half of the north gate of Ningpo. They were soon driven back, and the city (Z-chee) retaken, with great loss to the rebels. The soldiers employed for this work, and for protecting Yu-yiao, also retaken from the rebels, and Ningpo, are chiefly natives; some three or four thousand of whom at Shanghai and

*See Mag. for Oct., 1862, p. 330.

Ningpo, are being trained by foreigners to use foreign arms and foreign military tactics. The whole expense is defrayed by Chinese officers, aided by wealthy Chinese.

The rebels, in another large body, came and took Veng-hwa, a walled city some forty miles to the south-west, about the same time that Z-chee was taken, and have been spreading themselves over the plain and approaching the city from that direction. A plan to burn the city by spies from the rebel camp was detected about a week since, and a number of the accomplices were beheaded. The plan was to set fire to the foreign houses and chapels first. The able English Capt. Dew, who drove out the rebels, is still here and on the alert, and with his two hundred blue jackets and Ward's men, (as the native soldiers above described are called,) he feels quite competent to hold the city against anything that can be brought against it by the rebels.

All the foreigners, trusting in God and the forces, are quite at their ease, and go about their usual duties as quietly and cheerfully as in the peaceful times. The fact is, we are getting quite accustomed to slaughters, dangers and disturbances, and take them as matters of course. The merchants are, however, considerably afraid of Canton piratical men, who are about in great numbers, and some of them have joined the rebels. There are now, October 3, rumors that two or three rebel chiefs are preparing to come with an overwhelming force and try to retake Ningpo. If so, our position here will not be very pleasant.

I learn, on good authority, that active measures will soon be taken to drive the rebel chief from his capital, Nankin. It will be a hard blow for him.

MISCELLANY.

INDIVIDUAL OBLIGATION TO DO CHRISTIAN WORK.

In the growth and advancement of the church, there are continually truths brought out by the hand of God which deserve our special attention. At one time a gleam of light shines around some great principle, and the people of God, recognizing its teachings, gather round it, and are directed and strengthened by its power. It stirs up a new life in the church, and is the instrument of the Spirit of God in securing new victories for Christ.

At another time, words are uttered in the ear of some one who is to stand forth among men as the representative of God —who is to receive a commission from Heaven to change and deepen the current of Divine life in the heart of the world. By this messenger of

truth he has received is decl

fire to the spirits of men made ready for it, and with renewed strength and life the church strikes deeper its roots, and spreads anew its branches over the earth. When Luther, in his memorable pilgrimage to Rome, heard the unperishing words, "The just shall live by faith," there was, through him, a truth spoken to the world and the church which God has not permitted to die.

There are other times when, slowly, but with gathering strength, convictions are deepened and quickened in the hearts of some servants chosen of the Lord. With prayer and spiritual wrestlings, and deep solicitous concern for the cause of Christ, the necessity for doing some great work takes possession of them. At first the path of advancement is dark, and the weapons required for the con-

cannot be discerned and understood;

God who never fails his church

always at length opens up a way, and strengthens and prepares armory for the appointed conflict. It was so in the quiet lonely rooms at Oxford, in the middle of the last century, when Whitefield and Wesley were being prepared of God to stir up a new spirit in the Christian hearts and churches of England.

Now we believe we are again approaching such a crisis. During the last century various truths have been rising into prominence, well fitted to animate, encourage, and expand the church; but one especially has come forth into clear recognition, and impressed itself with peculiar force upon the Christian conscience. It is the simple truth, that every member of a Christian church has for Christ some work to do.

There has not been a living church in our time that has not given practical proof of this truth. There has not been a successful Christian achievement in any one of our congregations during the last half-century that has not declared it. Sabbath-school teaching, Christian visiting, tract-distribution, have proved it; the agency of Bible-women in our towns, rising into life and power, has proved it.

We have, therefore, to request our readers to give us their minds for a few minutes, while we show them on what Scriptural grounds this truth rests, and how closely and vitally the church's prosperity is involved in it.

What, we ask, is the simplest, the central idea of a Christian church? It is this: it is an association of living hearts, bound together by the ties of God, for the sake of his work and his truth. It is not numbers, or place, or historical antecedents, or fictions of apostolical succession, or any of the forms of exclusive ecclesiastical pretension that constitute a church; but it is Christian men and Christian women, associated in the name of God because of their common Christian life and sympathies and hopes. It is a union of those who have a common *trust in Christ, banded together* that they may do his will, and honor and advance his name.

The richest and the poorest, when they become members of the church, alike declare by doing so that they thenceforth give themselves to the service of Christ. To the service of Christ, we say; and what is meant by this? It is of the necessity of service that there be work. A servant is not engaged merely to add to the numbers, the bulk, and the show of the establishment with which he is connected, or to maintain an irreproachable character for idle respectability; but a servant is engaged to do something for that master to whom his services are pledged—to advance his interests, to maintain his rights—to bear, in short, a part and share of his master's work.

This is exactly the position in which, as Christian servants, we all stand to the work and the cause of our common Master who is on high. As St. Paul puts it, we are "laborers together with God," "workers together with Him." We are associated in his church in Christian service, and have, or should have in it, if we be "faithful" servants, one aim as we have one head. That head is the Master we have in heaven, and that aim is the advance of his great work on earth. The great Christian apostle did not recognize as belonging to the Christian calling and Christian service at all those who were merely respectable on-lookers or passive observers.

The same view of this important truth was present to the mind of Christ in the instructive parable of the Vineyard. He gave, we are told, to each man who wrought in his vineyard his reward.—The amount of the reward might be deemed, and was deemed, out of all proportion to the work. But be that as it might, if there was to be reward there must be work—work in the vineyard on behalf of the master. The idlers and loiterers in the market-place had "neither part nor lot in the matter."

The miracle of smiting the fig-tree

tells us too significantly the same truth. Why was the fig-tree smitten? It was not because it was not a beautiful tree; it was not because it bore no leaves, or no blossoms, or no wood; but it was because it bore no fruit. It might have been a very ornamental tree; its foliage might have been very full and very rich; but it was not for show, or wood, or leaves, that the fig-tree grew, but for fruit; and, failing of this, it failed in everything for which it had a place in the world; and the mandate, inexorable and stern, went forth for its destruction.

This, we think, speaks in this matter an important truth to congregations and to individual Christians. The question with congregations, according to this, is not, What number of pews are filled? What number of seats are let? What is the length of the communion-roll? It is not, What is the outer show of life? But it is, What is the work done for Christ? What spirits are enlightened, what hearts are quickened, by the means the congregation puts forth to advance the cause of God? The question with individuals, similarly, is not, Am I a professed member of his church? Does my social status give character to the congregation? But it is, Am I standing forward among the people of God with whom I am associated, as pre-eminently doing Christian work? Am I, by the means with which God has blessed me, showing how I prize my Lord and his cause? Christian readers and Christian congregations! it is service rendered—work done—fruit borne—and not show, and leaves, and inaction, and dead respectability—which is asked from us by God.

The apostle Peter, in addressing his Asiatic converts, puts this in a striking and characteristic light. He tells the members of the church that they are as "living stones, built together to make a spiritual house." Peter had no idea of dead stones, that merely filled space; nor ornamented stones, that merely called forth pleasing emotions in beholders.—*What he wanted was life*—centres of Christian activity, from which was to go forth a power to revive and quicken the church of God.

And so to every member of our dearly loved churches we would say, realize this conviction, that God expects of you to be a living worker for Him and for his house. Lay hold upon this truth, that God has sent you into the world—given you your position, your means, your bodily strength, your soul, the knowledge you possess of his grace—that you may do for Him and his name some true and genuine Christian duty. Feel assured that you have a spiritual mission in the world; that the vineyard of God is ever open to receive your work; and that only workers are recognized and blessed of God.

In the great Christian harvest-field there is occupation for all. The "harvest" is truly yet "great, but the laborers are few." There is not a home in all our land where Christian work may not be done. There is not a busy city, with its throbbing, fast-rushing pulse of life—there is not a lonely hut on moorland or in glen—where the heart that beats in sympathy with Christ may not find some Christian duty to do. There is not a country parish, with its quiet, peaceful succession of season and incident, where the Christian worker may not help in his or her Master's cause. In the city and the village factory and workshop, and in the several occupations in the fields, may Christian deeds be done, and Christian sympathies be diffused, and Christian words be spoken, and the cause of Christ have among us more of life and power. If we do not labor in our Master's service, it is not because we are "straitened" in the means and opportunities He provides, but it is because we are "straitened" in ourselves.

And now, what is the express work, is it asked, for which we plead? We answer, It is not to do any great thing—to preach to gathered crowds, or to maintain the cause of Christianity in formal de[illegible] [illegible]is is the special business [illegible]ed by years of study and training for it. But for our people of varied education and circumstances and position, there is employment of a different but not less honorable, and, in many a case, not less successful, kind. It is to work for Christ, and think for Christ, and speak for Christ, in every-day life. There is no one but has some gift, and there is no one but has some influence; and we wish that gift and that influence in their own sphere, where they will effectively tell, to be dedicated to Christ. We wish parents to instruct their families as they can in Christian truth and Christian duty—to "bring them up in the nurture and admonition of the Lord." We wish young men and young women to assist in our Sabbath-schools; to distribute tracts; to go to the homes of the poor and read to them the blessed Word of God. We wish men and women, rich and poor, high and low, to take an interest in the destitution and distress that may be around them, and by acts of Christian gentleness and kindness to bind our community more together, as one great organization for Christ. We wish, —and, speaking through a 'Missionary Record,' this we would with especial urgency plead—we wish the wealthy to give of their wealth, and the poor to contribute their mite, to spread and to revive the cause of our beloved Lord. In all these ways we desire to awaken and stir up the members of our churches to the consciousness of their privileges and responsibilities as Christian workers.

The church in this land is a great Christian army fighting, if need be, the battles—ever advancing the cause—of Christ. And when has an army success? Is it merely when it has a skilled general? when it has proved and disciplined soldiers? when conspicuous the standard-bearer bears the colors aloft, that every eye may be kindled by the memories they recall? or when, on the march, the echoes of the martial strains fire valor and patriotism in every heart? No, not one of these alone can "turn the tide of war," and crown the land with victory. But *it is when one and all*—the general in command and the soldier in the ranks—go forward to the field of battle with the invincible determination that on it they shall do their part. And so must we, as churches, as congregations and as individuals, toil and struggle, and do work for Christ, if, in the great campaign of life, we are to be faithful to the Captain whom we serve; and the victory is by us and our churches to be won for Christ.

If there is Christian life in any heart—if there is power in it—it must be working for Christ. It must put this question, How, in my home, in my every day engagements, in my congregation, and in my church, can I do some—it may be unostentatious, but still real and living, work for Christ? And wherever that work can be done—whatever that work is—with glad and willing heart it will be its joy to do it.—*Ch. of Scotland Home and For. Miss. Record.*

SKETCH OF DR. BARTH.

We have heard with unfeigned regret of the death of the late Dr. C. G. Barth, of Calw, in Würtemberg, an eminent man, a devout Christian, and an ardent friend of missions. With a spirit of noble disinterestedness, he loved and honored the work of Christ everywhere, and with true Christian liberality he gave himself unsolicited and, in this world, unrewarded, to aid in its promotion. If he saw that the work was Christ's work, he asked no further commendation of it, but at once held it worthy of his most earnest sympathy, his extensive influence, and his affluent liberality. The American Baptist Missionary Union has to acknowledge him among its munificent benefactors. Deeply interested in the mission to the Karens, he made collections for the work, unsolicited, among his German friends and the friends of Christ in Germany, and transmitted at different times the generous sum of $1,343.80, to be expended by the missionaries in Burmah in aid of the cause. The editor of the "News of the Churches" says—

"No name of modern times occupies so high a place in connection with the furtherance of missions, as that of Dr. Barth, of Calw, whose knowledge of the mission field was immense, and whose Missionsblatt has had a world-wide renown. We gladly copy from the Periodical Accounts of the United Brethren, the follow notice of this eminent servant of God:"

"The name of this beloved and honored servant of Christ is doubtless familiar to the majority of our readers; and it is right that it should be so, and that his truly Christian character and his abundant and varied labors should be justly appreciated. By his departure, which took place at Calw, on the 12th of November, the German church has been deprived of one of its brightest ornaments (Dan. xii. 3.) Few individuals of his age have been permitted to exercise so extensive and so beneficial an influence over his fellow-men, and especially over the rising generation, whether in his native land, in Christendom generally, or throughout the wide field of missionary enterprise.

His great usefulness may be said to have been owing, less to his talents or his eloquence—though they were of no common order—than to his expansive Christian love, his lively and steadfast faith, and the unwearied activity of his mind, and industry of his hands. To him labor was always a pleasure, being prompted and sustained by the highest motive, and directed to the noblest object. Simple in manners, self-denying and disinterested in public and private life, eminently social in disposition, and without ostentation or servility, he was equally at home with the great of this world and with the poor of Christ's flock. Beloved and valued by his friends and fellow-servants of every name, he was the delight of the young, to whose instruction and improvement he consecrated the best years of his life, the varied powers of an original and well-stored mind, and the fervor of a heart overflowing with Christian love. Though honored by sovereign princes, decorated with many orders of knighthood, and admitted to the membership of various learned societies, he continued, to the end, the humble and lowly disciple of Christ, as ready to learn as to teach, to receive as to impart some spiritual gift.

To the principles and objects of the Evangelical Alliance he was warmly attached, for they harmonized with his large-hearted Christianity; and he took part in the formation of the Institution in 1846.

Of the work of missions to nominal Christians at home or to ignorant heathen abroad, he was the warm, diligent, and successful promoter. His correspondence with foreign missionaries of various denominations, of whom about a thousand were known to him personally—was as cheering to them as it was profitable to the work in which they were engaged. The Basle Missionary Society and its valuable Training Institution held, as might be expected, the first place in his affection, and enjoyed the largest share of his active service. For forty-two successive years, he was never absent from its anniversaries; on which occasions, as on many similar ones, his interesting and heart-stirring addresses refreshed the spirit and kindled or enlivened the zeal of many. To the Basle Mission College he bequeathed the large and valuable collection of objects of natural history, which he had brought together from all parts of the heathen world. To the Brethren's church he was strongly attached; he loved her doctrine, valued her institutions, and took delight in assisting her missionary work by every means in his power, maintaining a brotherly correspondence with many of her laborers in both hemispheres. A tribute to his memory in a missionary publication, and one connected with the Unity of the brethren, is therefore anything but out of place.

"Of the life and services of our departed friend, the merest outline would be too long for our pages. The following leading incidents of his remarkable career—a career which tends to show how much, under the blessing of God, may be effected by singleness of purpose, force of character, and untiring energy, unaccompanied by any of the advantages which birth, or wealth, or patronage is supposed to give,—may not, however, be altogether unwelcome to our readers.

"Christian G. Barth was born at Stuttgardt, on 31st July, 1799, in humble circumstances of life; but having, by his talents and industry, at the age of fourteen, won the prizes which entitle a youth to a free theological education, he became a student at the University of Tübingen, in the year 1817—the tercentenary of the blessed Reformation. At this early period he made it evident by his writings, both in prose and verse, that the scriptural truths which that great event restored to the church were the sole ground of his faith and hope. After a tour in northern Germany, he became parish minister of Möttlingen near Stuttgardt in 1824. Here his public testimony and his pastoral labors were greatly blessed; and he commenced the publication of the Calwer Missions Blatt (Missionary Journal of Calw),—the first of a series of valuable and interesting periodicals, by which he popularized the subject of missions, and extended far and wide the knowledge of their progress and results.

In 1838, he resigned his living and removed to Calw, when he devoted his best energies to the German and foreign School-Book Society (or 'Verlags Verein,' of Calw) of which he had been the founder — an institution conducted in the spirit of our own Religious Tract Society. For many years he edited four monthly religious and missionary periodicals. His series of works for the young—of which 'Poor Henry' was the first—are of no ordinary excellence. The 'Bible Stories,' the best known, have passed through 157 German editions, each of 5,000 copies, and have been translated into fifty languages—twenty-eight European, eighteen Asiatic, seven African, two American, and three of the South-Sea Islands. Of his 'Church History' there have been twenty translations.

An object which Dr. Barth had much at heart, during the closing years of his life, was the publication in English of the Calw Commentary on the Holy Scriptures, a work alike sound, instructive, and edifying, of which a translation had been provided through the generous zeal of a foreign nobleman.* The last message which the writer of these lines had the privilege to receive from him, a few months before his departure, had reference to this subject; and the friend who was the bearer of it expressed his belief, that if Dr. Barth could but see the fulfilment of his wishes on this head, he would be ready to sing his *Nunc dimittis.* That pleasure was not, however, to be afforded to him. An affection of the heart had long wasted his strength, though it could neither abate his mental activity, nor quench the fervor of his love to souls. And on the 12th of November, it was the means of translating him to his heavenly rest. He departed gently and peacefully, rich in faith and good works, but ascribing the present salvation he enjoyed, and the future glory to which he aspired, alone to the free and unmerited grace of God in Christ Jesus. His eathly remains were interred at Möttlingen, beside those of his honored mother."

DANISH MISSIONARY SOCIETY.

The cause of missions is one of the points in controversy and lines of division betwixt two important sections of the National church of Denmark. One party opposes the sending of missionaries to the heathen. These, however, are not like the "moderates" of the church of Scotland. They are earnest, respectable, religious men; and this opposition does not arise from the negativism of Scottish Moderatism, but from a curiously elaborate, half Popish, theological system, which embraces among its tenets the principle that the heathen, and all others who have not heard the gospel in this life, are to have an opportunity of hearing and embracing it after their death. In contrast with these is another and growing party, animated by evangelical life, who have formed themselves into a missionary society, and are doing their utmost to awaken the church and country to the importance and obligations of the missionary enterprise.

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* Translations have been already published in the French and Dutch languages.

The second annual meeting of this missionary society was held last year in Aarhus, a manufacturing town of seven thousand inhabitants on the east coast of Jutland; and during the four days over which its proceedings extended, was attended by large numbers from far and near. When it was resolved to hold the annual meeting of this year in the small town of Ribe, on the west coast of Schleswig, many feared that the locality was too remote and out of the way to allow so great a number to be present. But their fears were disappointed. Each successive meeting has been more successful than its predecessor. Clergymen from all the dioceses of the kingdom, many teachers, many peasants and their families, and the people of the town and immediate neighborhood, attested by their presence the interest which had been awakened. The large cathedral, said to be the finest in the kingdom, was filled, during the preaching of the missionary sermon, with a crowd such as seldom before had been seen within its walls; and the large hall in which the meetings were held was filled to overflowing with attentive hearers.

The proceedings were commenced on the 30th July with a sermon by bishop Dangaard, from Acts 16: 6—10. Thereafter the audience repaired to the hall, when the meeting was opened with prayer by the Rev. Dr. Kalkar, president of the society, one of the ablest and most prominent clergymen in Denmark, a zealous and devoted promoter of missions. He then delivered a very earnest and suitable address on the encouragements to the missionary enterprise, successfully exposing the objections with which, in Denmark as elsewhere, unbelief and worldliness have striven to quench the first stirrings of missionary zeal, such as that the effort was hopeless; for the heathen were sunk so low, that they could not be converted; and, that civilization should precede Christianity. This occupied the forenoon's meeting; and when in the afternoon of the same day the people re-assembled, Dr. Kalkar submitted a report on the recent progress and present state of the mission in Greenland. Among other interesting circumstances, he mentioned that the translation of the Bible into the language of Greenland has been recently revised by suitable persons, and that the revision is now ready. It appears also that a deputation of visitors is about to be sent to that remote country, to inquire into the state of the ministry. This measure originated in the circumstance that men of feeble attainments and corrupt lives have often been sent as preachers to those forlorn solitudes.

A lively discussion ensued on various important points, such as the desirableness of ordaining native Greenlanders, the relation in which the mission church in Greenland was to stand to the Danish church, and in which the society was to stand to the government. A minister from Copenhagen thereafter gave a sketch of a mission in India, and this terminated the proceedings of the first day.

On the morning of the 31st, the second day, the Rev. Dr. Noerdam delivered an address on the state of religion in Denmark, pointing out many gladdening evidences of advancing spiritual life in the midst of much indifference and infidelity. The Rev. Mr. Vahl, from Jetsmark, in the north of Jutland, craved the attention of the meeting to the spiritual necessities of Danes in foreign lands, especially Danish seamen.

The Rev. M. Mau stated that the Norwegian Missionary Society is trying to purchase property for the mission school in Stavanger, and that a mission ship for sailing between Norway and the mission station among the Zulus in Africa was nearly ready.

Dr. Kalkar then delivered the concluding address, in which he lamented that the Danish church had yet no mission of its own. He mentioned that a great object of the society was to awaken interest in the cause of missions, and that an arrangement had been made for delivering lectures on the subject in Copenhagen during

News of the Churches.

INDIA NOT YET EVANGELIZED.

We have been trying for some years past to spend a portion of the year in itinerating in the district. Our preachers are engaged daily, morning and evening, in preaching at the different stations in Serampore and the neighborhood. In the cold weather of 1860–61, they went on a tour inland. Starting from Serampore they went almost in a straight line across the Zillah Hooghly. They penetrated about fifty miles inland, branching off from the main line in various directions, and preaching in every village to which they came. This year they have spent the months of February and March in a similar visit; but they crossed over the river and went through the district on the opposite side. They went through a very considerable extent of country. Following the course of the principal stream, they occasionally left the boat and went inland for two or three days —returning to the boat and resuming their journey. On neither occasion did they go further from Serampore than sixty or at the most seventy miles. Every where they report that they were gladly received. But perhaps you will scarcely believe it that within so short a distance from the place which was so long the headquarters of the mission, and from which so many have been sent out to preach the gospel, they found village after village where the name of Christ had never been preached. So far as they could gather from the inquiries they made, they were the first who had ever told the people there of the love of God in Christ. The mere fact is one that speaks volumes about the want of laborers in India.

It sometimes strikes me that the churches at home need to be reminded that India is not yet evangelized! I remember when a child reading the missionary reports, hearing of the preaching in so many places, the eagerness of the people to hear the word, and the number of conversions. I remember that when I heard these things I used to fear the whole of the work would be done before I was old enough *to go out and help. The genera*tion that were children then are the men and women of the present time; and if they had the same feeling as I had when a child, it no doubt has grown with their growth and strengthened with their strength. And as they have not been brought face to face with heathenism, to see what it really is, it is probable that they believe that idolatry is almost at an end. Many circumstances, too, would tend to strengthen such a conviction as this. It is undeniable that Christianity has made progress. Directly and indirectly large blessings have followed the preaching of Christ's gospel. Upon this progress the friends of missions delight to dwell. The number of converts, their consistent steadfastness in the midst of persecution of no ordinary kind, the willingness of the people to receive tracts and to listen to the preachers, the evident loosening, at any rate in our large towns, of the bonds of caste, the spread of English education and of western civilization, all these things and many others of the same kind, are looked upon as so many pledges of the ultimate triumph of the truth. And rightly so too; no one can think of these without being grateful to God for the blessings which they really are, and for the hopes which they encourage. But my fear is that through these successes and blessings being so much spoken of and thought about, people have begun to think that the ultimate time has come, and that instead of these things being the rare exception, they are the rule.

Again, many years ago it was the custom of speakers to talk so much about idolatrous festivals, that the Christian public had to listen to the same tales and descriptions over and over again. No wonder they got tired of them, and the descriptions soon ceased. The present generation remember hearing them in their childhood; they don't hear them now; and the natural conclusion is that the festivals themselves have ceased. So that I verily believe from what I can remember of my own impressions previously to leaving England, and from what I can gath now, the common opinion is that idolatry is almost at an end. I have thought, therefore, that it might not be superfluous or uninteresting if I were in a few words to describe one of these festivals that actually took place only last week here.

Bathing of Juggernaut.

The Snan Jatra, or bathing festival, was held on the 12th of June. As Mr. Page and Mr. Martin had to wait for some days in Calcutta before the steamer sailed to Chittagong, they came up to join in the preaching. The morning was very threatening, and about ten o'clock very heavy rain began to fall; and at intervals throughout the day the showers were very copious. We went out soon after ten, and found a considerable number already assembled. Our first preaching station is at the corner of the road leading to the Johnnugger village, where the boy's vernacular school was formerly held. Two or three of our native brethren were there, and Mr. Robinson. The house or rather shed stands just at the junction of three roads, along the principal one of which all the people who come from that quarter must pass; and as it stands a little back from the main road, apart from the great noise and confusion prevailing through the whole of the day, it is a favorite preaching place, and crowds gather round it all day. One of the native brethren is preaching as we enter. We listen to him for some time, and then, leaving Mr. Page behind, go on. The crowd is evidently thickening. Special trains have just arrived, bringing with them their living cargo to swell the multitude of the worshippers of Juggernaut. All ages, and apparently all classes join in the festival. Young children, and men and women tottering with age, are there. Let us walk along the road with the multitude, and observe the scene as we go.

On both sides rude sheds have been run up, in which almost every conceivable thing is sold. Fruit, fish, vegetables of all kinds, brushes, combs, rings, toys, pictures of the very rudest description, uncouth shapes of animals fashioned in mud and painted in blue, green, red, yellow, or any gaudy color to catch the eye, all these things abound. Here is a blind man, whom we recognize as having been a regular visitor for years. Sitting down by the road-side, he holds out his hand and sings some mournful ditty, and calls on the passers by to pity his state and for the sake of Juggernaut to help him. Some put down a little rice before him, others a few cowries, and some few throw him a pice or two. Here is an image, another of their gods, set upon a small, impromptu altar, and covered overhead with a screen of calico. A brahmin stands by the side beating a gong and calling for offerings; the multitude passes by scarcely heeding, and some few only seem to have piety or care enough to offer a little. And although by the end of the day a rather large heap of rice may be seen and several pice be counted before the images, yet it is by no means so much as a stranger would suppose would be given to the deities.

Here is a group of singing men and singing women, with cymbals and tambourines, playing and dancing, while every now and then between the trees and a little off from the roads we catch a glimpse of temporary places erected, and hear the sounds of music and dancing. All seemed glad and joyous, but it is with the revelry of hell. Licentiousness and profanity, that we can scarcely imagine, reign there. We pass by one of the great temples, and soon are at the entrance of the Christian village. In the distance stands the chapel, and close by a plain shed, where there is another body of native preachers, lifting up their voices in the midst of the universal wickedness, on behalf of righteousness, temperance, and the judgment to come.

Let us go inside and listen. The crowd stands outside, listening very patiently and attentively; they are not at all angry as they hear the evils of their system exposed; they laugh at the exposure of the vices and follies of their gods; they devour every word that is said, and apparently quite agree with all the preacher says. He finishes, and then Mr. Martin speaks. As he is speaking, the crowd in the road thickens more and more; the excitement increases; and there rushes along the road a body of lattials, or club-men, preceding one of the great men for whose arrival the priests wait. In a moment the throng around the preaching station joins them, and not a man is left. The excitement is so great that the preaching must stop for a time. So we go out too, to observe what is going on. We push on with the stream. The shops still continue. Here is a batch of what we call "Ups-and-downs," so common to an English fair. They are all still now, though they have been and will be busy enough. How dense the crowd is! We can scarce push our way through. A drizzling rain is falling, but there is no room to keep an umbrella up.

To our left is Juggernaut's car; all around are men, women and children, packed as closely as men, women and children can be. Look down the road, to the left and right. As far as you can see, nothing but a waving sea of heads. Every tree is filled with human beings, and every house-top is covered. Perched on the top of the cocoa-nut trees, whose branchless trunks out-top the trees around, you will see one or two venturesome beings. Right before you is the plain, heaving with sweating, steaming men and women. On the far-off side of the plain stands the temple. Look, they have brought out the god. How carefully he is wrapped up. He is hoisted on the top of the reservoir, so that he can be seen by all around. What an ugly monster he is! His goggle eyes stare fiercely. His grinning mouth stretches all across his face. His stunted arms are fixed close to his side, and he looks altogether a hideous, helpless, misshapen monster. See, they fasten on the stumps of his arms a pair of silver hands; and now, lest the sun should smite him, or the rain hurt him, they hold over him a large umbrella; *and lest the heat should overcome him, one stands behind* with a large fan, made from the palm leaf, and fans him gently.

And now what do they wait for? For the great man to come, to give the order to proceed. Ah, here he is. A larger crowd of lattials—a fiercer rush—the dense multitude opens—the great man passes—the gap closes up, and all wait in expectation as before. Flowers and fruit are thrown up as offerings to the god. Suddenly there is a stir among the multitude just around the reservoir; and now the officiating priest gets up by the side of the god, and pours over him water, milk, ghee, &c., and as the liquid runs down the face of the hideous grinning monster, the whole crowd bend with their hands to their face, and shout out, "Hurree Bol! Hurree Bol!" Victory to Juggernaut! Victory to Juggernaut!

O you want to see a scene like that, to know what Paul meant, when his spirit was stirred within him as he saw the city was wholly given to idolatry. Without exaggeration there must have been at least 40,000 persons gathered together, and gathered together not for the purpose of the fair, but to do honor to Juggernaut. Do you ask when this was? In this present month and year, June, 1862. Do you ask where? Within fifteen minutes' walk of the place where Carey, Marshman and Ward labored for years—of the place which was for so long a time the headquarters of the mission, on the very spot where the gospel has been preached week after week for many a year, within eyesight of the Christian village of Johnnugger, where a congregation assembles every Sunday, and where services are regularly conducted.

It has struck me that a plain statement of facts like the above might remind some of our friends at home that notwithstanding all that has been done and all the blessings that have been given, the work in India is as yet only begun.—*Eng. Miss. Her.*

NARRATIVE OF A CONVERT IN INDIA

Murree, Punjab, 14th July, 1862.

The young man, Mulaim-ul-Din (“

tle in religion"), has at length witnessed a good confession, and been admitted into the church by baptism.

It now devolves upon me to give you a short account of the remarkable history of this convert, in order to deepen your and our gratitude to God for his goodness to us, in making us the instruments of good; and to stimulate our praise for the wonderful things which He hath done.

Mulaim-ul-Din came to our school when first it was opened on our arrival in March, 1860. His great desire was to acquire the English language, with the view to temporal or worldly advancement. At that time his contempt for Christianity was extreme; he resisted the gospel offers from the bottom of his heart. He read the Scriptures both in the vernacular and English, because it was the rule of the school, not from any desire to know their precious truths. When the chapter was explained to him and his class-fellows by Mr. Paterson or myself, he was the foremost in cavilling and seeking to undermine the truth. He was very bitter in discussion, and surpassed all in opposition, even when he perceived the reasonableness of what was advanced. While others were constrained to admit the correctness of our arguments, he remained silent, and generally prepared himself with another objection on the following day.

This state of matters continued till about ten months ago, when he began to search the Scriptures, and other tracts and expositions which from time to time we put into his hands. He continued to inquire in this way for six months, but gave no indication to us that his heart was being at all influenced by the truth; indeed, our impressions from his manner and bearing were the reverse of favorable. We had all but concluded that his heart had become harder under the hearing of the gospel.

We were glad, however, to learn that *our conclusion* was at fault. Early on a *Sabbath morning,* about four months ago, while I was walking about the mission-house, I saw Mulaim-ul-Din passing from his village on his way to the school for the morning service. As he and I were alone, I had a very suitable opportunity for probing him as I had frequently done before. His reply, after some questioning on my part, was, "My heart is turning to God." This answer, as you may well imagine, awakened feelings of deepest gratitude in our hearts. As I was in want of a teacher for the orphan boys, and I knew that he was well qualified for the position, I asked him to come and undertake this work, and I would have constant opportunities of instructing him in the way of life. He did so, but not without resistance on the part of his parents, who interpreted his residence on the Padre Sahib's compound as ominous of an unfavorable change.

From this time he read the Scriptures, and had religious conversation with me for hours daily. He became entirely convinced of the truth of Christianity. He knew well that in Mohammedanism there was no way of salvation; but he could not bring his mind to an open confession of his conviction before the world. He clung to the idea that, if he preserved that truth in his heart, it would save his soul, although he did not confess it openly —an idea which is very common among the higher class of natives. It was at this period that he began to pray in the name of Jesus Christ. For some time previous it had been his custom to pray to God (without taking the name of Mohammed) to give him direction. I pressed him with the consideration that he had nothing in himself to recommend him to God's favor, and that God had declared in his Word that He would only accept of services and prayers when offered in the name of Christ. This, by God's blessing, prevailed with him, and he began to pray through the merit of Christ. The result of this was a deeper conviction of the truth of the gospel, and a desire to confess it before the world.

From this period up to the time of his baptism, he continued steadily to advance in his desire to know more of the gospel, and to feel more of its power. The native Christians in connection with our mission were very much stirred up in their appreciation of the riches of the gospel, and their zeal for its diffusion. The sight of this made a great impression upon Mulaim-ul-Din. One month previous to his baptism, he arrived at that point that he was willing to leave father and mother for the sake of the gospel. This was the last difficulty which God's grace enabled him to surmount; and in his case it was a peculiarly severe trial. His father is an old man—formerly of respectable position unter the Sikh rule, now in indigent circumstances, and dependent upon Mulaim-ul-Din for his support. There are, besides him, three children, but all in childhood. This made the separation all the more bitter: not that he had any idea of abandoning his parents; on the contrary, his resolution to support them was only strengthened by his acceptance of Christianity; but he knew their prejudices, and the superstitious feelings of his villagers, who seek to impress his parents with the idea that to take money from one who had denied the Moslem faith would be a grievous sin.

Notwithstanding all these things, he resolved to declare himself a follower of Jesus, and requested, about a fortnight previous to his baptism, that he might be baptized. As his intention became known, the opposition of his parents and friends was most severe, and his triumph over all most wonderful. To give you an instance: One of his old class-fellows came and said to him, "If you want money, name the sum; if you want a situation, take mine" (it was worth eighty rupees a month); "If you want a home, there is my house in the city at your disposal." He was enabled to withstand all, and to declare to him also his duty with respect to the gospel, that he too should receive and obey it. Whereupon his friend left him, with the desire that he would "never see his face again." Mulaim-ul-Din's parents came to my compound. Their appearance was *wretched in the* extreme; with soiled clothes and haggard countenance they cast dust upon their heads, and entreated him by every consideration to go with them. When this failed, they threatened to hang themselves, and his aged father actually attempted to do so in his village. His villagers came and represented to him the dreadful state of his parents in most harrowing terms. In spite of all such attempts, however, he remained firm, remembering our Master's words, Matt. x: 37,—"He that loveth father or mother more than me, is not worthy of me."

As the day of his baptism approached, and the opposition of his friends thickened around him, he became the more strongly fortified in his resolution. The baptism took place in presence of all the native Christians, the elder of the orphan boys, the inmates of the Christian village, and the scholars. A sermon was preached by Mr. Paterson, from Acts viii: 27-39, as introductory to the solemn ordinance. Mulaim-ul-Din then read the confession of his faith. I shortly admonished him of the nature of the ordinance, and the vows which it imposed upon him. After baptism, I brought in review before him several passages, showing the duties incumbent upon him with reference to his own progress in grace, and to his endeavors in behalf of his heathen countrymen; the promises upon which he must rest; the warning of persecution and trouble which await him in life; and the reward which is prepared for him after a life of faith and usefulness, "Be thou faithful unto death, and I will give thee a crown of life."

Thus passed off what may be called one of the greatest days of our life, and certainly the greatest event that has yet happened in our missionary career.—Never did we sing Psalm ciii.—"Bless the Lord, O my soul, and all that is within me, bless his holy name,"—with a deeper realization of its beauty than we did on Sabbath the 29th of June.—*J. Taylor in Church of Scotland Home and Foreign Missionary* Record.

GOVERNMENT AND MISSIONARY EDUCATION IN INDIA.

"The following figures show at a glance how many children are educated by the State, at a cost of £250,000, and how many by missions, at a cost to the State of only £16,500. There are in all thirty millions of children in India who should be at school. Of these, missionaries educate 100,000 and the State only 127,513. These are the details. For missionaries—The Church Missionary Society sustains no less than 781 schools, taught by 12 European and 846 native teachers, and containing about 27,000 children. The London Missionary Society has 319 schools, with 589 native teachers, containing about 15,000 children. The Wesleyan Society sustains 53 schools and 100 teachers, having an attendance of about 3,000. The Free Church of Scotland numbers in its schools 9,132, and the Baptist Mission, 2,500; and if to all these are added schools connected with the Propagation Society, the Church of Scotland, the United Presbyterian mission, and the Irish Presbyterian Mission, we get about 100,000 children under Christian education. For the State—In Bengal the number of colleges and schools is 281, and the average daily attendance of pupils is 14,498. In Madras there are 142 colleges and schools, and the average daily attendance is 8,593. In Bombay, including Sindh, there are 610 colleges and schools, and the average daily attendance is 25,187. In the Punjab, including Delhi, there are 156 colleges and schools, and the average daily attendance is 8,301; and in the North-west Provinces, 2,944 schools and colleges, with an average daily attendance of 68,689; making a total of 4,131 schools and colleges, with an average daily attendance of 125,268. Then, including Agra and some others, we have a grand total of 4,158 schools and colleges, and 127,513 scholars. These figures are unanswerable.

Let us have free trade in education: let missionary schools have grants from the State in proportion to their numbers and *standing.*"—*Friend of India.*

CLAIMS AND ENCOURAGEMENTS TO EXTENDED EFFORTS IN MADAGASCAR.

The following interesting particulars afford conclusive evidence of the gratifying state of Christianity in the island, and the urgent demands for yet more extended labors, not only in the capital, but in remote parts of the country with which we have been hitherto unacquainted. The various statements subjoined are selected partly from letters from Mr. Ellis, dated September 26th and October 6th, and partly also from his journal. These documents occupy many sheets, and the particulars which we now give are selected from different parts of these extended communications, and classified in order to render them more intelligible and interesting to our readers.

Encouraging State and Prospects of the Mission.

"I can only state that everything connected with the progress of religion among the people, is, considering all the circumstances, most encouraging. I hear of scarcely any defections among them from the integrity and purity of the gospel, or any abatement in their zeal and earnestness in bringing others to Christ. Their numbers continue to increase, and the most marvellous and gratifying accounts are received from distant provinces.

"I am informed that there are hundreds of believers in the Betsileo country, two hundred miles from the capital, and in the region to which some of the earlier Christians were banished. They carried and scattered the precious seed of the Word, and a wide and glorious harvest invites the reapers to the field. I hope you will be able soon to send a missionary from England to this important province.

"I have also received visits from Christians who had come from Vonezongo to the coronation. They were anxious to obtain copies of the Scriptures. Received a letter from the Christians at Fianarantsoa, stating their wish to see me, and their urgent want of Bibles. There are several communicants at this remote military post, which is in the Betsileo country, seven or eight days' journey from the capital, and I have been told that there are there some hundreds of professed Christians. I hope to be able to go and see them.

"I received a visit yesterday (Oct. 5) from another party of Christians, far to the south on the east coast. The Hova officers at the military post have been the Evangelists.

"I went with the missionaries to the morning service at Amparibe, where a vast number partook of the ordinance of the Lord's Supper. When the usual congregation had dispersed, others flocked in and nearly filled the chapel, silently seating themselves on the matted floor. There appeared to be about eight hundred. Great part of them were neatly, some of them tastefully dressed in clean European or native dresses, and their calm, quiet, cheerful aspect was deeply affecting. More than once during the service I was almost overcome by my feelings; especially when I reflected that little more than thirty years before there was not a single believer in Christ—scarcely a single hearer of his gospel. I could not help exclaiming more than once to the missionaries, 'What hath God wrought?' They were all much affected, and said they never expected to witness such a sight in Madagascar, and that they had never seen so many communicants together in England. An address was given at the close by one of the pastors of Analakely, and one of the pastors of Ambotonokanga closed with prayer. We had entered the chapel at nine, and it was twelve before we came out. I was tired and faint, for I had not had time for more than a cup of coffee before I went.

In the afternoon I went to the service in the king's house as usual. His majesty had sent a message to say that he wished the service to be as usual, though he could not attend, as a meeting had been appointed with the French Commodore. The general and other officers, together with the missionaries, had assembled, when the king came in, and after shaking each one by the hand, apologized for being obliged to leave us. We then proceeded with the service in the usual way, and after a short address in Malagasy, I preached from, '*I will be as the dew unto Israel,*' *closing with* an address in Malagasy. The missionaries then took refreshment at my house, and we spent this, our first Sabbath evening passed together in Madagascar, in devotion and reading the Scriptures.

Favorable Reception and Gratifying Prospects of the Newly Arrived Missionaries.

"August 30th.—The king sent off early in the morning four officers of the palace to welcome the missionaries, and conduct them up to the capital. General Johnstone called and said he would go with me to meet them, and Captain Anson also went to invite them to take refreshment at their quarters. The Christians were busily preparing their houses for them. They had made them look very comfortable, and had provided a most abundant supply of provisions. I went to the brow of the hill, and saw them in the distance. We descended, and at the bottom of the hill on which the city stands, met and welcomed them—that is, the first detachment of their party, consisting of the two married couples and Mr. Stagg. I hastened to prepare them some tea and other refreshment, after which they appeared quite recruited, and pleased with their accommodation.

"I saw them again early on the following morning, the Sabbath, when all but Mr. Davidson, who had been ill, went with me to Analakely, where above one thousand persons were assembled for worship, whose countenances brightened as we entered. When I introduced the missionaries to the king and queen, they both expressed themselves much gratified by their safe arrival, and by the prospect of instruction and improvement to their people. They also expressed much pleasure at the arrival of English ladies, and more than once said, 'May God bless you, and preserve you in health and comfort here.' The General and the other English officers also publicly congratulated the missionaries on their arrival.

"September 4th.—Accompanied the missionaries to the prime minister, who received them very courteously, and expressed himself much gratified at their arrival. He inquired about the r tive branches of improvement which they would endeavor to promote among the people. He expressed his wish to give Dr. Davidson a house for his residence, and another house close by for a hospital, and to render him every possible assistance in his work. We thanked him for his kindness, and when we left, he sent his aid-de-camp with us to show us the premises, which consisted of a spacious court or compound now occupied by the houses of the minister's dependents, which he said would be cleared for the erection of a house and offices for the doctor. The site and space appeared most eligible. The residence is in the midst of a dense population, easily accessible to the missionaries and the chief nobles of the capital. I cannot but feel grateful to the Most High for this fresh evidence of his favor toward the mission.

"5th.—After the king had read in the Bible to-day, Mr. Toy, who had accompanied me, and who is acquainted with singing by notes, exhibited his books, and the modulator or key to the new mode of singing on Mr. Curwen's plan. He explained the new method of notation, and sung several new tunes. The king sent for his best singers, and they were all delighted with the simplicity and distinctness of the new mode. The king expressed his wish that Mr. Toy should come and live near him, and be the minister at Ambohipotsy, and that Mrs. Toy should teach the girls needlework, &c.

"6th.—Mr. Stagg, who had been ill with the fever, came to see my school, and was pleased with the attention and attainments of the pupils. I afterwards introduced him to the king, who made many inquiries about the progress of education in England, and seemed interested in the accounts of the efforts to raise the education of females, and promote the welfare of women by extending the range of their occupation. He showed Mr. Stagg the school house, built of stone, where his band was practising on the instruments sent from England. I have learned that the king is prepared to give orders for *school houses to be erected* in the villages of the province, and to extend education as widely and rapidly as possible.

Interesting Traits in the Character of Radama II.

"I hear continually of the great clemency of the king, and am not surprised at the affectionate feelings with which he is regarded by the people. I have been told by an officer who knows him well, that, while prince of Madagascar, he used to be deeply affected at the suffering and misery inflicted on the people, and the false promises by which they were often ensnared to their ruin. Some officers, his most particular friends, have told me of many of his attempts to mitigate the severities of the late government. They said that when they first united themselves with him he said, 'Our great object must be to lessen the sufferings of the people, to prevent unjust accusations, and undeserved and excessive punishments; to rescue, if possible, those sentenced to death, and to do all we can to save the lives of the people. God will help us; for it is right to do it, and God will protect us.' In carrying out these purposes of justice and benevolence, they had often been in great danger, but had never been apprehended. The prince said also, 'We must study the customs, the feelings and the habits of the people, that, while we try to do good, we may not be entrapped and put to death. We must not make any boast or stir about what we are doing; let the people find out what our motives are by our doings. We must always do good—all kinds of good.' These officers said that, by night and day, in darkness, storm and rain, the prince would be with them, sharing all their dangers, never deterred by any difficulty from either going to the high authorities and pleading for the prisoners and the oppressed, or to favor the escape of others who were sentenced to death. His great wish was that the people should be free, enlightened and prosperous. He had, therefore, on his accession to the throne, recalled all from banishment, abrogated all cruel laws, given liberty of conscience to all, set free all the prisoners taken in war, and sent them home with presents.

"I am much struck with the increased sagacity of the king, with regard to any public measures submitted to his consideration, and with the progress he has made since my last visit, in general information and in the power of judging of men and things. His cordiality to myself is unabated, though it is often severely tested.

"When the French and English embassies were on their way to the capital, it was announced to the king that General Johnstone, the head of the latter, had set off from Tamatave, and was coming to put the crown on the head of the king at the coronation. The king said, 'The French say they are to put the crown on my head; now the English say they are coming for that purpose. They cannot both do it; for I have not got two heads for each of them to crown. Go and ask my father, Mr. Ellis, what I am to do.' I was obliged to attend this summons. Though very early in the morning, I found the king as usual consulting with some of his officers, as he rises early and transacts a great amount of business before breakfast. I endeavored to explain the mistake which had arisen from the expression, '*assist* at the coronation.' But I also said I thought the coronation was a great national act, appertaining in its responsibilities to the Malagasy alone, and should from first to last be performed by themselves. The king said that was his own view of the transaction, and that as he had received the authority he exercised by inheritance, he should assume the symbol of it neither from France nor England. The secretary afterwards told me that the king had decided to take the crown and place it on his head himself.

"The king appears deeply sensible of the respect due to religious observances, and is keenly alive to impressions of compassion or kindness; as for instance, when the letter from Queen Victoria was presented by the embassy, the broad, black *mourning border seemed to affect* both king and queen, with a kind of tender reverence; yet, with the constitution of a southern clime, he is easily excited to a kind of exuberant vivacity. When, during a conversation we had lately in presence of the queen and others, some comparisons were drawn between the compassion of Queen Victoria towards the poor and afflicted, and his own kindness to the persecuted Christians, the king looked to me, as if for my approval. I said he had, in many respects, 'all that could be desired by a people in their king.' He looked grave, and said, 'Mr. Ellis knows what is in my heart; he knows that I desire to know and serve God. I pray to God to enlighten my mind, and teach me what is right, and what I ought to know and do.' The company appeared all very much interested in these remarks.

Expression of Respect and Affection from the Native Christians to the British Embassy.

"On the arrival of General Johnstone and the other officers of the embassy, the Christians came to ask me to go with them to pay what they considered a suitable mark of respect to the General. On reaching the place, I found a fine fat ox standing near the door, which they had brought as a present. I explained their object to the General; and when, accompanied by the bishop of Mauritius and Captain Anson, he appeared at the verandah, Rainimarosandy stood forth from the native pastors and other Christians that formed a crowd in front of the house, and in a brief, sensible speech, expressed, on behalf of the Christians of the capital, the great satisfaction which the arrival of the General and his companions from England, the land of their earliest friends, had afforded them. He said they felt, after the kindness shown them, that they were regarded as friends, and were bound by new ties to their friends in England. That, following the customs of their country, they had brought the present of an ox (to which he pointed), of which they begged his acceptance, as an expression of their gladness in weling their friends and the friends of Radama among them. The General made a very appropriate acknowledgment, to which the bishop added some equally appropriate remarks, both which I interpreted, and the parties then separated with mutual pleasure. There were many men of rank among the Christians present, who had worn the heavy chain in prison and in exile, who had drunk the tangena, who had been doomed to death themselves, or had lost, for their faith in Christ, their dearest earthly relatives; and there was on this, as on all similar occasions, a reality and heartiness in their words and demeanor that seemed to make a deep impression on the minds of the visitors, even on those that made no pretence to religion.—*Lond. Miss. Chron.*

MISSION TO THE MOSQUITO INDIANS.

The Jamaica Church of England Home and Foreign Missionary Society, in its first annual report, recently published, proposes to establish a mission among the Waikna or Mosquito Indians in Central America. The following is an extract from the report.

"Stretching northwards, from the harbor of San Juan de Nicaragua, the territory of the Waikna or Mosquito Indians extends for a distance of 300 miles, presenting, in consequence of its long line of coast, every facility of approach, and offering to the benevolence of missionary enterprise a population of 100,000 persons. Most pitiable is the condition of these neglected people. Little children murdered in their infancy, because of some seeming natural defect; aged parents, and the suffering sick, forsaken, and left to perish, alone and unheeded! Such are the practices of a nation who are living within a short and easy voyage from Jamaica."

The race is so sunk in darkness and ignorance, that they have not in their language a name even, whereby to designate the Almighty Creator.

"Hating the Spaniards, in consequence of the traditions handed down to them ancient enmities, and of the fearfully attempts at the subjugation of their country, killing every individual of that nation whom they may happen to meet, as an action most meritorious, they have, on the contrary, the greatest respect for the name and person of an Englishman, and may thus be said to invite us to convey to their benighted land the glad tidings of the gospel."

For several years, between the years 1740 and 1750, the Society for the Propagation of the Gospel maintained both a missionary and a catechist on the Mosquito shore, as may be seen from the published records of the society. Shame that they should have been ever withdrawn!

"Instead of establishing a mission on any part of the coast, chosen at random, the wisest plan would appear to be that of commencing the work at Greytown, which lies at the southern extremity of Mosquitia, and thence to extend operations as opportunities may present. It is well for missionaries, who are seeking the conversion of a people so unsettled in their manner of life, and so easily influenced by accidental and even trivial circumstances, to have some particular place whereto they may occasionally resort, in order to recruit their strength, and remodel their plans for the future. From a neglect of these measures perhaps it was, that a Wesleyan mission, which was attempted some years ago at a distant settlement, could not maintain its position.

"There are many English at Greytown, which is visited every month by one of the royal mail steamers. These residents have erected a small church, and the public services of the church of England are read twice every Sunday by one or other of their number. There is a hope that, by application made on the part of the residents to Her Majesty's Government, a chaplain may be sent out, the half of whose salary would be provided for on condition of the remaining moiety being raised. Should this be accomplished, the funds of the Jamaica Church of England Home and Foreign Missiona- iety might be usefully employed in nt some schoolmasters to Greytown, in order that, while instructing the children of the neighboring Indians in English, they might themselves take the opportunity of learning the Waikna language, and thus become fitted for afterwards carrying the knowledge of the true God and the glad tidings of salvation farther into the country."

We believe that at Bluefields, the residence of the king of Mosquitia, about sixty miles north of Grey-town, there is, at the present time, a missionary of the Moravian body, standing alone on a coast more than 300 miles in extent.

Mr. Hoch, a Moravian missionary, residing on Corn Island, Mosquito Coast, the person above alluded to, under date of Nov. 29, 1862, gives in the "Moravian" the following additional particulars.

It has pleased God to encourage us by giving us several new members; and we are glad to see that the prejudice against our mission is subsiding, and that more confidence is shown us.

But what particularly animates us missionaries in general, is the circumstance that our work, in view of the political state of the country, is upon a firmer footing than we had dared to hope. An occurrence at Bluefields served to show this, both to friends and enemies.

One of the German immigrants of whom I have spoken in former letters, suffered his animosity to the church and gospel to carry him so far, that he persistently disturbed the public Sunday services by discharging his gun quite close to our sanctuary. The missionaries and inhabitants lodged complaint with the magistrates, who cited him to appear before them, which he refused to do; appealing to the British consul, and fleeing to the house of an Englishman, who would not deliver him up. Thereupon the missionaries, as they could not find sufficient protection in the discharge of their ministerial functions with the magistrates, petitioned the British consul at Greytown to afford them their legal rights, stating that they would be compelled to discontinue the *public services until these were* granted. We were fully authorized to do this; for previous to the beginning of our mission in this unsettled country, in the year 1849, the brethren Pfeiffer and Lundberg received a document from Lord Palmerston, to the effect that we and our work should be under the protection of the British crown.

Dr. Green, the consul, came up to Bluefields by the next mail-boat, and in public sharply reproved the offender, as well as the Englishman who had protected him, threatening the former with transportation if he gave any more cause of complaint. On this occasion the consul further stated publicly that the Moravian mission here is under the protection of the British crown, and that if the local authorities could not uphold the missionaries in their rights, he would do it. This has helped us very much among the people. But we do not trust in man, or make flesh our arm; we put our confidence in the Lord of hosts.

Hoping that better times are in store for our mission, we earnestly request our friends to remember the work in their prayers. We on these outposts will gladly fight the battles of King Jesus against the common enemy of mankind; but let those who tarry by the stuff aid us by their intercessions.

THE HOPEFUL PROSPECT.

Amid much that is dark, and surrounded by scenes of peril and trial, we may yet look out upon the great field of Christian labor, and feel that the signs of the times are giving promise of good. In all the history of the past, the church has never had so much to encourage her. God's people have never seen so much to strengthen their faith, and to call forth their full and united efforts for the extension of the kingdom of Christ. The Bible is now translated, and is waiting to be sent to every creature with all its precious messages of mercy. More than forty-eight millions of copies of the Holy Scriptures have been published during the present century, which are being circulated, not alone by all the varied agencies in Christian lands, but by more than sixteen hundred missionaries, and more than sixteen thousand native preachers and teachers, who have been converted to God and educated for his service from the midst of heathen degradation. Divine Providence has in the most wonderful, and often in the most unlooked-for manner, removed out of the way obstacles which seemed to be insurmountable in the progress of Christian missions, so that there is now free access to every part of the heathen world. The silence of the remotest sea is now broken by the plash of the steamer, the herald of civilization and the agent of Christian nations in bearing their influence to every land and nation. Commerce and the intrepid zeal of science have broken in upon African wilds and Asiatic solitudes, and opened to the world vast regions, peopled with teeming millions which have been hitherto unvisited and unknown. The walls of China are broken down, Japan is opening to the gospel, Africa is already feeling the influence of commerce in elevating her people, and is opening vast mines of wealth hitherto unknown, which will attract to her shores not the ships of the slave-trader, but merchant fleets, engaged in honorable and civilizing traffic, under whose influence that mighty continent may regain her ancient prestige, when Carthage was the empire of commerce, and Egypt the mother of science. Mohammedan prejudices against Christian nations are fast giving way before the influence of national intercommunion; and the fierce fanaticism with which the Turkish, and Persian, and Moorish nations have met the advances of Christian kindness and courtesy, is yielding before the advance of light and truth; while amid the millions of the Papal world there is going on a wondrous change, which is rapidly opening their minds to the blessings of civil and religious liberty.

And when we turn from these evident indications for good, as found in the wonderful openings which God's providence *is making for the* advance of Christian missions, we find that while the church by no means comes up to the full measure of its strength and duty, yet the last fifty years have witnessed a most wonderful and gratifying progress in this direction.

Much as men who are disposed to look at the dark side may declare that the world is only growing worse—who would be willing to blot out what has been done, and return to the position which the church was in at the commencement of the present century? Who can trace the progress of modern missions from the hour when the little band of youths at Williams' College began to pray for the conversion of the world, and consecrated themselves to the work of preaching the gospel to the heathen until the present hour, and not feel that the Lord hath done great things for his church? Long before that time, indeed, had the seeds been planted, and were already germinating and shooting upward and giving signs of a coming harvest.

We may trace the great work back to the glorious revivals which crowned the last century, and which marked the beginning of the present. From that time it was evident that the spirit of missions was awakening throughout the church. Early in the history of our own beloved Zion we find the principle taking deep hold of the minds of her ministers, that the work of preaching the gospel to the heathen was the work of the church; and although in those days of small things it was evident for a time that there must be a union of all evangelical Christians for the furtherance of the cause—yet that great principle was never lost sight of, and is now manifest, as we see every great division of the church assuming this work for itself and identifying it with its most cherished movements and operations. And as we go back to the early history of the missionary work, and follow down these few and feeble streams as they enlarge and multiply, and widen and deepen, until they have become a mighty flood, bearing on its bosom the blessings of the [illegible] almost every land, who shal[illegible] the day of small things, or doubt that the church has made encouraging progress since it first entered in earnest upon the fulfilment of Christ's command, "Go preach my gospel to every creature!"

It is not alone upon the arrangements which are made to send out Christian ministers and teachers to the heathen that we are to look, when we would make an estimate of what is now doing for the conversion of the world. This is but a part of the vast system of agencies which God is using for the accomplishment of his purposes and the fulfillment of his gracious promises.

His armory is full of weapons for the destruction of his enemies. His providence has most ample resources for the enlargement and upbuilding of his kingdom. We are not to expect that the institutions of religion will be planted in any nation simply by a few isolated missionaries. God did not so build up his church in Canaan, but sent there a whole colony that had been fitted for their work amid the discipline of Egypt and the wilderness. He did not so plant his church here; but brought hither his people from the shores of the old world, where he had prepared them for their work by trials and persecutions. And do we not see this same process going on, by which our Pacific coast has been filled with churches and Christian institutions, and Australia is becoming the home of a vast Christian population, and parts of Africa are already rising to the dignity of a free and enlightened country, with all the institutions of our holy religion diffusing their influence far and wide. And it may be that the multitudes which God has been bringing to our own shores are, in his time, to be sent forth with all the institutions of the gospel that they may make some other lands, now sitting in darkness, the home of the church and the dwelling place of the Most High.

And then again, God is evidently intending to make the great machinery of commercial enterprise tributary to the upbuilding of his kingdom. *It cannot have escaped the student of prophecy* that many of the exceeding great and precious promises which refer to the latter day glory, connect with it the sea and its inhabitants. As the church is pointed to her future greatness and glory, she sees the wealth of the nations poured at her feet, and lending her their aid.

But with the multitude of the camels of Midian and Ephah, she beholds the abundance of the sea converted unto God, while the ships of Tarshish come first to bring her sons from far, their silver and their gold with them. And as the providences of God are unrolling his plans, it is evident that he intends to use the sailor as one of the foremost agencies in extending his kingdom. More than three millions of men, chiefly the representatives of Christian nations, are doing business upon the great waters. With an increasing interest and zeal the church has been turning her attention to this once neglected class of men, and the results of her labor are already manifest. The voice of prayer and praise now ascends from many a ship that spreads her sails to the ocean breeze, and thousands of men are going forth to distant lands upon the peaceful errands of commerce, who are carrying with them all the warm and generous impulses of the sailor, and the manly and unselfish devotion of those whose hearts have felt the love of Christ, and the power of his Spirit; and their influence is felt for good wherever they go. Some of the most encouraging and hopeful aspects of the missionary work abroad, are connected with the fact that so many pious sailors are now representing Christian nations upon heathen shores. Those who have studied most the indications of Providence, and who have most thoroughly understood the character of the Christian sailor, have most wondered that the church has been so slow to enter upon the work of caring for those who go down to the sea in ships; and of using with them the means that under God may be blessed to their conversion to Christ. The amount of good already accomplished by the scattering of Bibles and tracts among Catholic and pagan nations through the means of seafaring men, whose hearts are full of love to Christ, can never be estimated until the records of time are reviewed in the light of eternity.—*Dr. Rockwell in For. Miss.*

DEFICIENCY OF THE CHURCH.

The church, as a whole, is very far from grasping the great idea of giving to the cause of the Saviour. She does not give as she ought to give. She does not give in proportion as God has prospered her members. Of this sin the church has to repent, or God will chasten her. The church that stands in view of the harvest-field in these last days, and makes God's judgments for past unfaithfulness an excuse for further sin, is incurring great guilt, and will be made to feel the divine displeasure.

—*Home and For. Record.*

DONATIONS.

RECEIVED IN JANUARY, 1863.

Maine.

North Livermore, a friend of missions 4; East North Yarmouth, A. B. Torrey, for Bibles for the Karens, 2; Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr., of wh. 5 is fr. Mrs. Kennedy, for Bibles for the Karens, 17; Rockland, "a departed mother" 2; Fayette, ch. 5;	30.00	

New Hampshire.

Nashua, 1st ch., "a disciple"	50.00	

Vermont.

Williamsville, Rev. P. Howe 10; Burlington, ch., E. A. Fuller tr., mon. con. 25.88; Mt. Pleasant, four friends, of wh. 5 is tow. the sup. of Too-sai, and 22 tow. the sup. of Sau Er, nat. prs., care Rev. B. C. Thomas, Henthada, Burmah, 27; Windsor, ch., quarterly contrib., 27; W. Wardsboro', ch. 6.15; St. Albans, of wh. 3 is fr. Marshall Mason, 5 fr. Mrs. J. D. Soule, 3 fr. Mrs. A. Barnes and 10 fr. "Baptist," 21;	117.03	

Massachusetts.

Boston, South ch., Geo. B. Dexter tr., of wh. 12 is fr. Young Ladies, Miss Sarah E. Mann tr., to sup. a Karen child in Mrs. Wade's school, Maulmain, Burmah, 23.33; East Boston, Central Square ch., B. L. Crocker tr., 25; Chelsea, 1st ch. 112.09; Cary Ave. ch., E. C. Fitz tr., of wh. 11.85 is mon. con., 20.35;	180.77	
Brookline, ch. and cong., Dea. Geo. Brooks tr., mon. con. 40.41; Newton Corner, Lyman Tiffany, to cons. Dr. Henry Dyer H. L. M., 100; West Dedham, ch., of wh. 8.50 is fr. Fem. Mite Soc., Mrs. Betsey Baker Sec., 20.86; South Dedham, ch., A. Boyden tr., 5; Feltonville, ch. 50; Taunton Green ch. 50;	266.27	
Charlestown, 1st ch., Boardman Miss. Soc., S. A. R. DeWolfe tr., 100; a friend of missions 2; Somerville, Perkins st. ch., Benj. Randall tr., of wh. 18.62 is mon. con., 68.62; Saugus Centre, J. D. Lawrence 5; West Acton, ch., mon. con. 4.44; Danversport, ch. 5.30; South Scituate, of wh. 3 is fr. Rev. D. B. Ford, 2 fr. Mrs. D. B. Ford, and 1 fr. Angela B. Ford, 6;	191.36	
Worcester, Pleasant st. ch., L. Ross tr., an. and mon. con. coll. 41; Pittsfield, ch. 50; Webster, ch., of wh. 30 is fr. Dea. Solomon Robinson, to sup. a nat. Karen pr., care Rev. F. Mason, D. D., Toungoo, Burmah, 48.74; Clinton, ch. 30; Sandisfield, ch. 12; Georgetown, of wh. 1 is fr. Mahitable Brothbank, 25 cts. fr. Martha Brothbank, and 1.75 fr. Stephen Dow and wife, 3;	184.74	
Taunton Asso., A. J. Barker tr., Rehoboth, ch.	6.05	
Franklin County Asso., J. B. Bardwell tr., of wh. 10 is fr. Shelburne Falls, ch.	28.49	
	——	85

Rhode Island.

Providence, a friend 2; Newport, a friend, per Rev. E. Bright D.D., 5;	7.00	
Baptist State Convention, R. B. Chapman tr., Providence, 1st ch., mon. con. four mos. 53.78; Central ch., Sab. Sch., to cons. Peleg W. Peckham H. L. M., 100; Pawtucket, 1st ch., James Olney tr., 72.64; Wickford, 1st ch. and cong., mon. con., per N. N. Spink, 40;	266.42	
	——	2

Connecticut.

Milton, "Litchfield friend" 10; Norwich, a Methodist sister, for the Burman Mission, per Rev. S. Graves, 15; Chesterfield, A. B. Tefft 1;		

New York.

The Jud-

c., Fredk. Freure
n Yann, ch. 20;
Sab. Sch., Miss.
. Moung Shway
, care Rev. E. Kin-
Prome, Burmah,
1st ch. 41.25; Ft.
Rev. J. N. Webb
, Mrs. Orvis 10;
. 7.53; Copenha-
dia White 3; Sy-
h. 2.50; Mrs. Lar-
on, H. A. Rose 2-
sburg, ch., Mrs.
lson 3; Glovers-
soc., Karen Miss.
Sawyer Sec., to
and Ban-yu Pau,
prs., care Rev. B.
Henthada, Bur-
bion, 1st ch., Dr.
aine tr., to cons.
Gere H. L. M.,
chville, of wh. 20
F. Bliss and 10 fr.
Bliss, 30; Oneida,
Smitzer, an. con-
ed by Rev. E. B.
Burmah, 10; 363.19
Strykersville, ch.,
fr. Mrs. Emily
sup. a nat. pr., 50.00
o. 2.80; Summit,
ichmondville, ch.
ch. 15.05; West
. 28.25; Jefferson
ch. 9; Maryland,
iddlefield, ch., 10-
8 prev. overpaid
sso., per Rev. O.
100.00
Springville, ch.,
., agent, 6.00
sso., Adams, ch.,
., agent, 10.00
outh Asso., Bush-
. 6.25; Williams-
. 187; Yorkville,
Brooklyn, Joseph
per Rev. O. D.,
259.15
Gilbertsville, ch.
bush 1; L. New-
. Hanford 1; W.
on ch., 36.93; per
gent, 47.93
o., Mariners' ch.,
., agent, 14.35
.85; North Bur-
; Rev. G. Evans
field, ch. 22; W.
Smith 1; N. T.
s. A. C. Smith 1;
ch. 50; New Lis-
; per Rev. O. D.,
76.05
North East, T.
er Rev. O. D.,
5.00
orth Asso., Ath-
vh. 3 is fr. Sab.
O. D., agent, 5.50
—— 937.17

New Jersey.

rs. Ann C. Stan-
s for the heathen,
n. *Ward, Sibsa-*
gor, Assam, 10.00

East N. J. Asso., Piscataway, ch. 73.28; coll. at mass meeting at South Newark, ch. 17.95; per Rev. O. Dodge, agent, 91.23

West N. J. Asso., Moorestown, Mrs. E. A. Burr, for sup. of Sau Wah, 25; Sab. Sch., for sup. of Sau Tau Lau, 50; for Nya Pee 13; nat. prs., care Rev. B. C. Thomas, Henthada, Burmah, 88; N. Camden, Sab. Sch., to sup. nat. pr., care Rev. E. Kincaid D.D., Prome, Burmah, 30; Cedarville, of wh. 3.51 is fr. Sab. Sch., 13.51; Pittsgrove, 3; Jacobstown 2.50; per Rev. J. French, agent, 137.01

Central N. J. Asso., Cherryville 35; Weart's Corners 15; Hamilton Square 1; per Rev. J. F., agent, 51.00

Sussex N. J. Asso., Orange, N. Y., per Rev. J. F., agent, 12.50

—— 301.74

Pennsylvania.

Philadelphia, S. A. George 15; Tioga, Rev. G. P. Watrous, with prev. donas. to cons. Mrs. G. P. Watrous H. L. M., 70; Anthony township, German ch., Sab. Sch., of wh. 5.58 is fr. the children, tow. building chapel for Rev. M. H. Bixby, Toungoo, Burmah, 15.88; Ebensburg, Welch ch. 27.10; 127.98

Philadelphia Asso., Wilmington, Del., 2nd ch. 28,12; Penningtonville, pulpit supply, 10; Ridley 3.60; New Britain 5; per Rev. J. French, agent, 46.72

North Philadelphia Asso., Philadelphia, Olivet ch., of wh. 11 is fr. Jos. Dodson, 1 each fr. D. Hay, J. Finch and Rev. N. B. Baldwin, 50 cts. each fr. D. H. Wilson and Mrs. Beele, and 8 cts. cash 15.08; Harrisburg, a friend of missions 10; Manyunk, ch., of wh. 10 is fr. Sab. Sch., 19.60; per Rev. J. F., agent, 44.68

Bradford Asso., East Smithfield, ch., per Rev. J. F., agent, 9.80

Centre Asso., Broad Top city, ch. 5; Warrior's Mark, ch. 2; Shirleysburg, ch. 5.73; Shaver's Creek, ch. 4; Holidaysburg, ch. 16; per Rev. J. F., agent, 32.73

Northumberland Asso., Loyalsack, ch., per Rev. J. F., agent, 2.00

Clarion Asso., Strattonville, Hon. Amos Myers, per Rev. J. F., agent, 2.00

—— 265.91

Illinois.

Godfrey, Miss M. S. Tolman 4; Rural, "a friend" per Rev. E. Bright D.D., 5; Tremont, Mary J. Tuesbury 50 cts.; Alton, 1st ch., tow. sup. of Tha Oo, nat. pr., care Rev. H. L. Van Meter, Bassein, Burmah, 21.65; 31.15

Chicago Asso., Ringold, ch. 2.75; Elgin, ch. 10.50; Elgin, "a friend of missions 5; per Rev. S. M. Osgood, agent, 18.25

THE MISSIONARY MAGAZINE FOR 186

THE forty-third volume commenced with the number for January. Th MISSIONARY MAGAZINE contains a full view of the home proceedings and foreig operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of othe evangelical enterprises, and miscellaneous articles, original and selected, o subjects connected with the progress of Christianity in the world.

By the provisions of the Act which went into operation September 30, 185 the postage of the Magazine is SIX CENTS A YEAR to any part of the United States when paid annually or quarterly in advance. So great a reduction from previou rates removes the chief hindrance to its transmission through the mails, and should encourage effort to extend its circulation.

Individuals receiving the January number are regarded as subscribing for the volume of 1863.

The Magazine will be furnished to subscribers at the following rates:

Single copy, for the year, payable in advance,	$1.00
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THE Correspondence of the AMERICAN BAPTIST MISSIONARY UNION is conducted by the Rev. JONAH G. WARREN, Corresponding Secretary.

Hon. NEHEMIAH BOYNTON, is Treasurer.

FREEMAN A. SMITH, Esq., is Assistant Treasurer, to whom communications containing moneys for the Treasury should be addressed. Remittances by draft or check should be drawn in his favor.

The MISSIONARY ROOMS are at 12 Bedford Street, Boston.

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Western District.	
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donation of 50 rs. for a normal school for the Mikirs, which donation is to be continued as long as he holds his present appointment. Is not this a gift from God in a time of need?

Obstacle to the Work.

Some think that it would be a good thing if this people were converted from their errors; but they have little faith or probably none at all, that it ever will be done. They think there may be hope of elevating the Hill people, but none at all for the caste-bound, opium-eating, priest-ridden Assamese. The great majority openly oppose the idea that missions are needed! We have in Nowgong seven young unmarried men, officers of Government and tea planters. Of these, five openly oppose the truth and set the natives most pernicious examples. You may judge of the magnitude of this one obstacle that lies in our way. But we do not think it strange that trials befal us. We know that it is through much tribulation that our earthly warfare is to be accomplished, and that it is only through suffering that we can be made meet for the Master's service here and his rest hereafter.

The Church—Waning Zeal for Heathenism.

Our little church are all doing well, but there seems no special interest among the heathen. All seem engrossed with the present, and dead to all thought of the future. If a waning zeal in their own heathen ceremonies is a good sign, we have that to cheer us.

How distressing the news from home! Have we, as a people, exhausted the long-suffering patience of God, and are we to have judgment without mercy for our national sins?

RANGOON MISSION.

LETTER FROM MRS. INGALLS.

The People Having a Mind to Work.

Thongzai, Nov. 24.—O that you could see me just as I am now, a company of forty volunteers, going forth with messages of eternal salvation. *Our hearts* have been pained, as we have seen the wickedness of the people of a town some five miles from here; and, after consultation and prayer, we have decided to spend four days in that place, and leave as soon as the dew has dried a little. As I said before, O that you could see my company who are gathering in front and underneath my chapel, with packs of books, lamps, mats, blankets and curtains, &c. It is a glorious sight to see such a company of men and women ready for this work. The rice harvest has begun; but the men say the Lord can take care of it these four days, and they have come this morning with glad hearts. We shall spend the days going from house to house by twos, and then come together in the evening for a service at the zayat or some place which our Master will be sure to provide for us. We have only one Christian in that place; but we go in faith and believe he will soon be joined by others.

Yesterday we had a good Sabbath, and some of those who heard have come this morning to say, "Jesus is my Saviour." They have asked to join our party, and so we go with these new born answers to our prayer; and these will be an assurance that God will again hear and answer.

A New Light Kindled.

Last Sabbath we baptized two influential men from a distant village. They are the first light in that place, and, if the Lord permits, we shall go and spend a fortnight there after our return. We have also lately received one from the ranks of the Buddhist priesthood. He seems to be a chosen vessel, and is very bold for Christ. We had the sorrow last week of excluding a member of our church for Sabbath-breaking. He said he must work on that day if the work pressed.

But I hear the call for a start; so we sound the gong for a few moments of prayer and a song of thanksgiving for our happy converts, and then we go.—Pray for us here.

BASSEIN MISSION.

JOURNAL OF MR. VAN METER.

Continued from p. 46.

Backslider Awakened—The Church.

Kweh-da-kyoung, Dec. 14—16.—A woman in Burman dress had formerly been a Christian. She is the widow of a man who went back to the superstitions of his people on falling sick, and died shortly afterward. She had been very unhappy; her children had all married Burmans and fallen back to heathenism. She seemed to feel much distressed on their account, and anxious for her own part to be again in the church; but "how could she!"

I endeavored here as in other places, to establish the monthly contribution system. Spent most of the morning in talking with them about the advantage of such a plan. Several gave their names for sums varying from two to six annas. The number of baptized or church members here is sixteen; males, seven; females, nine. Of new worshippers there are ten. Seven others are asking for baptism, making in all a community of thirty-three professed worshippers of Jesus. The number of houses is eight, located in three separate groups, about one-eighth of a mile distant from each other.

An Interesting Assembly.

20—23.—Parabyu. Started for Myatlay kyoung, with the intention of baptizing and fully organizing the church at that place. But the Phoo Gyee of this district, a Sgau Christian, on hearing of our intention, left word at the house of Kapay, near which we had "come to" for the night, that he would call the people together at a neighboring village, and that he wished us to come over in the morning and talk with them. Upon going thither we found a large number—from thirty to forty—of the leading men from several villages, in a commodious house, where preparation was made for And although this is the most busy season of the year, they remained together for two days, listening with much interest, and asking many questions. There were not a few Burmans present also, who seemed equally interested with the Karens; one in particular who had been a poonghee for five years, but had laid aside the yellow cloth. We were glad to see Shwey Loung, a young Burman whom I recently baptized, there also. He lives near this, came at once on hearing that the teacher and mamma were there, and took part without hesitation in reading the Scriptures and prayer before his heathen neighbors. The influence of this meeting must, we think, be attended with good. All present gave a quiet and candid hearing to what was said, coming together for this purpose twice on Saturday, and three times on Sunday, most of them also bowing down with us in prayer, an act to which the heathen are usually very averse. On asking them, personally, if they were not ready now to become Christians, they hesitated to commit themselves. Some said that they could not become Christians, as their hearts were not "right." This was said with apparent sincerity, though possibly only as an excuse. One spoke of the Catholics, and remarked that we differed from them. We agreed with them, I said, as far as their teachings and practice agreed with the word of God. We have lately had to oppose some acts of the priests formally before the Commissioner, on behalf of these people, whom they were compelling to abandon their homes, in order to build up large establishments at two or three prominent points. This, no doubt, contributed somewhat to the interest with which they received us at this time. They seemed reluctant to have us leave them. Two of our young men stay with them to follow up the beginning thus made, and we hope soon to hear good news from this quarter.

Hospitable Reception.

O

nd two Pwo houses

he Pay Beng and

the Bassein river. They at once prepared rice for the boys, and upon our going ashore received us with pleasure. They are not Christians, but are well inclined and anxious for instruction, having been taught some things by a few Sgau Christians who live near them. We promised to send back one who could teach them, and shall do so this evening or to-morrow morning.

27—31.—Pay Beng. Started again for Myat-lay-khyoung; but finding the preacher, Pha Bwa, very sick, decided to go on to Pay Beng, which is a full tide beyond this. Spent some hours here while waiting for the tide, talking with the Christians and some others, who are favorably inclined, but undecided. We were pleased with the cordial manner in which the people here received us, asking at once if they should not prepare rice for the boys, and send some to the teacher and mamma also.

Deficiency of Growth in Grace.

We could not reach Pay Beng in time to go up that night, some two miles, but did so with little trouble in the morning. (Sunday.) This is the first visit of the mamma since our return, and she received a most hearty welcome. All are very busy, it being harvest time, and we suggested that they attend to their work as usual morning and evening, but come together two hours or so at noon of each day for religious exercises, and to attend to what was of general interest. I was disappointed at the conference meetings to hear nearly the same strain of remark as on my visit last year, viz., little more than the too common confession of giving way to angry feelings and harsh words when provoked or annoyed by children, cattle and so forth. There is evidently a great lack of reflection and meditation. Without this there can be but slow maturing of Christian character. The habit has not been formed of thinking deeply and earnestly on the great and glorious truths of the gospel. And yet some of our most intelligent Christian men and women are found here. We urged them strongly to cultivate habits of reading and reflection. But in truth, may we not be expecting too much of a people who never see a newspaper, and have only within the year past had the entire New Testament in their own language?

Monthly Contributions.

Upon suggesting to them "the monthly contribution" system, they cheerfully adopted it. Their subscriptions range from one to four annas. Two families pledge one rupee each, for parents and children together, not a small sum for a Karen family in ordinary circumstances. The total of forty-seven names, the number present, was nearly nine rupees; and adding the sum to be contributed by those absent, we shall have a total of about twelve rupees per month.

Incidental Cases.

There were some interesting cases of which I may make brief mention. And first, Pen Kyau, who left the church some two years since, on the death of his three children, will now certainly come back. He still feels great distress on account of the bereavement, and says that the wound is opened afresh every time he comes into the village. His wife, however, is still unreconciled, and refuses to return.

An entire family, father, mother and seven children, recently come into the neighborhood, promise now to become Christians; they had not hitherto attended. They are in debt and in want, and the prospect of receiving aid from the church is no doubt one motive to this step. Several such cases have presented themselves to this church, making very fair promises. I have cautioned them to be on their guard against deceivers.

An affecting case was that of a man named Kyau Dong, a Sgau, and formerly one of Tha Gay's* people. He has lived near here for some years, but never attended with this or any other church. He has suffered much. After his pastor was killed, he with some sixty others were condemned to die, and were just in the act of digging their graves, when their captors were alarmed by the approach of the English, and fled precipitately, fearing the vengeance they so richly merited. He has lost everything since then, been sold out for debt at public auction, and is now struggling to free himself from the last of it. After learning that he had already more than paid all just demands, I told him to give himself no more trouble about the debt, pay no more, and if molested to let me know it.

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*The Sgau preacher who was murdered by the Burmans during the war.

Almost the last business was to attend, at their urgent request, to two civil cases of long standing, in which the Karens are claimants and heathen Burmans are debtors. Both were satisfactorily adjusted, thus avoiding, as we hope, all occasion for carrying the matter into court.

Jan. 13, 1862.—Kyone Khyoung. This is the nearest of our Pwo churches, and the only one we can reach by land without crossing any large stream. It is a long way off by water, but only some ten or twelve miles by land. It lies between Pay Beng and the city; but a long pull up the very narrow stream from which the village takes its name, is necessary in order to get to it.

Evening Religious Services.

The pastor of this church, Sa Laing, though not a young man, spent the past rains in our school, and with evident benefit to himself and church, from what we learn of his doings since then. One suggestion of his, and which the church has recently adopted, is to set apart two evenings of the week for special services, namely, to use their own language,—"Wednesday for the confession of sin, and Friday for repenting of the same." Or, as we should probably say, the former for conference and the latter for a prayer meeting. Some of the churches are gradually adopting the custom of having meetings on one or more evenings of the *week; but the common pr* [illegible] simply that of evening worship at the chapel every day alike.

The proposal for the monthly contribution was received here with the same readiness as at Pay Beng, and with nearly similar results as to the amounts. Small sums, from two pice to two annas, were subscribed by some of the parents for young children, not yet members of the church.

MISSION TO THE SHANS.

LETTER FROM MR. BIXBY.

Shans and Burmans in their Mutual Relations.

Toungoo, Nov. 12, 1862.—In the February number of the Magazine for the year 1858, I find the following, in a letter from Dr. Mason, viz.

"I recommend the appointment of another missionary here, with the least practicable delay, for Burmans and Shans. After studying the Burmese language, he should take up the Shan dialect, many Shans residing here, many caravans of that people passing through the city annually from the northern border of the Burmese empire, and Toungoo being altogether the most eligible station occupied by the Board, for the commencement of a mission to the Shans,—a people more numerous than the Burmese and less grounded in Buddhism."

I was struck with the coincidence between this opinion of Dr. Mason expressed years ago, and our actual experience within the past eighteen months. It seems to have been ordered of God that the two races should be taken together; and any effort to reach the Shans independently of the Burmese, I think would have been a failure. The former have an instinctive reverence for the latter, such as is always awakened by rulers among the ruled. The Burmese is the learned language of the Shans, and they consider a man rude, uncultivated, who does not read it. So strong is this feeling that, I [illegible] have Burmese [illegible] when they can get them, instead of Shans. This accounts for the fact which has often surprised me, that these refugees, many of them, can read Burmese far better than their own language, though in speaking they use the latter.

Helps to the Work among the Shans.

I regard this as most favorable to the work of evangelizing the Shans; for in Burmese we have not only the entire Scriptures, but many other useful books, which we could not expect to have in Shan for many years, nor without very great expense. The products of half a century are ready to be applied.

Furthermore, Burmese preachers can be used to advantage. Then a previous knowledge of this language to a considerable extent has enabled me to work successfully from the beginning of the mission, instead of spending several years in study before entering upon the work of preaching.

Taling or Peguan Settlers.

Another fact is deeply interesting to me, because it shows the mysterious workings of Divine providence, and adds another visible link to the long chain of events which have attended the opening of this mission. When the question of opening a mission to the Shans was proposed, I hesitated because it seemed an abandonment of the Peguan or Taling language, over which I had spent several of the best years of my life. I came to Toungoo with the expectation that my Taling would be of no use whatever.

I now learn that some portions of the Shan country are thickly populated by Talings. According to Mr. McLeod's journal, which contains an account of a tour through a portion of the Shan States, "two thirds of the inhabitants of Zimmay, Labong, and Lagon are Taling refugees," who were driven from Burmah many years ago. I shall probably have use for the Taling language; and, if spared a few years with the health I now enjoy, I shall not be wanting in the use of the *Burmese, Taling and Shan.*

Tour proposed into the Shan Country.

I am now preparing for an extended tour into the Shan country. I have written to different stations for native helpers, and if not disappointed, shall take with me, two Burmans, two Shans, two Karens, one Toungthoo, one Taling, one East Indian,—in all ten heralds of the cross. Some of them must at best be inexperienced, and deficient in knowledge; but one thing I trust they will know, that it is "a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners." Such a journey must be attended with peril, leading as it does through a country of savages, upheaving with civil strife, and the whole land infested by robbers. Nevertheless, if the Lord sends me and has anything more for me to do, He will put his hands over me, and no evil will come nigh me. To accomplish the object of such a journey would be worth more than one life like mine.

One of the several providences which indicate duty in this matter, is this. A stranger wrote me a few weeks ago from Leeds, England, offering to furnish money for a preaching tour to Kiang-Tung, Kiang-Hung, and Esmok, in the Shan States. What was it that moved the hearts of the Executive Committee in Boston to appropriate money for such an object, and at the same time moved the heart of an entire stranger in a part of the world entirely unknown to us all, toward the same object, while my own heart was deeply moved to undertake the journey? I think the language is clear. Without this additional aid from England, I could not take many native helpers, and my own travels would probably have been circumscribed for want of funds. I do not know how much it will be; but when it comes I will tell you, that we may all rejoice together.

The Work among the Shans at Toungoo.

The work moves steadily on in Toungoo. The Shans continue to visit me, and their knowledge of truth is increasing. Two Tsaubwas come to see me two or three times a week, and I am quite hopeful respecting them. My teacher is turning preacher, and I think he is almost sure to come out soon on the Lord's side. He attends chapel with us, bows down in prayer, sings, and appears like the disciples. A Burman who has attended meeting with us a long time, said the other day, "I have believed you were right for a long time; but I am waiting to be able to give the people, when they ask me, the reason why I embrace this religion. I have a daily Bible class of six young men, two Shans and four Burmans, some of whom, I feel quite sure, will be preachers of the gospel.

Native Liberality.

Moung Wyne's wife brought with her to the chapel last Sabbath five rupees, and said this was to be repeated every month in aid of the teachers; and as this came unsolicited, it was exceedingly gratifying.

During Divine service I noticed an intelligent looking stranger, apparently absorbed in the subject of the discourse, the nature and permanency of Christ's kingdom; at the close I inquired into his spiritual condition. He said he lived six miles out, had heard about this new religion from Moung Wyne, was in the city on business, and had waited beyond the time three days, in order to attend the chapel service.

A Zayat to be Built.

I went this morning to select a site for a zayat at one of the Shan villages, and to-day obtained a grant from government of one half acre, on which I shall build immediately, and open a school in an outstation for preaching. This will be multiplied by three, just as soon as I can command the means. I could use more money than you have given me to advantage; but the Committee have dealt very kindly with me. The Lord grant that "the measure they mete may be meted to them." The churches will see to this I trust.

A Ripe Field—Where are the Reapers?

"*We would* not have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength. For when we were come into Macedonia, our flesh had no rest; but we were troubled on every side; without were fightings, within were fears." And now we await the "consolation" of "the coming of Titus." When will you send him? If I could divide myself into a hundred parts, every part would without delay find a place to work in the centre of a rich, ripe harvest field. But alas! it is hard to be only one. In America twenty or thirty applicants for every vacant pulpit, for every chaplaincy in the army! In this portion of "the field," not one preacher to a million! "How long, O Lord, how long?"

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GERMANY.

LETTER FROM MR. LEHMANN.

New Church at Landsberg.

In the summer of 1862, members at the outstations in and around Landsberg were dismissed from the church in Berlin, and on the sixteenth November constituted into a separate church. Invitations were issued, and brn. Wiehler, of Reetz, and Lehmann, of Berlin, with the choir from Berlinchen came to participate in the solemnities, and were received with joy.

The public services were held in a remote district, a mile and a half from the town, in an old station-house capable of accommodating three or four hundred persons. There was preaching, both forenoon and afternoon. Brethren and sisters came together from all sides, and the hall was crowded. In the forenoon Mr. Wiehler preached from Ps. 133; in the afternoon, Mr. Lehmann, from 1 Tim. 3:15, 16—"The church, the pillar and ground of the truth." After singing, the church was organized. Mr. Lehmann stated the circumstances which suggested the measure. He then charged the brethren and sisters, to speak out their purposes honestly before God, ask[illegible]ey were willing to form a church after the pattern described in the text,—"the pillar and ground of the truth?" As with one mouth, they all answered, "Yes, with the help of God." This was an affecting moment. Mr. Wiehler then prayed with great earnestness, the whole assembly being deeply moved. This ended the ceremony.

Ordination of a Pastor.

Br. Zeschke was then ordained pastor of the church. Three questions were proposed to him: 1. How he was awakened, converted and brought to believe in Jesus Christ. 2. How he knew that the Lord had called him to preach the gospel of reconciliation. 3. What he designed to preach and to teach. To these three questions he replied in a full and solemn manner. He then knelt, while Brn. Lehmann and Wiehler laid their hands upon him, while the former prayed for the Divine blessing upon the candidate, and then exhorted him in respect to his future work. Br. Wiehler then addressed the church from Heb. 13 : 17.

Love Feast.

These exercises occupied three hours, after which there was a recess. Then came a love feast, the beautiful close of all our festal occasions. The speakers were limited to five minutes; but the love feast continued late. Those who had weak nerves one by one retired; but the principal part remained till long after midnight, and many till seven or eight o'clock in the morning. Many of the members are in such narrow circumstances that they can only meet once in a while, and then not till a late hour. Many come from a long distance in these desolate regions, and at those late hours having no place to stay, they are obliged to defer their homeward journey till the next morning. Otherwise the expediency of so late services might be questionable.

Thus the feast was celebrated and a new church formed. A new branch has sprouted from the tree of life.

The new church embraces about forty *preaching places and one hundred* and forty-five members; but they hope to increase gradually and to spread more and more widely.

LETTER FROM MR. JAHR.

Additions to the Churches.

Frankfort on the Oder, Nov. 29, 1863. —The Lord has done and is doing great things for us in this region. Immortal men have been awakened and converted in several of the outstations, filling our hearts with sincere gratitude to God. In the month of November I baptized sixteen in Cüstrin. Others have been examined and are on probation. Others are near the kingdom of God and are seriously seeking.

I was in Seelow and the vicinity Nov. 25–28, and preached in three places. A spiritual spring is budding there. Four have been examined and received unanimously, and as many more are inquiring. New doors are opening continually for the promulgation of the gospel, and an earnest desire is manifested for the truth and for salvation in Christ. We enjoy the highest hopes for the future. May a faithful God fulfil them to the glory of his holy name.

LETTER FROM MR. KNAPPE.

Missionary Labors—Baptisms.

Voigtsdorf.—I have distributed 1,453 tracts, of which the largest half went to Austria, where they are read very eagerly.

Early in the morning of July 27th, thirteen persons came by carriage and on foot from Böhmen, who had long desired to enter into more intimate connection with us. I led the meeting in the forenoon with the most joyful emotions. Not a soul remained unmoved. We then heard the confession of a woman who related to us what the Lord had done for her soul. Her husband who had been baptized before, could not restrain his tears of joy. After dinner, we went singing hymns to the water, where a mul titude were assembled on both sides of the stream. All was followed by an address and prayer and the administration of the Lord's Supper. We felt the nearness of our covenant relation, and many tears of joy flowed at the feet of our Lord.

Fruit that Abides.

On the 20th of August I went to Wilhelmsthal, where I held a meeting. Nineteen souls there have long been with us, but they have not courage to leave the Catholic church, fearing the malice of the Romanists. One of them, a shoemaker, was awakened by a sermon of br. Oncken's, which he heard in Breslau in the year 1848, but he still holds his visible relation to the Catholic church. He reads the word of God in his house, and prays and sings with his family; but he has already suffered much persecution.

LETTER FROM MR ALF.

Tour to Russia—Prejudice.

In my last communication I wrote that I was far on my journey to Russia. My progress was slow. Although we made haste, hoping to spend the Sabbath with our brethren, we were compelled to stop a day's journey short of our destination, and to pass the day at a hotel in a German village. On Monday towards evening, we reached our friends. After we left the main road, our way lay mostly through a forest where the path was scarcely visible. We found a guide in the son of an old village schoolmaster, who led us through the woods. The boy, however, was in great fear of the Baptists; and when I offered him a small Testament as a token of gratitude for his services, advising him to read it diligently, and saying to him that it would show him the way to heaven as well as he had shown us the way to our brethren,—he inquired whether it was a Lutheran book, before *he would* accept it.

Primitive Dwellings—Mennonites.

I found our brethren in an immense forest, dark with shade, in the midst of beautiful trees, but without house or yard. Their home was a mere open shanty, with a roof of grass and hay. Here I took up my quarters, and in the evening I had a numerous assembly and enjoyed a blessed meeting. Lutherans and Mennonites from the neighborhood were present, and many tears of joy and gratitude were shed. The Mennonites invited me to visit their settlement the next day, where two of their ministers from a distance were to be present and very anxious to see me. I accepted the invitation gladly. The settlement was about a mile distant. Some of our brethren accompanied me.

On my arrival I found a considerable number assembled together, and the ministers just mentioned with them.— When I entered I was shown to the place at the table, and all eyes were fastened on me. The simple dress of the people made a peculiar impression on my mind. The men wore gray woolen frocks, with handsome yellow hooks and eyes. The women wore half-woolen garments made by their own hands, and black caps upon their heads. The men with their long beards had a very venerable appearance. The singing was very slow and soft. I spoke from Matt. 5: 3, "Blessed are the poor in spirit,"— and gave a narrative of the persecutions in Poland, and how the awakenings there began and continued. A deep impression was made upon many, so that the tears rolled down their cheeks.— When I had ended, the ministers gave me their hands and thanked me for the visit. We had much agreeable conversation. I then showed them my books, which were too few to supply them all, and I was obliged to promise several that I would send them hymn books and tracts. They invited me to visit other churches, and the two ministers particularly wished me to visit theirs. I had a conversation on baptism with a newly chosen minister, in which he only objected that the mode of baptism was a matter of indifference. We parted in friendship.

German Settlement.

The next day in company with a brother, I visited a German settlement. The lady of the house, a Silesian, spoke in praise of the order which prevailed in the settlement. Every public quarrel and fight, loitering at the alehouse, &c., is punished by a fine. The fines are appropriated to the building of schoolhouses, and if anything is left, it goes to missions among the heathen. All were attentive, as if we brought them the word of God.

I visited several other settlements in the neighborhood, where I found awakened souls, and some who might have been baptized, if there had been sufficient water. On the Sabbath I had another truly blessed occasion. The place of meeting, as it was without side walls, did not lack space. On Wednesday br. K. came from Poland with several brethren who were desirous of settling here. At evening the church were called together, and the land purchased was appraised and distributed. Br. K. was chosen pastor of the settlement; his residence is near Poland.

In the evening we took our departure. On the way I visited one of the Mennonite churches, whose minister I had seen before. He received us in a very friendly manner, and called the church together, and I preached to them the word of God. On the Sabbath I had another meeting in the woods at the house of br. K., which was attended by the settlers in the neighborhood. One man very earnestly requested baptism. Another, an aged man, earnestly begged me to visit his settlement, and announced his approval of our sentiments, adding, "O that we were all one!"

By a difficult journey on account of much rain and muddy roads, after an absence of five weeks Mr. Alf reached home again at the close of October. *He concludes his letter as follows.*

And thus by the help of God, I hope to sow the seed of the Divine word more and more widely in Poland, trusting that God will add his blessing.

FRANCE.

LETTER FROM MR. L——.

Annual Review of the Station at C——.

At the beginning of the year God bestowed blessings upon us and greatly encouraged us. Several souls passed from death unto life, and fourteen were baptized on profession of their faith in the Lord Jesus. Among the number were two of my own children, my eldest and youngest daughters.

Obstacles to the Work.

But if on the one hand the preaching of the gospel has been attended with a blessing, on the other the adversary has undertaken anew to arrest our work, and to put hindrances in the way of our progress. I should have had many opportunities to preach to numbers of hearers, if I had always been allowed to speak at the funerals which I have been called to attend. But through the influence of the clergy, liberty has not always been given me, and in some cases I have scarcely been able to address a few words of consolation to the mourning family.

Besides, the question of Sunday labor has given us embarrassment. Workmen who are members of the church have been called on to labor on the Lord's day; on this account we have had the grief of losing one of our number.

Condition touching Freedom of Worship.

As to liberty of worship, our condition remains substantially the same as formerly. Our chapel is still closed. But the aged and worthy lawyer who has formerly been our defender before the courts has taken up our matters; and as he is a man of some influence in this department, we hope our situation in this respect will be improved. Still, God knows better than we what is necessary for us, and we submit to his holy will.

Doubtless new struggles and trials await us. But we trust in God who has hitherto been our stay, and we beg our brethren in the United States to help us by their prayers, as we also pray for them in view of the heavy calamity under which they are suffering.

Statistics.

The church has contributed, so far as I know, 344 francs for missions, the poor and to meet the expenses of our worship. Places visited, 19; members of the church, 103; baptized, 14; excluded, 2; died, 2. Five have been dismissed or have withdrawn from us; one has been restored; candidates for baptism, 20; persons visited, 84.

LETTER FROM MR. C——.

Review of the Station at D——.

The work at D—— proceeds slowly in consequence of the evils existing in the church before my coming, and because we have not a place of worship convenient and well situated. Nevertheless we have good meetings, and every reason to hope that with the help of God we shall make some progress.

At O—— I have to visit several families nominally Protestant, as well as some Catholic families, who give us a degree of hope and are glad to receive us.

Prejudice Subsiding.

At D——, C—— and B——, where I have not yet been able to go, there are some Baptists and several families to be visited. At A——, the number of our hearers is constantly increasing. From one hundred to one hundred and thirty persons regularly follow up the meetings which are held there monthly, and appear serious and interested. The prejudice against the Baptists is subsiding, and some of the friends whom I visit seem to approve our principles. A—— alone would furnish an ample field for one laborer, if we had one for that locality. Such a laborer there is the more necessary, inasmuch as the national church *looks with a jealous eye upon the work* I am doing, and is taking measures to establish a pastor at V——, who may direct the worship every Sabbath at A——, and deprive us of all the fruit of our efforts.

At O—— there are Christians who have invited me to visit them, but as yet I have been unable to do so. In a word, my field is sufficient to occupy three laborers, but I am alone!

Statistics.

The church, composed of poor miners, has given 479 francs for the poor, for the expenses of worship, and for missions. This sum is sufficient to show that notwithstanding its trials, the church is animated by a spirit of self-denial and charity.

The present number of members is 40; baptized, 7; added by letter, 2. Principal places to be visited, 7.

LETTER FROM MR. B——.

Review of the Station at L——.

The year past has not been one of the best with the church of L——. Nevertheless we have reason to thank God for the blessings we have enjoyed, though they have not been as numerous as we might desire. As many as thirty persons are connected with us, many of whom inspire much hope. Some others have, I think, passed from death unto life, who will doubtless be baptized shortly.

Persecutor Conquered by Grace.

All the members of the church have remained faithful, and we have had the joy of receiving five new ones. I also have the pleasure of believing that some have been truly converted, though their names do not appear in the register of the church. One of them has given us much satisfaction;—the husband of one of our sisters, who has always shown himself hardened and completely opposed to the truth. He persecuted his wife, and prevented her from attending the meetings. I had often tried to bring him [illegible] · temper of mind, but to no purpose. His blindness and unbelief were peculiarly discouraging to those who undertook to enlighten him. He professed to believe that there is no God and no life to come. His acquaintances and those who desired his conversion had nothing left but to pray for him. God answered their prayers. A severe illness came upon him. During the first months of it, his sufferings drew from his lips nothing but murmurs and imprecations. But at length his heart was softened. He was troubled by the fear of death, and began to lend his ear to Divine instruction, as it was pressed upon him by his wife and his Christian friends. His sins, set in order before him, alarmed him; but happily he refused to lay them at the feet of the curate, who visited him and urged him to confess to him. Weary and heavy laden, he chose rather to go to the Saviour. There he was comforted, and his soul filled with joy for pardoned sin. His last moments were full of peace and hope. On the day of his death he said, —"I am going to be with my Saviour to-day; before you leave me, dear friends, sing me a hymn."

Thus the Lord has given us cause for joy. Yes, we were happy in committing to the grave the mortal remains of this former persecutor, believing that his soul was safe in eternal bliss.

A crowd attended the funeral, and many of them from the adjacent country heard the gospel for the first time in its purity.

Though I spoke a long time, none appeared weary of listening. God grant that some among the hearers may find themselves pricked in their hearts.

Statistics.

Last year the church numbered 89. Five have been added by baptism. Present number, 94.

Contributions, — for the poor, 130 francs; for miscellaneous expenses, 31 francs 50 centimes; for the missions, 206 francs 65 centimes. Total, 468 francs 15 *centimes. Certainly it is a* small amount; still it is much for a church composed almost entirely of poor people. May the Lord regard it with favor, and not only continue to sustain this work, which is his own, but also make it to grow and prosper. And may He enable us soon to employ a colporteur-evangelist, who is so much needed in this field of labor.

LETTER FROM MR. D——.

Review of the Station at V——.

Since the removal of Mr. C—— to D——, the church of V—— has been without a pastor. It embraces two principal stations, six miles apart. One of the brethren C—— and V—— or I myself go from P—— to S——, one of the stations, the second Sabbath, and to C——, the other, the fourth Sabbath in every month.

A pious brother leads the worship in the first of these localities in our absence, and by his zeal and his influence does much good. This brother also visits the members as far as he is able.

In this field, three have been baptized. The portion at C—— has given sixty-five francs for the mission. The church numbers at present twenty-six members. We hope the work will be sustained.

Review of the Station at P——.

Since my last letter (Nov., 1862,) several have been added to our little flock. The first Lord's day in December, five were baptized, one male and four females, in presence of a numerous and interested assembly. Every thing was orderly and appropriate.

On Christmas day three more, one male and two females, were baptized.

Most of these persons are in humble life. They have little theological knowledge, but they appear pious and well disposed, having their hearts Zionward. This is the most important thing; still, other things are not to be despised.

Religious Efforts.

Just now our meetings on the Sab

are somewhat thinly attended, because the majority of our friends and the members of the church live remote from our place of worship. But still the work does not suffer on that account.

We had, in one of the quarters of P——, a familiar meeting of much promise; but we have been obliged to suspend it in consequence of difficulties originated by the police. We do not despair of being able to resume it.

We are not accustomed to keep a record of visits made and tracts distributed. Hence we cannot represent in figures the efforts made by us to strengthen and extend the cause. But one thing we can say,—we visit regularly as many persons as it is possible for us to see in the vast field before us, and many of them give us encouragement.

Statistics.

At the close of the last year we had fifty-three members. Fifteen have been baptized the present year. Fourteen have been received as members, and one has left for Scotland. Three have been received by letter. One is gone to Geneva. Four members have, for various reasons, withdrawn. Present number, sixty-five.

Last year the church contributed 459 francs 49 centimes. This year all its efforts have been directed to its own necessities. Donations for the poor, for the expenses of worship, and for the work, 850 francs 30 centimes.

General Results.

Our progress is slow, for our work is fettered on every side. Nevertheless, if the forty-four persons baptized have become truly joined to Jesus Christ, if, during their earthly pilgrimage they shall glorify their God and Saviour, and seek with Christian zeal to extend his kingdom, shall we not call the year 1862 a blessed and a prosperous year?

Surely this will be the sentiment of our brethren in the United States; and, notwithstanding the awful crisis through which they are passing, they will continue to grant us all the aid in their power.

Meanwhile, we thank the Committee for their plans in respect to the French Mission; and we ardently pray for our brethren in the United States, that they may have again their former prosperity, and that they may resume with more vigor than ever those missionary enterprises which are suffering in consequence of the war.

MISCELLANY.

THE SOUTH INDIA CHURCHES.

The Church Missionary Intelligencer gives the following interesting view of the South India churches connected with the Church Missionary Society:—

The native Christians of Tinnevelly and Travancore, in connection with the Church Missionary Society, have raised for charitable and ecclesiastical purposes, during the past year, the sum of rupees 14,335. 1. 8, being no less than rupees 2,429. 6. 2 above the amount raised in 1860; rupees 4,981. 10. 9 over that raised in 1859; and rupees 5,984. 3. 7 above that raised in 1858; thus showing a progressive increase in the spirit of liberality of the most encouraging character."

These contributions are apportioned to various purposes, which may be classified under the following heads:—first, home charities, including poor fund and widows' fund; secondly, the providing of things necessary for public worship; thirdly, the increase of church accommodation, under the head of church building and repairs. Then comes an apportionment having special reference to the maintenance of their own ministry, the endowment fund; and lastly, contributions to missions, in which the Tamil

Christians recognize the important duty of communicating to the heathen around them the faith they have received, and becoming thus missionary churches in the midst of the land. The largest apportionment is to church building and repairs, the amount being 3,674 rupees; then, after "Miscellaneous," the particulars of which are not supplied, comes "Missions," to which is set apart the sum of 2,465 rupees. The endowment fund, to the amount of 1,555 rupees, occupies the next place: and finally, "the Poor funds."

The Tinnevelly Mission is subdivided into thirteen districts. In eight of these a European missionary is resident; two more are under the charge of ordained natives; and the three remaining are merged into one large district, superintended by one European missionary, with two native pastors to assist him in the discharge of the various ministerial duties. The Report for 1861 of these united mission districts—Mengnanapuram, Satthankulam, and Asirvadhapuram—drawn up by the superintending missionary, the Rev. A. Dibb, is before us, and some of its interesting statements we transfer to our pages.

"It has been the peculiar privilege of the Mengnanapuram district to enjoy the superintendence of the same missionary for about three and twenty years; and to this circumstance, under God, much of its prosperity is to be attributed. The report of this district is indeed that of 'a field which the Lord hath blessed.' But the other two districts now combined with it have been marvellously prospered too; and altogether we have to rejoice in the glorious results which have been attained since these districts became the scene of missionary labors. Many souls have gone to heaven—not a few after having labored well in the Lord's vineyard—and many more are safely going thither; a goodly number of catechists and teachers have been raised up, who, in many a village and hamlet, are daily employed in *ministering the word of life.* Some are working even in the neighboring island of Ceylon, one in the more distant island of Mauritius.

"The contrast between the former state of things in these parts and the state of things at present, is so gratifying, that one can hardly help marking it. When the missionary Rhenius visited Mengnanapuram in 1831, his report was by no means favorable. When Mr. Thomas left Tinnevelly, however, at the beginning of the year, there were in the village of Mengnanapuram alone upwards of one hundred and fifty communicants. In former days girls could not be got into a village school at all; and now upwards of one thousand girls are in daily attendance. When Mrs. Thomas commenced a boarding-school, it was with eight girls in a barn; there are now eighty in a beautiful Gothic building. Then all the village schoolmasters were heathen; now they are all Christians; and not only so, but selected, and many of them well trained besides. In those days the people came to church in very dirty clothes, and with their hair in sad disorder. Rhenius mentions the case of a mother demanding of him, 'How would it be possible for her to find husbands for her daughters, if they were so fantastical as to comb their hair?' But now we see every Sunday a neat and attentive congregation of about a thousand intelligent hearers. But this state of things has not been attained without conflict with many difficulties. The ignorance and wickedness of the people, and the strength of their superstitions; giant Pagan fighting hard in the front, and giant Pope supporting him with all his might in the rear; the early want of Christian books; the paucity of men who knew how to use them so as to edify others; the sickness of the missionary; want of the sinews of war, the needful funds;—these have been great and formidable difficulties in the way.

In the working of the congregations in this large district, comprising no less than 11,278 persons, Mr. Dibb has b
helped by two native clergy, four ins

ing catechists, and fifty catechists. The usefulness of the native clergy has been, to a considerable extent, interfered with by their being only in deacons' orders, a disability which, we doubt not, will soon be removed. Constant intercourse is maintained with the catechists, Mr. Dibb meeting them once a month for the inspection of their reports, and more frequently still for the purposes of study and devotion.

How far their labors are successful may be gathered, to some extent, from the following facts:—First, that, with a few exceptions, every catechist was able at the close of the past year to put his finger upon some individual cases that had occurred in his own charge, of persons who had been so influenced by Christian truth as to overcome caste pride, and to bear, patiently and resignedly, persecution and other trials, and to labor, pray, and give for the propagation of the gospel among their heathen fellow-countrymen. Secondly, that several of them could specify cases of heathen, formerly bitter in their opposition to the truth, who had laid aside their opposition and become Christians; or, if not so, yet at any rate the friends of Christians. Thirdly, that the people of the congregations above named, though by no means wealthy, and of a nation exceedingly fond of money, have subscribed during the year for the building and repair of their own churches, rupees, 1,116. 7. 5; for the lighting and cleaning of churches, rupees 373. 1. 8; for the purchase of land, etc., to be applied to the endowment of native pastors, rupees 350; for the relief of their own poor, rupees 220. 4. 5; for the relief of the poor in Travancore and North west Provinces in the famine, rupees 85. 10. 7; for the Bible, Tract, and Book Societies, rupees 289. 12. 7; and for miscellaneous purposes, rupees 648. 12. 1;—in all, rupees 3,084. 0. 9. Fourthly, that although some of the catechists have, on particular occasions, experienced rough treatment at the hands of the heathen to whom they have preached, yet they affirm that there is a growth in the intelligence and interest of the heathen toward their message."

The village schools in this district ar 73 in number, comprising 2,155 children, taught by 67 masters or monitors, and 31 mistresses.

The education given in these schools is purely vernacular, and the end we try to keep steadily in view, is to enable the children to do their duty in that station of life to which it has pleased God to call them. In accordance with this design, we make it our great poin that children should know the facts o Scripture history, and understand and feel the doctrines of the gospel; and the use of the Bible in our schools is yielding its blessed fruits. A short time ago, stood by the cot of a native girl, educated in one of our schools, who was suffe ing great pain from an illness whic threatened to be fatal; and speaking her of that Saviour in whom she h been taught to trust, I said I hoped s found Him precious now. Her rep showed of what use the Bible had be to her. Settling her face, which h been distorted with pain, she replied, reckon that the sufferings of the prese time are not worthy to be compared wi the glory which shall be revealed in u If ever there was a time when I deep felt the preciousness of Bible teachin or was resolved to give it the very fi place in my educational plans, it w then."

Amidst the many and important r sponsibilities connected with so large body of professing Christians, it is cause of thankfulness to find that t heathen are not forgotten.

"The catechists have for many yea been accustomed to spend two days eve week in preaching to the heathen of the respective neighborhoods; and to this a rangement, no doubt, is owing the ge eral and increasing acquaintance whi the mass of the people are making wi Christian truth. But during the la six months I have directed that the cat chi [illegible] own in their journa the number, first, of villages which they visit for the purpose of preaching; second, of persons whom they are enabled to address; and third, of tracts which they distribute. The result has been a statement that, during the past six months, about 200 villages have been visited four times each. On these occasions an average of 2,500 persons at least have been spoken to on the subject of the Christian religion, and 1,021 tracts have been distributed among them. More than a hundred persons have been brought over from heathenism to put themselves under Christian instruction, and, as before related, it has been observed by all the catechists that the heathen now listen with much greater willingness and with more intelligence to the message of the gospel."

ANTEDATING THE STUDY OF EAST INDIAN LANGUAGES.

In the progress of missionary history, the question has often been mooted, whether there is not advantage to be derived by a candidate for missionary labor from commencing the study of the language in which he is to labor, before leaving his native land. It is urged in favor of the course, that he can study more vigorously and successfully amid the invigorating influences of his native climate, than while he is passing through his period of acclimation under a heated and enervating atmosphere. It is also suggested that he may thus be in a condition at a much earlier period in his missionary life, to commence the work of preaching the gospel to the heathen. We take pleasure in presenting, on this subject, the opinion of Dr. Carey, whose judgment was formed in view of a large experience, and whose decision is worthy to be received with all deference.

About the year 1825 the London Missionary Society contemplated the plan of setting their missionaries, before they quitted England, to study the language current in the countries in which they were to labor, and the Secretary sought the advice of Dr. Carey on the subject. No man was better fitted from his position and experience to give a sound and safe opinion on this question. Twenty years before this time the Court of Directors had established their college at Hayleybury, with the view of completing the European education of the members of the civil service, and giving them the rudiments of the Oriental languages before they went out to India. Learned professors were engaged for the institution, and learned natives imported from India. Every encouragement was given to the prosecution of these studies by the éclat of periodical examinations, when the court proceeded in state into Hertfordshire to listen to essays in Sanscrit and disputations in Bengali and Teloogoo. Of the students who had been rewarded with prizes and medals for their eminent attainments in the eastern languages, many were transferred to Dr. Carey's class on their arrival in India, to complete their studies.

But it was found that there was a wide difference between the mere grammatical knowledge of the languages which was acquired in England and the practical knowledge of them requisite in India. The great majority of those who had acquired distinction at Hayleybury were unable to utter an intelligible sentence in any of the vernacular tongues. Except in the case of men who had a natural aptitude for languages, and would have mastered Sanscrit in a garret, the time thus appropriated in England to the acquisition of Oriental languages was found to be misapplied. A more substantial knowledge of them was acquired in the country itself, amidst its native associations, in three months, than in a twelvemonth in a foreign land.

This experience led Dr. Carey to advocate the postponement of these philological studies till the arrival of the student in India, and he replied to the letter in the following terms:—"I am really unable to see the advantage of your plan. The languages must be acquired. Are the facilities for acquiring them in England equal to those obtainable where they are spoken, or can they be made so? Is there anything in England which can be substituted for the advantages of daily familiar intercourse with the na those who had suffered so severely for the cause of Christ. Nearly £100 was raised for their use. This, and many other proofs of kindness, which they received both now, and afterwards at the Cape of Good Hope and in England, made them forget the troubles through which they had been brought. After remaining in England about two years and a half, during which time one of them (Sarah) died, they returned to Mauritius, to labor among their countrymen, about five hundred of whom were living in that island.

The greater number of the Malagasy are at a place called Moka. Here the Rev. Peter Le Brun and David Johns are laboring for their good, and not in vain in the Lord. Soon after Mr. Le Brun began his ministry here, he found himself surrounded by a congregation of about a hundred of these interesting strangers; and in 1845, he formed a small church of those from among them who had believed the gospel. At this and the other stations in the island, fifty-two members were added to the church during the last year, and more than £400 was subscribed for carrying on the work of God.—*Juv. Miss. Mag.*

DR. HENGSTENBERG ON MODERN MISSIONS.

The following survey of missionary progress by Prof. Hengstenberg, will be interesting to every reader. In his rapid glance, the author may have given undue prominence to some missions, while others have been too much cast into the shade. Nevertheless, with the allowances that will be made, and the deficiencies that will be filled up by an intelligent reader, the article cannot fail to be both instructive and welcome. It was published originally in the "Evangelische Kirchenzeitung," and translated for the "News of the Churches."

Missions to the heathen have now reached to an extent greater than at any former period since the foundation of the church. To go fully into an examination of their present state, would take up so much space that I shall not attempt it. *I shall content myself with surveying* them from three points of view, substantially the same as those which the apostle Paul, in a well known passage (2 Thess. 3: 1, 2), has indicated as being of primary importance, viz.: the free course of the Word; the glorifying of the Word; and the deliverance of its messengers from unreasonable and wicked men, destitute of faith.

I. To begin then with "the free course of the Word," the *extensive* side of mission work. This, though an external thing, is by no means an unimportant and indifferent one; it is the advance of the victorious army into the enemy's country.

The appearance now presented by missions in respect of aggressiveness, is not very striking. During the last twenty or thirty years, missionary work has been undertaken at so many points, and the missionary spirit so fully taxed, that advance cannot be the prominent feature. Advance, however, is not altogether wanting.

Respecting the Russian Orthodox mission, in the north of Asia, our information is, unfortunately, so meagre, that we cannot give particulars as to its progress. But it is making way among the Schamanæan as well as among the Buddhist tribes of that vast continent. This mission is, of all others, the most closely connected with, and the most systematically promoted by, a Christian government.

The missions of the church of Rome have of late made progress at some points. In Chinese Asia they have passed through the direst persecutions by the bloody tyrants of Anam, and they are trodden down throughout Taepingdom; but they have regained their old position in the capital of China. There, where scarcely a single professor of the Reformation has ventured to show himself, the Latin processions go publicly along the streets. Though they seem to have relinquished the footing they acquired some years ago in Thibet, in the heart of Buddhism, they still keep up much of their connections there, and perhaps their retur [illegible] taken place. In Africa, the Mekhitarists or (Armenian Romanists), indeed, have retired from their mission on the Upper Nile; but a swarm of Franciscans is already on the way to resume possession of this important key to North Eastern Africa. Certainly on the western coast of that continent it has not, of late years, fallen to the lot of Romish missionaries to set foot in the regions where, in the fifteenth century, they had cathedrals standing; but yet they have not given up the attempt; and on the eastern coast they have quite recently found openings, in Madagascar and Zanzibar, from which they hope great things. In America, they journey in the same boat with Anglican or Methodist missionaries to the Indians around the Hudson Bay, and in the vast regions of the North West, now opening up to the Arctic zone. And if in the Pacific their attempts to obtain influence on Tahiti and the Fiji Islands have failed before the strength of the missions previously planted there by antagonistic societies, yet in the west of this island world, in New Caledonia and New Guinea, they have made, and are still making, new conquests.

The missions of the Reformation, at present, in respect of the multiplicity of the points at which they have entered the territory of heathenism, have a decided advantage over the missions of Rome. In fact, the church of Rome consumes a large proportion of her missionary powers in a crusade against non-Romanist Christians. In Asia, especially in China, the Protestant missions are advancing—not, indeed, to the extent of the sanguine hopes raised when China was opened; and at Pekin, in particular, they lag behind most strangely; yet in the East, as in the South, English, American, and French missionaries have been newly posted at several points of importance. The German missions there—weak from the beginning—have been the least successful; one, indeed, in the East having recently come to a full stop. In India, work has been commenced among the aborigines at points that had hitherto been well nigh totally neglected, although in former days the black diaspora among the Hindus had been the main contributor to the Christian congregations. Of the East Indian missions not to that race, the most lively are in the direction of the North West. In the Archipelago, the Rhenish Society, constantly repulsed in Borneo, has made way on Sumatra, adopting there the missionaries who had entered from Ermelo. In Japan no progress is making.

But the continent on which the mission work of the reformation is most advancing, continues still to be Africa. On the Western coast, though it meets with grave obstacles, of which we shall speak further on, it is busy with Negroland, Ashantee, Dahomey, and the Yoruba country. The Paris Society is just on the point of starting a new mission to the Senegal. The Rhenish Society have again taken up their scheme of penetrating northwards from Whalefish Bay at the south, though they have not actually commenced proceedings. In the interior, the design of the London Society—to plant itself, through the Kroomen's country, among the Macololo Basutos, of Livingstone's famous discovery, on the Upper Zambesi—has failed for the present; but the single missionary who survived the expedition is about to head a second attempt. On the other hand, our Berlin missionaries have discovered another Basuto state further to the east, on the Lepalule; and thus they have gained an opening for future operations in the at present totally unknown regions in the south of the Lower Zambesi.

The Kaffir mission, also, is pressing further northward. Moffat's late attempt among the Matabele Kaffirs has been successful; and the Hermansburgers, like the Anglican bishop of Natal, are planting out from Natal new stations among the Zulu sections of this race. Not less is the activity observable on the long neglected eastern coast. But three years ago, only one solitary missionary was to be found there, like a sentinel forgotten to be relieved; the brave man was a G man, though of English connections.—Now, as many as four missions are established on this coast. First, there is the Anglican Universities' Mission, led, strangely enough, by Livingstone, and hitherto unfortunately—it was not to go to the Zambesi, it did not go to the Rovuma, and the site pitched on proved to be fatal. On the other hand, the Scotch Presbyterians are about to follow up into the interior the discoveries of their famous countrymen along the Zambesi.—Further north, English Methodists, under the guidance of Krapf, have entered the dominions of the Sultan of Zanzibar; and the Hermansburgers are also on their way to this coast for the third time, to avail themselves of the door which the Sultan was induced to open for the missionaries of Rome.

Lastly, in Madagascar, the death of the old persecuting queen has roused the London Society to new activity; and great things are augured from the disposition of her young successor. The simultaneous advent, however, of Roman missionaries, will in any case prove an obstacle—and by all accounts a very serious one—which did not exist in the time of the former king Radama.

The extension of the Protestant missions in America is far less conspicuous. As already remarked, it is at the north, in the British possessions, that most progress is observable. Here Anglican and Methodist missionaries are each making no inconsiderable advances; the former are nearing the Mackenzie, the latter have entered Labrador.

In South America, the British portion of Guiana is profiting by the labors of the London Society, while in Dutch Guiana the "Moravians" have in hand a new enterprise among the Bush negroes. The mission started by naval officers in Patagonia presents an aspect of peculiar interest. Its agents not only maintain their footing, however small, on that necessarily most difficult ground, but they are extending their labors to the remarkable tribe of equestrian Indians on the *western coast, who constitute* the still independent commonwealth of Araucania. Lastly, in that island-world in the adjoining ocean, which stretches from the rock of Selkirk, so widely westward, and where some years ago missions from lands of the Reformation met with such remarkable success, the work has far from ceased. Trained by agents of the London Society, native teachers have gone from the Samoas to the New Hebrides. On the Australian continent itself, some efforts are again being made among the aborigines and the Chinese emigrants to the gold fields.

II. Thus much as regards the "free course of the Word of God" in these days. The next point of survey is the "glorifying of the Word"—the intensive side of missionary work. What are the results in conversions and in the establishment of new churches and congregations? The question is a reasonable one, though its importance must not be exaggerated; these results ought not to be made a standard for fixing the relative value of missions and missionaries.

Whether "the Word" shall "be glorified" is necessarily connected, indeed, with our doing our part in ministering it; but there are many other factors which go towards making up the net product, which are wholly independent of us, such as the natural disposition of the respective races, favorable external circumstances or the reverse, the longer or shorter duration of the work, and, above all, the good pleasure of Him in whose sovereign power are the times and seasons for the coming of his kingdom. If we confine our attention to palpable facts, we shall have to reply that such results are chiefly perceptible in four regions: among the Karens in Burmah, in connection with the Baptists of America; among the Coles in Hindustan, in connection with the *Evangelischer-Verein*, of Berlin; among the Alfurahs, on Northern Celebes, in connection with the Netherlands' mission; and among the Fiji islanders, who are receiving the ministra[illegible]sleyan Methodists of Eng-

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king now on this side at the results
sions, much of a favorable aspect
peared of late. Methodists and
n missionaries have already for
time had considerable success in
spect. Who has not heard of the
catechists from Samoa, who for
have been the pioneers of the Lon-
issions in the South Seas? Equal-
wn are the Karen preachers of the
ts in Burmah. Again, those na-
hom the church of Rome has en-
among her clergy in Cochin China,
ecome famous to all by their energy
roic firmness. And almost while
ite, the Anglican church in Sierra
has ceased to be dependent on the
h Missionary Society. In like
r, the North American mission to
erokees had its *Euthanasia* before
tbreak of the wretched war, now
in the United States. In the
f Hindustan, natives are now or-
in the various missions in greater
tion than ever; the same thing is
ing among the Anglicans of New
d. Of all missions, those in South
are the most behindhand in this
t. In all, however, there is need
ience, and all, even the most ad-
l, will continue for a long time yet
uire a measure of home superin-
nce and home support.

Finally, St. Paul makes allusion
"unreasonable and wicked men,"
et themselves in hostile opposition
ion work. Such men there have
been, and in the present day mis-
re met by them more threateningly
ver. From the beginning of the
there never was such intercourse
n its different parts as now. The
orld is continually mingling more
tely with the New; its colonies and
sts are year by year pressing fur-
rwards. We ought not to over-
he advantages which such a state
ngs brings with it to missionary
but we cannot forget that as one
uence a mission of this world ad-
side by side with the mission of
Christ, giving it increasing trouble. I am not alluding exclusively or chiefly to the Mormons, whose emissaries have wandered through many a mission field of the South Seas, India, and South Africa, and are now in the Sandwich Islands, proposing to settle there, if forced to quit their American abode at Utah. I will not instance this Mormonism as a fair type of the movement I mean, even though I look upon it as the prelude of the final inevitable combination of all the great modern tendencies of the world and the flesh into one vast unholy cultus; Mormonism may be destroyed, but the hydra will not cease to show new heads. Rather, however, I would refer to such phenomena as the recent devastation of the flourishing mission in New Zealand, which is unquestionably a result of European colonization conducted in the regular way; to the ever-growing complaints from the missionaries in India respecting the great change of feeling in the English residents who heretofore gave the missions such powerful aid; and to the maritime plans of France, which is planting her tricolor in Western Africa, in Madagascar, in Zanzibar, in China, in Milanesia, on or adjoining to mission fields, ostensibly (at present) in favor of the church of Rome, but certainly not in favor of any other communion.

Moreover, Christianity must not forget its old hereditary foe. Some years back, missionaries wrote home from Constantinople that the Turks were waiting in thousands to be baptized; and many received the tidings with delight. Now, however, it is reported that the impulse has entirely ceased. Last Easter, a missionary of the Society for the Propagation of the Gospel baptized the first Turkish convert—a dervish, Ortakoy by name—but that is all. In England there has lately been established a Moslem Missionary Society, which deems the Bedouins to be "ripe for the harvest;" but this, I think, remains yet to be seen. The prebends of the kaaba of M[illegible] growing fatter, as one tithe [illegible] is assigned to them from t

Malaysia. Let no one imagine that the Moslem propagandism has ceased. In the East, in those Malaysian waters, hadjis are swarming by hundreds, and meet with only too great success. All careful observers of what is going on there, say that things are rapidly tending to the one issue, "Mohammed or Christ." It was this Moslem activity which led the Rhenish Society to abandon its mission to Borneo, and which is now also withstanding it on Sumatra. Hardly had that society set up a printing-press at Banjar, when a hadji close by set up another, with which he printed portions of the Koran; and while that society sent missionaries to South Borneo scarcely at the rate of one per annum, at least fifty or sixty preachers found their way to the island every year from Mecca.

Turning to the ancient seats of Islam in Africa, we observe that the failure of the mission of the Mekhitarists to Khartoum and Gendacora was occasioned by Moslem intrigues; and that the reason why the missions on the West are confined to a narrow tract so near the coast is because the Moslem marabouts have gained influence over the still pagan negro princes of the interior. By such a prince, Badahung, the king of Dahomey, the Yoruba mission is now placed in extreme peril; the despot has already destroyed some of the mission-stations, and perhaps by this time Abbeokuta has fallen. And the difficulties which retard the mission to the Niger are in great part caused by that river flowing through a region where Christianity has to come—at a sore disadvantage—into collision with Mohammedanism.

While speaking of the foes to missions in the present day, I cannot conclude my survey without pointing out certain phenomena which have recently arisen as reactions of heathendom itself against missions.

It is an old experience in missions that when the victory seemed gained, certain forms of darkness start up with unexpected vigor, in which the old *paganism is embodied* anew. Such forms are witchcraft, drunkenness, [illegible] licentiousness; such are old customs an[illegible] usages deeply tainted with idolatry, [illegible] caste, polygamy, etc. These things gi[illegible] missionaries hard work and long, an[illegible] endanger the advantage previous[illegible] gained. These are forms, however, [illegible] pagan reaction not consciously and i[illegible] intentionally aggressive. Of a differe[illegible] character, and therefore meriting e[illegible]pecial notice, are some other phenom[illegible]na of recent birth.

Among those of the latter sort I a[illegible] fully convinced should be reckoned th[illegible] much-talked of Taeping movement i[illegible] China. As this proceeds, its charact[illegible] will be more generally perceived. hold it to be a revival of the old Ch[illegible]nese nationality, fraught with th[illegible] greater peril inasmuch as it has had th[illegible] audacity to bedeck itself with the Wor[illegible] of Truth, to which, at the same time, i[illegible] offers the foulest outrage, while it h[illegible] cast off whatever element of a noble[illegible] kind distinguished the Chinese chara[illegible]ter before and facilitated the introdu[illegible]tion of the gospel, and exhibits tha[illegible] character in the rudest form. The chie[illegible] who appears at the head of the movement is an ex-catechist, living a mora[illegible] death steeped in polygamy and massacre, who has chosen his kings for the most part from the scum of seaport towns, and allows his hordes of followers to indulge habitually in every species of outrage and malicious Vandalism. The airs and assumptions of the chief leaders would be truly ludicrous, were they not so blasphemous; but unless English and French guns interfere, the Taepings will prove no trifling hindrance to the kingdom of God in China.

The fanaticism against Christian missions, of which this phlegmatic race of Chinese is capable when once roused, has been awfully shown of late in the Cochin provinces. The mission, which the Roman communion had in spite of all mutations maintained there for two hundred years, had gained such a footing among all classes of the population, not excluding the highest, that it possessed a numerous native clergy, many convents, and congregations of more than four hundred thousand members. Buddhism, which here, as in China Proper, had obtained a hold upon the vulgar, was discouraged, and Christianity more than tolerated. Suddenly, however, king Tu-duk starts up as a persecutor of Christianity, inferior to none who have ever borne that name. I am acquainted with no country in the world where, in the last hundred years, so systematic and ruthless a persecution for the name of Christ has taken place as that instigated by the old Chinese Deism seated on the Cochin throne, which men believed was long since dead.

In Hindustan a similar spirit is manifested by brahminism, though it is restrained from going to the same lengths. In former days missionaries had reported that the brahmins were still busy making proselytes among the aboriginal non-Aryan tribes of India; now for the first time an opportunity has been afforded of watching these doings more closely. While again and again public journals and Missionary Intelligencers have repeated that brahminism was dying, English missionaries among the Santhals now discover that brahmin missionaries are on the spot before them, displaying an activity and zeal which will sorely hinder the preaching of the gospel.—Buddhism, in this connection, is not, perhaps, so much worth noticing, though no one has ventured to reckon this among the pagan religions approaching extinction. While, in the extreme east of its domains, the Taepings are hunting it down with fire and sword—an ordeal it has already had to undergo from the Chinese more than once, and yet it has always recovered from—its missions are incessantly advancing in the north and west of Asia, and it laughs at the efforts which the missionaries of the Moravian body and of Rome are making from the south against its centre.

I shall *conclude this third point of* my survey of missions with a brief mention of one more hindrance which ought not to be left unnoticed—the king-movement in the Maori land. This has already given much trouble to the New Zealand missions, and at some points imperilled their existence; and however much it may be hoped that the new measures taken by the government will succeed, Sir G. Grey himself is of opinion that years may elapse before the difficulties completely disappear.

THE WALDENSES IN THE WEST.

Such is the title given in England to a colony of the Waldenses, who emigrated from their native valleys in Piedmont in the year 1857 and '58, and settled at first near the village of Florida, about sixty miles from Monte Video, the capital of the Republic of Uruguay.

Their motive for emigrating to this distant place in South America—more than seven thousand miles distant from the valleys in which they were born—was to find lands to cultivate, and that scope for their labor as mechanics as well as farmers, which they could not have in Italy. It was a sorrowful day when these poor people parted with their friends and neighbors at La Tour, and took the railway to Genoa. It was another sorrowful day when they sailed from Genoa, after having received the parting blessing of the Waldensian pastor in that town. Under the protection of the Saviour, the first company reached Monte Video in safety in 1857, carrying with them a letter from the Moderator of the Waldensian Synod, the Rev. B. Malan, to the Rev. F. H. S. Pendleton, at that time British chaplain at that city. Mr. Pendleton received them with kindness, but hurried them away from the place, because of the yellow fever, to the country. A second company was detained at Monte Video by Mr. Pendleton for some time, because of the civil war which was raging in the provinces at the time of their arrival.

The first settlement of these people was made at La Florida, sixty miles from Monte Video. But they were not allowed to live there in peace; for a vexatious persecution was soon set on foot by a Jesuit priest, it is believed, of the name of Majesté. Mr. Pendleton, hearing of their troubles, hastened to the spot to inform himself of the facts, and then hastened back to the city to lay the case before Senor Antonio De Las Carreras, the Minister of the Interior, and procure from him the needed protection, which the laws of the Republic in fact promise, but which the police did not enforce. But inasmuch as it was not possible to find land in sufficient quantities and for a reasonable price at La Florida, on which these poor people might live with some degree of comfort and independence, Mr. Pendleton assisted them to remove to La Paz, near the river Rosario-Oriental, at the distance of more than one hundred miles from Monte Video, where they now reside, on the premises of a Spanish gentleman named Gracia, and are doing well, respected by all who know them for their industry, frugality, honesty, propriety of deportment, and the neatness and cleanliness of their humble abodes.

Inasmuch as they had no pastor or other religious leader, Mr. Pendleton, upon his return to Europe, visited the Valleys, attended the meeting of the Synod in 1860, and prevailed on that body to send out a minister of the gospel to be their pastor, and a school-master to teach the children,—at his expense, we believe. Not only so; he made, soon afterwards, a voyage to Monte Video, almost expressly to look after this colony, which embraced, whilst it dwelt at La Florida, 45 families and 260 individuals. Of these families, 15 lived in a good degree of comfort, and 30 were in circumstances of distressing poverty, working hard for a miserable subsistence. Since its removal to La Paz, the colony has been increased by the arrival of fifty individuals from the Valleys; so that the entire number of its inhabitants now exceeds three hundred souls.

In the early part of last spring, Mr. Pendleton wrote from Monte Video, informing us of his purpose to return a second time to Europe, with the view of endeavoring to advance the interests of the colony by collecting the sum of money required to buy the land which they now occupy, that it may become permanently their own. By a letter dated Sept 26, we learn that he has succeeded in obtaining £2,600, leaving £400 still to be raised before he should leave England on his return to Monte Video, which was to be, God willing, in November last. In the list of subscribers to this fund, we recognize the names of many Christian friends in the British Isles, whose contributions vary from ten shillings up to one hundred pounds. It would be difficult to name a better work than that of transplanting from their crowded and poor valleys in Piedmont some hundreds and even thousands of these excellent people, to the banks of the Plata, to be the disseminators, with God's blessing, of the gospel in South America.—*Christian World.*

MISSIONARY SOCIETY OF ROTTERDAM.

The Missionary Society of Rotterdam employs 27 missionaries at Java, an island with about 13,000,000 of inhabitants, among whom are several million Mohammedans. Two missionaries labor upon the island of Timor, 9 upon the Molluques, 1 at Macassar, and 10 in Northern Celebes. The latter station is the most important, and the one in which the missionaries have achieved the most lasting and the happiest results. We give some interesting details.

The station of Tomahon comprises 16 villages, with 9,981 inhabitants, of whom 4,940 are nominal Christians. At Karimbau, a village of 60 families, only 6 pagans are left. At Liwason and Koumelembouai all the inhabitants have been nominal Christians for several years.—*Independent*

Vol. XLIII....No. 5. Whole Number 557.

THE

MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

MAY, 1863.

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BOSTON:
MISSIONARY ROOMS, 12 BEDFORD STREET.
1863.

THE MISSIONARY MAGAZINE FOR 1863.

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Individuals receiving the January number are regarded as subscribing for the volume of 1863.

The Magazine will be furnished to subscribers at the following rates:

Single copy, for the year, payable in advance,	$1.00
Four copies, " " " "	3.00
Fifteen copies, " " " "	10.00

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THE following are the District Agents of the American Baptist Missionary Union, with the District assigned to them, and their post office address:

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Central District.	
New York, Canada West and New Jersey bordering on New York city,	REV. ORRIN DODGE, 335 Broadway, N. Y.
Southern District.	
The remainder of New Jersey, the States of Pennsylvania and Delaware, and the Dist. of Columbia,	REV. JAMES FRENCH, 530 Arch St., Philadelphia.
Western District.	
All the States West of New York,	REV. S. M. OSGOOD, 51 Lasalle Chicago.

THE

MISSIONARY MAGAZINE.

VOL. XLIII. MAY, 1863. No. 5.

AMERICAN BAPTIST MISSIONARY UNION.

ASSAM MISSION.

LETTER FROM MR. BRONSON.

Reception of the New Missionaries.

Nowgong, Dec. 22, 1862.—On the approach of the steamer Lucknow, Mrs. B. and myself went over to Tezpur and met our new missionary associates, Mr. and Mrs. Scott. We passed a night very pleasantly with our dear old friends, the Bruces, who are just the same decided Christians as ever, and who greatly rejoiced at seeing our mission being strengthened. Capt. Lees, in charge of the military detachment at Tezpur, kindly placed at our disposal his large troop boat and crew, to cross us and all our baggage over the Brahmaputra to our Laukhua bungalow, on the Nowgong side. There I had coolies and conveyances in waiting, and early the next morning we set out and reached home about noon. Our dear brother and sister were not more happy in ending their long journey, than we were in welcoming them to our hearts and our heathen home—to share our toils, our joys and our sorrows. We thank you for sending such well qualified fellow laborers. May God abundantly bless us in our united labors.

Tour to the Mikir Hills.

As soon as we were a little settled, br. Scott and myself, accompanied by Rong Bong, set out on a tour through the Mikir Hills. Our object was to visit Bong Bong's village, and hold a general consultation with the heads of his people in regard to education, and to improve the opportunity of making known the gospel. We wished to give Rong Bong an opportunity to be baptized before his countrymen, if the occasion was favorable; we also desired to ascertain by personal observation what part of the Hills would be most favorable for a beginning, and what would be the prominent difficulties and encouragements attending the work.

The following is a hasty journal of our tour.

Tuesday, Dec. 8.—Left Nowgong at 11 o'clock, spent the night at Kothia Tollah, where grass huts had been previously made by the headman of the place. In the morning, while breakfast was being prepared, we went to the headman's house, where a good company of the villagers assembled, while I read and explained to them the way of salvation through Christ. There were present Kacharis, Salongs, Mikirs and Mussulmans. All listened with good attention, and entered into free and earnest conversation. They are all in the habit of sacrificing to the mountain gods, to heal diseases and to deliver them from temporal evils of every kind; but when I asked, who will deliver you from the evils of sin,—from an endless hell?—they had nothing to say, and confessed their need of light. I left a tract with

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Southern District.	
The remainder of New Jersey, the States of Pennsylvania and Delaware, and the Dist. of Columbia,.	REV. JAMES [illegible] Philadelphia.
Western District.	
West of New York,..................	REV. S. M. OSGOOD Chicago.

the headman's writer, who could read, whereupon a poor ignorant Mikir stepped forward and begged a book to carry to his village, where, he said, one of his neighbors could read it, and he wanted to hear more on this subject.

There is a vast population of just the class we have this morning been addressing, lying all along the foot of the hill and mountain ranges, all ignorant, but ready to listen, and who begin to turn their attention to the advantages of schools and education. A school here and there among them, where the simple reading of our tracts and Scriptures could be introduced, along with simple reading and writing, would do much toward spreading Christian knowledge among them.

My heart leaps with joy when I think of the promises of God, that his "word shall not return unto Him void, but shall accomplish the thing whereunto He has sent it."

◆

SIAM MISSION.

LETTER FROM MR. SMITH.

Annual Review—Siamese Department.

Bangkok, Nov. 13, 1862.—The year has been marked with no special religious interest. We have had our anxieties, labors, and, we trust, good grounds for hope with reference to the future.

In November a trip was made to the eastern coast of the gulf, involving an absence from home of nearly a month. I availed myself of all favorable opportunities to preach and distributed books. We were frequently reminded of portions of sermons heard by those who were in the habit of visiting the capital and had there heard us.

Visit of European Embassies.

On my return from the trip along the coast, a part of the Prussian embassy had arrived and his Excellency, Count Eulenberg, the Ambassador, was hourly expected. The Prussian ships, "Elbe and Thetis" were in port and in due time the "Arcona" arrived, bringing the Count. I was invited to assist the Ambassador, as interpreter, in the making of a treaty of friendship, commerce and navigation, which was the object of his visit. I did so to the extent of my ability, under my peculiar circumstances.—Count Eulenberg, and all the gentlemen of the embassy and navy were courteous, considerate and efficient. After having made the best impressions upon the Siamese Government, and negotiated a very advantageous treaty, they took their leave of Siam.

Not long after the departure of the Prussian embassy, the Netherlands' embassy came to ratify the treaty which had been negotiated between the Netherlands and Siam last year. I was requested to serve them also.

Narrow Escape from Death—Retrenchment.

During the visit of the Prussian embassy, one Sabbath while I was going to fulfil the usual Sabbath afternoon appointment at Mr. Chandler's, the boat, through the unskilfulness of the boatmen, was upset. Mrs. Smith and myself narrowly escaped drowning. God spared us, and we will endeavor, with grateful hearts, to spend our lives in his service.

The visit of the embassies occurred at the time of the year when we usually hold our special religious services; so that the season passed without any special effort beyond the usual routine of missionary duties. The admonition to be particularly economical, and the limited appropriations that were made, in anticipation of the pecuniary embarrassments that would necessarily follow the civil war at home, compelled us to suspend almost all labors that would incur expenses which had not been provided for by appropriation. The printing-office was brought to a close as speedily as possible, and nothing was printed except a few jobs.

Religious Services.

The daily morning and evening prayers at my house have been scrupulously kept up, as usual. The attendants are the school children living in the family, and the persons in our employ. Morning prayers are now held in a temporary workshop, in the rear of the British consulate. All persons employed in building the new church edifice and school attend this exercise. At its close all hands go to work for the day. The sacred Scriptures are read at each of these services, brief remarks are made, and the exercises are closed with prayer. In this way the truth is made known, and the laborers and others are assured that we make religion a matter of the first importance, and in all our undertakings ask God's blessing upon what we do, and commit ourselves and our work to his direction and keeping.

The nine o'clock Sabbath services at Wăt Koh are kept up with the usual interest and attendance. We have many apparently attentive listeners, and often have rehearsed to us what has there been said.

Simultaneously with the exercises at Wat Koh, Mrs. Smith has a Bible class. This exercise is one of increasing importance. Nai Choi assists Mrs. Smith in conducting it.

After preaching at Wat Koh, I proceed to the chapel in the rear of the British consulate, and preach there at half past ten o'clock, A. M. The new road passing through this chapel lot has vastly increased the congregation at this place. This location is destined to be one of great importance to the Siamese Mission. Its position is central, and will furnish a large congregation of all classes of men. It is located in the vicinity of the mission compound, and must henceforth be the important preaching post of the Siamese Mission. It must likewise become the place for religious and secular education, and for book distribution. The chapel that stood there is now torn down, to leave the line of the new road unobstructed, and a new church edifice and school is being built. That there might be no serious interruption to the preaching on this road, a temporary chapel has been put up on the mission lot, in the rear of Wat Knofu, on the eastern side of the road. The sermon at half past ten o'clock, A. M., is now held in the new temporary chapel, and will continue to be so till the new church is finished and dedicated.

At one o'clock, P. M., a prayer meeting is held in a basement room in my house. At two o'clock, P. M., a sermon is preached at br. Chandler's. The native preacher and myself conduct these two services; when I conduct the one, he conducts the other.

The Friday evening prayer meeting at br. Chandler's has been uninterruptedly kept up during the year. The monthly concert is observed on the first Monday evening of each month. The Mothers' prayer meeting is held the second Tuesday afternoon of each month.

Missionary and Sewing Societies.

The members of the Missionary Society comprise the principal attendants at the monthly concert. It has now no one in its employ. It keeps up its interest, and continues its meetings and subscriptions. We hope and pray that at no distant day it may have abundant opportunities to task its best energies, and that God will raise up for it the right kind of men and women to be supported, who will cheerfully prosecute the work it proposes, in obedience to the Saviour's final commission.

Mrs. Chandler and Mrs. Smith have had the principal charge of the Sewing Society during the year. It does its good work, we trust, in promoting the piety, industry, benevolence and taste of its members.

Book Distribution.

The bulk of our books are distributed at the close of the nine o'clock service, at Wat Koh. Persons frequently call at the house for books and for religious conversation. Mrs. Smith's feeble health, and the services I was asked to render the Prussian and Dutch embassies, did not allow me an opportunity of travelling again, after my return from the sea coast in December.

New Church Edifice and School.

In compliance with the request of the foreign residents, His Majesty, the first king, ordered the construction of a new road. The road passed our chapel lot, in the rear of the British consulate, and left the chapel projecting into it some twenty feet. The road will, in time, be a beautiful and invaluable one; but the land and houses connected with our interests here have had to undergo great changes on its account.

The mission lot in the rear of Wat Kuofu was cut in two by it. The grave-yard lost half its ground, and the house that stood upon it was torn down. By these changes all this property has been diminished in quantity, but has greatly increased in value. I felt that we could not afford, and ought not to lose the old bamboo partitioned chapel, frail and dilapidated as it was. After consultation and advice with personal friends, foreigners and natives, I sent forth the following statement.—

American Baptist Mission,
Bangkok, Siam, July 29, 1862.

"The new road has been so constructed that its symmetry requires the shortening of the American Baptist Church edifice, now projecting into it some twenty feet.

"The demolition and reconstruction of the present edifice, or the shortening of it and the building of a new one, or the change of the line of the road become a necessity.

"In compliance with the wishes of many friends, to leave the line of the road clear, and to prevent increasing waste of time and material, it is proposed to shorten the present edifice and convert it into a schoolhouse, and by the side of it to erect a new church edifice, out of the line of the road.

"We therefore send forth this statement, soliciting subscriptions from the friends of Christian missions, of schools, and of the new road, hoping each will feel it a privilege to contribute towards the sacred and useful objects proposed.

SAMUEL J. SMITH,
Treas. Am. Bap. Mission."

Liberality of the Native Siamese and Others.

The result was, cash subscriptions, *$1,526 70*; unpaid subscriptions, $506.20 Their Majesties, the first and second kings, the princes, nobles, native and foreign merchants and residents, have given cordially and liberally. May we not express the hope that our friends and patrons at home will contribute something towards giving us a neat, comfortable, and suitable place of worship in this large, idolatrous and populous city.

You, we know, have been sorely embarrassed. You have been called upon to make the heaviest sacrifices to crush a wicked and obstinate rebellion, and were consequently compelled to limit us to the smallest possible amount of funds. Our prospects for carrying on our work, in a pecuniary point of view, are gloomy in the extreme. God, our ever present and covenant keeping God, has been better to us than our fears. He has given us among all classes staunch friends in our time of need. God be praised and our friends be thanked.

The erection of the new church edifice and school is making heavy drafts upon my time and energies, and my trust is in God that He will continue to raise up friends who will assist us in completing a suitable edifice for his worship, and thus create a unity of sympathy and interest between us and the contributors, that will result in bringing many precious souls to Himself.

The Church and the Work.

During the year, one was baptized, one was licensed to preach, one was dismissed to join the second church, one was suspended, and one died. Total of members, 29. The church members need much care and much instruction. We commend them to Him who while on earth prayed that his disciples might be kept from the evil that is in the world. God alone knows all their peculiar temptations, and the extent to which they are beset with sin; and He will graciously keep them from eventually falling into the hands of their great adversary. Several profess a desire to unite with the church, and we pray that their desire to do so may be based upon their love for Jesus.

Our desire to do good and assist all whom we can, demands of us much labor that may be regarded as only incidental. Much of this incidental work falls only upon the Siamese-speaking missionaries; and of this work the missionaries of our Board have always had their full share, and they cannot well escape it. It begets respect, confidence and sympathy, and we trust may prove favorable to imparting and receiving religious impressions. Our Sabbath congregations are usually large, and the preaching and distribution of religious books, and conversations with the people, facilitate the diffusion of religious knowledge.

The generosity of the native community, in their subscriptions for the new church edifice and school, is a good evidence of a favorable disposition towards our work. His Majesty, the first king, when subscribing, said he gave not as a believer in Christianity, but willingly gave towards what would be an ornament to his country and his new road.

We deeply sympathize with our brethren in the United States, and pray that God will bring to a speedy termination the fierce civil war that is now raging. The people at home have been and must continue to be heavily taxed to support the government. It has affected your income, and compelled you to reduce this, with your other missions, to the smallest possible amount of appropriations. God has mercifully raised up for us friends, whose gifts in a measure will enable us to do what, under present circumstances, you could not have wholly done for us. We hope soon to have a suitable place for the worship of the living God, and for the preaching of the truth as it is in Jesus. Continue to pray for us.

Prospects and the Wants of the Work.

Our prospects are bright and cheering, and we are confidently looking for large blessings.

The dealings of Providence with us during the year have significantly reminded us that our work, at best, must be short. We have already served our Master here longer than the usual average of missionary life. Of all the missionaries of our Board who left home in 1846, we are the only ones who have not been compelled, on account of ill health, to leave the field of labor temporarily, and to return to the United States.— How much longer we shall be permitted to remain on the field, with the blessing of our usual health, He alone knows. We therefore entreat that two more families be sent out to labor for the salvation of this people. They will probably not more than have acquired enough of the language to begin their work, before we shall be disabled for efficient and active service.

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BASSEIN MISSION.

LETTER FROM MR. VAN METER.

Bassein Quarterly Meeting.

Nov. 6—9, 1862.—There were present at this meeting some thirty pastors, besides other preachers and missionaries. The reports from the churches show little signs of progress, and many cases calling for the exercise of discipline. The number of schools and scholars is less, I should think, than for any time during the past ten years.

Baptisms.

Upwards of one hundred baptisms are reported for the nine months past, of whom thirteen are Pwos, three are Burmese, and one is Chinese. Amid the general spiritual dearth, a few churches give evidence of life and progress. The pastor of the Ko So church, for instance, says that now nearly every house in his village (some forty in all) have family worship in the evening. They no longer meet for this purpose in the chapel, excepting on Wednesday evenings for their regular social worship.

A Model Preacher.

In the "Myo Mau" church, again, away to the north, we hear of one man who is a marvel among Karens. He is active, stirring, a diligent student, and an earnest exhorter and preacher, both among his brethren and the heathen. He especially urges the members of the church to engage earnestly in the study of God's word during the leisure hours of the Sabbath, and to meet together for this purpose in the chapel during the interval between the morning and afternoon exercises. He asks not, he says, for the money of his brethren, but only for their prayers, and his influence is felt in the church and village. O that there might be raised up here in Bassein not a few such men! I tremble for the future of these churches, if there is not soon a revival of their once earnest spirit of faith and prayer.

Church Discipline.

And now I must add a sad, and I may say an unheard of thing, in the doings of the Bassein Association, viz., the deposing of two of the old Sgau preachers from the ministry, at one and the same time. In the case of one, condemned for immorality, there was no question, and the action was unanimous. His own church had already excluded him. The other, however, was entirely different. The charge against him was undue severity in correcting one of his members and a relative of his; and not only had he not been excluded, but the church did not wish to have him removed. After a long discussion, a majority of the preachers voted against him. I could not but consider the action hasty and unjust, and proposed in its place a vote of censure, but did not feel at liberty to press my view.

New Openings and New Worshippers.

Our hearts were cheered, however, before the meeting closed by the reports of the missionaries laboring among the Pwos, showing that the truth is making *progress* among them. Encouraging openings and new worshippers are reported in several places, the details of which will be given in our annual report.

The meetings of the Association were all held in the Sgau chapel, and mostly conducted in the Sgau language. In order, therefore, to meet the wants of the Pwos and Burmese, extra services were held with them in the Burmese chapel on Saturday and Sunday. These were as follows. Saturday evening, preaching in Burmese; Sunday, six to eight, A. M., Pwo conference and prayer; from nine to 10.30, Pwo preaching; at 10.45, Burmese preaching, and again at one, P. M. Just as we were dismissing the congregation from the first Burmese service, a crowd of heathen Burmans pressed into the chapel; a lively hymn was at once struck up to gain their attention while they were taking seats; the eighth chapter of Matthew was read, and Ko Bike, always ready, pressed the truth home to their hearts with all his winning and affectionate earnestness.

The exercises of the day were closed with preaching in Pwo in the evening; making six separate services held in our church during the day, three of which were in the Pwo language and three in the Burmese.

Several of the Karen preachers took part in the Burmese services, which were largely attended both by Burmans and Karens; and, together with the Karen services, were seasons of profit and spiritual enjoyment to all present.

English School.

An exhibition of the English school took place a few days since. The progress made by the pupils and their correct pronunciation, reflect much credit on their teachers. Sah Nay is very energetic, and seems well adapted to the place.

JOURNAL OF MR. VAN METER.

Employment of Assistants.

Bassein, Nov. 7.—Ko Bike and Ko So started on a preaching tour up the river.

Moung Op reports a very interesting inquirer.

8.—Moung Op visited a family in the city whose members seemingly were deeply interested in the gospel tidings.

12.—Ko Bike and Ko So returned this evening; they visited a number of villages, and found some encouraging cases, but none who were ready now to become Christians.

Four Nationalities Engaged in Examining a Candidate.

17.—A day of much interest. Some twenty, in all, of the Burmese congregation were present. All the Chinese members but one, and Sippan, an inquirer, making the whole number six. Yo Po, one of the best Sgau teachers and preachers, preached with much freedom in the language. All seemed interested to the last, although the subject required close attention, it being a comparison between Christ and Adam, from Romans, chap. 5. Immediately after the sermon, we proceeded to the examination of Shwey Wing, a Chinaman, for baptism. Mau Yea, another of the Sgau preachers, aided in this; but so imperfect is the candidate's knowledge of Burmese, that Ko Han, another Chinaman, had to interpret for him. A strange sight this, but one of deep significance, may we not hope? A Karen examining a Chinese, through the medium of the Burmese language, as a candidate for membership in a Burmese church, and that again through one of his own people as interpreter, in the presence of an American missionary who must, in no small degree, bear the responsibility of the decision. He seemed at first unwilling to admit that he was still under the influence of sin, and was an actual transgressor; but before the close of the examination admitted the fact, if he had before denied it. Our chief dependence, of course, is on the knowledge of his life and conduct for the past two years, while going in and out among us as a believer in Jesus. There was entire unanimity in his reception.

The examination over, we proceeded at once to the place of baptism,—half a mile distant—followed by large numbers of Karens and Burmans, all of whom seemed much interested. The administrator, Poh Quay, first addressed the people. Ko Bike prayed earnestly and from a full heart; then followed the baptism, when all united in singing "Come to Jesus." Ko Bike then made a brief address, and the service closed with the benediction. I should, perhaps, mention here that this, being the time of the Karen preachers' conference or quarterly meeting, I availed myself of the presence of the ordained men above named to give aid and interest to the service.

24.—Good attendance of the members. I proposed a change in the time of the second meeting to five, P. M., instead of one o'clock, in hopes that more would attend, as it would be cooler, and all would feel more spirit for the exercises than they could after remaining during the morning service, and spending the interval in the chapel in this, the hottest part of the day. After a short discourse, all took part in the prayer meeting with unusual earnestness, heeding my suggestion to be brief, so as to give each one an opportunity.

Burmese Hymns—Hopeful Inquirers.

After it became too dark to see the books, we sang "Come to Jesus," and "To-day the Saviour calls;" with which hymns in Burmese many are now familiar. Moung Louk's wife asks for baptism to-day, making five now before the church.

Dec. 1.—Most of the members were present. The catechetical exercises are becoming more important. I call on each one by name. They must try to give the substance, if they cannot repeat the words. Those now applying for baptism are expected at least to know the catechism, or a part of it, before they are received. Oo Gah and Shwey Long, two young men, inquirers, were present; the former very urgent for baptism.

Loo Gyee and wife, grand-children of

old Ko Bike, seem to be in a hopeful state. He has quite surprised us by taking part in the prayer meetings for two weeks past, and not less by the earnestness and excellence of his prayers.

Poor old Ko Bike begins now to reap the reward of his long continued efforts and prayers. He has had severe trials in his family, with wife, and children, and grand-children. The wife has now for some years been a Christian; some of his children have already died in the faith, and now in his old age he sees his grand-children made partakers of the like "precious faith."

10—19.—Ko Bike and Ko So go north on another preaching tour as far as Kon Gyee Douk. They visited several villages, in some stopping only for the night, in others prolonging their stay for two or three days; besides which labors they preached to many whom they met in boats on the way. At two of these places there are already Christians, whom they encouraged and strengthened by their counsels and prayers. In the other villages they found good listeners.

19.—Meeting at the house of Ko Bike; good attendance. As we were about closing, Ko Bike called on the females, each of whom took part in prayer.

More Baptisms.

Jan. 5, 1862.—A good day for our little church. Three were present whom we have not seen for some time. But the event of the day was the baptism of three into the fellowship of this church. Two of these are the wives of Ko So and Moung Louk, who are among the oldest members of the church; and the third is Leh-ka-na, the Teloogoo, of whom mention has already been made. He was formerly a Hindu, but for the past six years has been living among Christian Karens, and been a worshipper of Jesus. I have met with him frequently since our return, and have heard the best reports from the Karens who know him. He seems to be in earnest, reads his own language, and is now applying himself *successfully to* learning to read the Burmese. He speaks the language well. His wife, a Burman, is not a Christian, neither does she oppose. She is so far in the right way at least, that she has given up the worship of Gaudama and idols. The other two candidates have been worshipping for about one year, and asked first for baptism two months since.

Deliberation in Receiving Members.

26.—Baptized Oo Gah, Shwey Long and Pya-thay; the last named one of our Karen scholars. The day had been appointed for the Lord's Supper; the baptism was somewhat unexpected, as these young men do not live in the city, but happened to come in at this time. They are both intelligent and studious, and have applied themselves diligently to the study of Christian books, since asking for baptism. I met these men for the first time, Oct. 10, 1861; but Ko Bike had seen them before this date, and given them tracts. As a general rule, I think converts from heathenism should wait at least one year, before they are admitted by baptism into the church.

Union Prayer Meeting.

I had intended to hold a Karen service in the evening after the Burmese prayer meeting; but as the hour was late when the Burmese came in, we made a union conference meeting of it, and it proved to be one of the best meetings of the kind. The exercises were mostly in Burmese, as I requested all who could do so to use the Burmese, which the Karens understand, whereas the Burmese do not understand Karen. There was much freedom in speaking and prayer. Moung Louk asked prayer for his two little daughters, that they may soon be converted. Moung Op, the native preacher, questioned if he had not cherished a wrong spirit in being discontented, and wishing to go away to some other place. The loss of his wife, who died last year, made him desponding; but he still found great pleasure in preaching the gospel, and was now much encouraged. Loo Gyee spoke freely; he had not yet been baptized, but had much joy in the service of God. Several Karens also made remarks in Burmese. Leh-ka-na was so much interested that he prayed a second time. This man and the two baptized to-day live some ten or twelve miles from the city, and yet are present oftener than some who live much nearer.

RANGOON MISSION.

LETTER FROM MR. STEVENS.

Ordination of a Native Preacher.

Rangoon, Dec. 29, 1862.—On the first inst., interesting ordination services were held at Kemendine, in the Karen brick chapel, of which I doubt not the Christian public will be glad to hear.

The Sgau Karen church at Kemendine having determined to call to ordination one of her members, Sau Tay, assistant teacher in Dr. Binney's Theological school, invited as a council for this purpose all the ordained missionaries then in Rangoon, together with delegates from the Burmese and Pwo Karen churches in Rangoon and Kemendine, and Pah poo, an ordained Karen preacher from Maulmain, who is temporarily here.

The ministers present were brethren Binney, Kincaid, Thomas, Beecher, Bennett, Stevens, Vinton, Ko En, pastor of the Burmese church, and Pahpoo. Br. Beecher was chosen Moderator, and br. Vinton clerk of the council.

The candidate gave a succinct account of his conversion, call to the ministry, and views of Christian doctrine, first in Karen, and then more briefly in Burmese.

The presentation of his views of Christian doctrine was remarkable for its perspicuity, precision and method, showing that he had not only studied systematically, but had also mastered what he had studied. He seemed perfectly at home on every point which was brought forward.

In this manner he went through with the evidences of the existence of God from the *works of creation* and Providence, from the existence of a thinking spirit within us, which could not have proceeded but from a thinking Being, and from the Bible, which not only declares the existence of God, but is proved to be his word to men. The unity of God is shown from the harmony of the universe, as well as from the Bible; the doctrine of the Trinity is to be received on the authority of God, and, though hard to be understood, is no more to be rejected on that account, than the science of astronomy by a child, because its deductions are beyond his comprehension; or the union of our body and spirit, because we cannot explain how they are united.

In the same minute and methodical manner, the candidate went through the proofs of the Divinity and humanity of Christ, the Divinity and personality of the Holy Spirit, the work and offices of each in the plan of redemption, and the design and uses of the ordinances of baptism and the Lord's Supper.

The council being entirely satisfied with the evidences given, alike of the genuine conversion and call to the ministry of the candidate, and of his knowledge of Scripture doctrine, proceeded to his ordination, with the imposition of hands, to the work of an evangelist. Dr. Kincaid offered the ordaining prayer, Mr. Thomas, of Henthada, gave the hand of fellowship, Dr. Binney delivered the charge, and Pahpoo offered the concluding prayer with the benediction.

The services closed, leaving a deep impression on my mind,—which I doubt not was participated by others,—of the incalculable benefit to the rising church among the Karens of such a course of theological training as this young man has received. May the number who shall be similarly favored be very greatly increased.

LETTER FROM MRS. INGALLS.

New Chapels—"Christ's Village."

Thongzai, Dec. 20, 1862.—Last dry season we were greatly interrupted by our work of building, and did not go about as much as the former year. We found our place too strait for us; but the Lord opened the hearts of the Christians, and with some sacrifice we erected a large teak chapel in this place, and a small one at Letpadau. We removed to the outskirts of this village, and filled the space between this and another village, and we have now seven Christian families here; which has caused us to be called, by many of the heathen, "Christ's village."

This is the site of an old monastery, and very much reverenced by the people; so that the people from distant places who pass our door, take off their shoes, and a few bow with clasped hands. This is really a pretty place, with palms and cocoanuts on the right and left, and about us a number of large banian trees, and in front the Thongzai stream, which expands in the rains, and is quite alive with large rice boats from distant towns. It is now only a large ditch, affording but a sufficient quantity of water for the people and animals.

A Year's Baptisms—Bible Study.

During the rains I spent three months with the Christians in Bible study, which has been very profitable to us all. I can only report fourteen baptisms this year; but I feel more satisfied with this year's work than last, when we received so many. We hoped they were the Lord's, and received them; but they were children in Bible truths and Christian experience, which often was the cause of great anxiety to the pastor and myself, and we often consulted about the best way and time of teaching these new converts. But God was with us; we set a time, and gave the call, and twenty men and women responded, and it was a glorious three months to us. We commenced our study at seven in the morning, breakfasted at ten, and studied till four with only short recesses, and in the evening a sermon from one of the ten men, which was from a text given out *the previous* day. The women made great efforts to progress in Bible knowledge, and will be true helpers to their husbands, besides being better wives and mothers.

Missionary Tour—Native Helpers.

Last week we commenced our work, by making our first trip to Lounway, where we had a good working week; and then we separated each to our several labors. We have many visitors and letters from distant places where we have not yet been, and we go forth full of hope and trust in the Lord.

I have this year a band of ten workers, five preachers, two school teachers, and three Bible women. These will go out by twos. I am sure my friends of Warren, Marion, Albany, Fayetteville, New York and Brooklyn, who support these workers, will pray for them. I know their alms are sent forth with earnest prayer; and my most earnest request to all these dear friends is that they will hold us up by their prayers. Pray that the hearts of the people, far and wide, may be open to these blessed teachings; and pray, too, that these new Christians, the fruit of your prayers and alms, these preachers and their wives, may grow in grace and all Christian knowledge.

These people must carry on the work when we have passed away. The pastor of this church, the man who came with me to this place, is a strong man and from the midst of these people. God has raised up other preachers, two of whom seem men of equal strength and devotion to the work, and I hope in time will become pastors of these little churches about us. Our church now numbers seventy-eight.

The Church—A Sheaf Gathered.

During the year we have excluded two members; a woman for constant Sabbath breaking, and a man for ill treating his wife. The man is a penitent and will soon be restored to us; but the woman was not of us, and we mourn not for her as a fallen sister. Death has clai[illegible] of our number. He had a very wicked wife, and we sometimes feared for his faith; but the testing time came, and he went, firmly trusting in Christ. He was a timber merchant, and when his disease fastened upon him, he sent for his wife and commenced his homeward journey. She met him a distance of four days from this, and tried to persuade him to rest; but he said, no; he must be brought to the Christians; and they resumed their march. But a change came, and he asked to rest under a tree in the jungle. The wife saw the change and hastened on to a shelter. Then she asked him how she should bury him, as she could neither read nor pray. He gathered strength and said, "Tell them I am not afraid; all is right with me." Then, as speech failed he pointed to his basket, where he kept his hymn book. She obeyed him, and was troubled to understand his wishes; but after some consideration she inquired if he wished to have the hymn book buried with him. He assented, and in a moment he was gone. She said she buried him with his book on his breast, and then she said, "Shall I tell you?" looking confused, "I looked up to heaven and said, 'If the eternal God is the true one, save him.'"

The day of test came, and we believe our brother was saved, and is now singing the song of heaven. May others have this blessed reception, all washed and purified in the blood of the Lamb.

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PROME MISSION.

LETTER FROM MR. KINCAID.

Mr. Kincaid, temporarily sojourning at Rangoon, on account of the impaired health of Mrs. K., writes as follows:

Wide and Ripe Field.

Dec. 28, 1862.—My field of labor was never more hopeful than now, not only among the Burmans, but among the Karens and Kyens. There is no one to take my place. In several villages within forty miles of Prome, new interests are rising. The word is taking root; the door of faith is open. I have every prospect of gathering a harvest. I fee
as though I could not leave. I neve
felt stronger for work, never had mor
hope of success. My hope and praye
is that Mrs. Kincaid will have no relaps

In former letters I have mentione
that four young Karens from Bassei
have been at work among the Karens i
my field, and their labors were blesse
in three villages.

◆

GERMANY.

LETTER FROM MR. LEHMANN.

Mr. Lehmann commences a letter dated Be
lin, Nov. 25, 1862,—Jan. 16, 1863,—by remar
ing that on account of impaired health, soo
after his visit to the outstations on the Od
and Warthe (see Mag. for Oct., p. 387, and No
p. 419), he retired for a season, for rest and r
laxation, to Einbeck. Previous to the exec
tion of this plan, he says—

Persecution for Christ's Sake.

I made a missionary trip to Oranie
burg, where br. Messing labors hard f
the Lord, and at length has the joy
seeing some fruit of his exertions.
spent there the days from Aug. 8 t
Aug. 12, and preached twice on the Sa
bath and on Monday evening to su
crowds of people as even in Berlin
rarely see assembled. A love feast w
also arranged to welcome me, and w
spent a sweet evening in holy communi
with the brethren and friends. A you
woman was living there at service, f
whom deep sympathy was generally fe
Her father, at the instigation of h
mother, has long treated her with gre
severity. He has frequently beaten h
till her clothes were torn, and the mar
of the blows remained upon her bod
all for the Lord's sake, because she h
embraced his truth. She was diligent
watched day and night, to prevent h
leaving the house to be baptized. B
one night she succeeded in escaping t
vigilance of her tormentors, and jumpi
from a window at a considerable heig
and climbing over fences, she was r
ceived joyfully by the members, and ba
tised on profession of her faith. N

the momentous scene, she was happy enough to re-enter the house in the same hazardous manner, without detection. The father, however, received information of what had occurred, and most brutal treatment, exceeding all that had preceded, was the consequence. Notwithstanding, the unnatural father had a desire to hear me preach in Oranienburg, where a service had been appointed for me, and the consequence was that he allowed his daughter to attend the love feast. I saw the young woman, and sympathized deeply with her. Arrangements were made to have her go out to service in Berlin, where she is now established and is very happy.

Mr. L. proceeded over the Hartz mountains and spent the Sabbath in Hartzburg, where the brethren held a meeting on the Sabbath in the forest. In the afternoon he preached in one of their houses to an encouraging congregation, where the word of God is seldom heard.

Church at Einbeck.

Thence I proceeded to Einbeck, and was cordially received by br. Steinhoff, a well tried laborer, by whose instrumentality our churches were planted in Hesse. I spent much time in the mountains and on walks, visiting brethren also at a distance, preaching on the Sabbath in the neat chapel and endeavoring to make myself generally useful.

The church is by no means prosperous. The pastor, who is also a successful manufacturer, has resigned. It is difficult to foresee the end of the distracting circumstances which exist.

Cassel—Treatment by the Government.

From Einbeck I proceeded to Cassel. On the day of my arrival I addressed a numerous assembly, and preached twice on the Sabbath and broke bread. Visits in the neighborhood, particularly in the house of a sick brother, where the Lord's Supper was administered, together with a love-feast and similar engagements, made the time pass very pleasantly.

The brethren are, so to speak, let alone by the government; only now and then some *outbreak* of persecution is experienced. For instance, recently two brethren on a missionary tour were arrested for having distributed tracts, and, handcuffed like criminals, they were transported a long distance, thrown into prison, tried before courts, and at last condemned to pay a fine. Mr. Meyer, an excellent brother, keeps the flock together; Mr. Brinkmann travels about, and, among other useful services, teaches the members to sing; br. Steinbach is the Gaius of the church and the very soul of it.

Mr. L. returned to Einbeck Sept. 16, and after a few more days was on his way back to Berlin.

Magdeburg—Importance of the Church.

On my way I spent a Sabbath in Magdeburg, where I was delighted to see the cause of the Lord prospering. Several years ago, not a brother or sister was to be found here. Now there are twenty. Br. Liebig, a painter, preaches on Lord's days to crowded audiences. I preached twice on the Sabbath to good congregations, and in the evening had sweet intercourse with the members. A sister who is a widow is a mother in Israel, and by her zeal and fervor keeps the little flock together.

Very important is the existence of the church in Magdeburg, that city being the seat of the most vulgar rationalism. The leader has organized a "free church," so called; but most unlike that of Scotland, its operation is rather to get rid of religion altogether. Besides, the Irvingites exercise influence and draw together the better elements of the population. Our prayer is that the little flock may be a leaven to pervade the whole lump.

The Kirchentag—Separation of the Members.

Mr. L. then proceeded to Brandenburg, an outstation of the Berlin church. But two members reside here, both females, and one of them aged and infirm. The German Kirchentag was in session; Mr. L. represents this Association, which convened at Lübeck, as declining in interest. An interesting ceremony attended the separation of the members. As the railroad train, crowded with ministers homeward to their

moved off from the station, the whole
y with immense power struck up the
ed German hymn, "Ein feste Burg ist
ott," (A firm stronghold is our God).
rlin Mr. L. was received with joy, and
tly with invigorated health. But the
f the first Sabbath brought on a renewed
f disease in his head, unfitting him for
ed labor, with the exception of preach-
Sabbath morning.

s came the close of the year, and
the great efforts which are then
required. It is usual here to cel-
Christmas with much preaching,
e have always availed ourselves
season to sow the good seed. Br.
was appointed to preach constantly
outstations; the work at Berlin
ny share, and notwithstanding my
ss, for a whole month I had to
or lead some meeting almost daily.
e Lord supported me.

The Prayer Week in January.

first week in January (1863) we
ed the week of united prayer, as
ve done for several years; but
have we been so much blessed as
time. All the meetings were
ously attended, and a fervent
prevailed.

Revival among Children.

results of our prayer meetings
surpassed all our anticipations.
s a growing attendance at all the
us services, an awakening of the
lorious kind has commenced, par-
ly among our children. We have
veral accessions from among the
, and I have baptized several on
casions. It has been my unspeak-
ivilege to baptize my dear little
er, thirteen years of age. There
t joy in my house on account of
nversion. After her baptism, two
young girls became hopefully
ans and desired admission to the
. Two days ago, four young
n, whose ages are from ten to
n years, spent a whole night with
arents in prayer, and found peace
s. On the *fourteenth January* the day on which I regularly give religious instruction to the children of the members, I closed with an earnest address and appeal to them, speaking of the existing state of things, and showing them that this is evidently the accepted time; and I invited those who were anxious, to remain a quarter of an hour longer for prayer. Fifteen remained, and we began to pray in succession. Soon they all became so impressed with a sense of personal sinfulness, and were so anxious for their souls, that they would not leave till they had found peace. I staid with them an hour or so, and was then compelled to attend to other duties, leaving the children to themselves. When I returned after some hours, they were still wrestling in prayer. I was now and then among them, encouraging and assisting them, and also engaged some other brethren and sisters to do the same. Then, one after another began to shout for joy.

The maternal meeting was in session in a lower room at my house, and several mothers were present whose children were deeply anxious. When some of them, having found peace in Jesus, came down with the brightest countenances and enraptured by Divine love, the joy was unspeakable. Six in all on this momentous evening became hopefully the children of God through faith. The others gradually retired, mourning bitterly that comfort was withheld from them. Averse though I am to excitement, this was so evidently the work of the Holy Spirit, and the prayers and struggles and then the joy and exultation had throughout so much of the stamp of a Divine operation, that I readily entered into the work, and became myself very much affected.

My soul is full of gratitude to God, and I anticipate still greater and more wonderful things. There are now twelve children who desire to be baptized, besides a good number of adults, with whom I have had conversation and prayer during these days. The name of the Lord be glorified forever!

On the sixteenth November I was in Landsberg at the organization of a new church, which was made up of members from the church in Berlin.*

Very interesting transactions have recently taken place in our Parliament, touching our petitions for the rights of incorporation.

I could write much more concerning the great works of the Lord among us. But I will close by expressing my warmest thanks for the continued aid of the Missionary Union, though it falls so far short of the appropriations once granted, curtailing much the progress of our work.

May the hard struggle in which our American brethren are engaged soon be terminated, and peace and prosperity be restored to them.

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* See Mag. for April, p. 106.

MISCELLANY.

VISIT OF THE BISHOP OF MAURITIUS TO MADAGASCAR.

At the Annual Meeting of the Mauritius Auxiliary Bible Society, held at Port Louis, the 30th September ulto., the bishop of the colony, in moving one of the Resolutions, which had reference to the new and wonderful openings for the spread of the gospel in Madagascar, gave the result of his personal observations during a visit he had recently paid to that island. As the bishop, in the course of his journey through the country, and during his sojourn in the capital, enjoyed the best opportunities for ascertaining the actual state of things, and for forming an impartial estimate of the moral, religious, and social condition of the people, we copy the speech entire, more especially as it confirms all previous accounts as to the striking and happy changes which, in the providence of God, have been brought about since the accession of Radama II.

"The bishop of Mauritius proposed the second resolution, which was as follows:—'That the preservation and silent extension of Christian truth in Madagascar during so long a period of active and cruel opposition, is a marked and signal demonstration of the Divine blessing upon the reading of the Word of God. That this meeting hails with thanks and praises to Almighty God the resumption of missionary undertakings in that country, under such hopeful auspices, and implores the blessing of Heaven upon his Majesty King Radama II., that he may wear with wisdom, and in peace and prosperity, the crown just placed (or *about to* be placed) upon his head, until he obtains an incorruptible crown in the kingdom of heaven!'

Striking Effects of Christian Instruction.

"The resolution," said the bishop, "alludes to the 'silent extension of Christian truth in Madagascar,' 'and the signal demonstration of the Divine blessing upon the reading of the Word of God.' I think I may say with truth that I was never more impressed in my life with anything, than I was in witnessing the results occasioned by the spread of Christian truth in Madagascar! It is my firm opinion that it is impossible for any one to feel the full force of this impression, unless he has witnessed and studied it himself. The effect of Christian teaching in Madagascar struck me as possessing a most remarkable character. And it was introduced to my mind in this manner:—I was requested to attend a meeting of some of the natives. I said that I would do so if I could; but the heat of the season was so great that I could not remain on shore, and was compelled to go back to the ship. I there received a letter, addressed to me as 'The bishop of Mauritius, our beloved brother on board the ship,' expressive of the Christians' regret at my inability to be among them on the occasion to which I had been invited, and requesting me to attend in the evening. In compliance with this request I went on shore in the evening and found more ıan a hundred persons met together to ceive me. They listened most attenvely to the Word of God; and their raying and singing were of the most rvent character. They expressed great leasure at seeing me, and intimated ieir earnest desire to have Christian achers sent among them.

After leaving Tamatave and proceedg toward the capital, the road lies on e right hand, the sea being on the ft. Four attendants left the port with e, and three of these remained with e until I arrived at the capital, one aving left me on the way. They were ver ready to enter upon the exercise of rayer. As an instance, I may mention at on one evening I was obliged from tigue to go into my cot, and fell asleep. was awakened in the early morning by e voices of persons who were engaged reading the Scripture and in prayer; id on inquiry I was informed that these cercises had been carried on throughit the night. They were ever ready r prayer and for reading the Scripture -more so, indeed, than I was able at l times to assist in, owing to my being ck with fever. Proceeding along our urney, we came to a place called 'Indiaranty,' where we met with many hristians, who walked out through the illage toward us, to welcome us. On rriving at the village, we went to a ouse where we found a woman, who is e aunt of a man now in this room, and ho was a listener to the missionaries ho were expelled nearly thirty years go. The honesty of the people—in a art of the country where there is no poce, and no magistrate or judge—parcularly struck me. On one occasion I eld a meeting, when three fine young en came in, whom I found to be Chrisans. They had each a copy of a Malgasy hymn-book, and they 'started' the nging of well-known English sacred irs. In testimony of their desire to read nd to hear the Word of God, I now old in my hand a copy of the New Tesment, which when I left Mauritius was uite strong and all but *new.*

I was only a few weeks in Madagascar; but such was the desire of the people to handle the sacred volume, that my copy of it has been reduced to the state in which frequent usage of it by them now exhibits it to you. All these young men were able to read, and one of them engaged in prayer. This was precisely the state of things I met with throughout my passage from the coast to the capital. In the capital and in its immediate neighborhood, I was struck by yet more sterling proofs of the abiding power of God's Word; for, in spite of the cruel persecutions of the late queen, there are at this hour many thousands more of openly-pronounced Christians than there were known to be at the ejection of the missionaries in 1845. I met with many Christians who appeared to have had the truth brought to their knowledge in a very special and striking manner. Some of these I particularly questioned. One of them had been taught Christianity by a Hova mother. The latter had been seized, imprisoned, and had almost miraculously escaped; seized again, she was again imprisoned, and put to death with horrible torture.

With reference to the way in which the Bible has been circulated and its knowledge spread abroad in Madagascar, I will only mention one further instance:—A young man possessed a Bible, which he had invariably carried about his person during a period of eighteen years. In the course of that long period of time, his Bible had frequently been exposed to the danger of destruction; but he had dwelt with peculiar confidence and satisfaction upon that passage which is found in Jer. xlvi. 27:—'But fear not thou, O my servant Jacob, and be not dismayed, O Israel; for behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return and be in rest and ease, and none shall make him afraid." That poor man had read this in the midst of his troubles, and he was not afraid. He went on in his way and here,' he said to me, 'we are now, in good health and in safety.' He further quoted to me the 11th and 12th verses of the 42nd chapter of the book above cited:—'Be not afraid, &c.': and six other similar passages from the Word of God.

Retrospect of the Persecution.

"Mention is made in the resolution of the 'active and cruel opposition' which the Word of God has encountered in Madagascar. The proofs of this, which are still in existence, are most striking. I was shown a chain, although the person who showed it to me had previously stated that he 'did not like' to exhibit it. It consisted of very heavy iron rings—now broken and cut through; it had been for many long years around the ankles of a poor Christian woman, whose life those rings had helped to wear away! Other instruments of torture—one of them a long iron bar with adjusting rings—were shown to me, by a person who bore marks of the sufferings they had occasioned, and who must carry those marks to his grave; and, in spite of all this, the Word of God has yet gone on and prevailed.

"In speaking of the second part of this resolution, the resumption of missionary enterprise in Madagascar—when I was there, I could not help being impressed with the feeling, that, had we attempted one year ago, the mission upon which we were then engaged, we every one of us ran the certain risk of being put to death!

Large Gatherings of the People to Listen to Christian Teaching.

Arriving on the heights of Antananarivo, I never saw scenery more beautiful than was there spread out before me. In the dwelling occupied by the general and myself, we overlooked the whole of the city. Mr. Ellis, who was present at one of the meetings held there, said there must have been at least 1,500 persons present. I never saw anything like the fervor I there witnessed. I shortly afterwards again addressed the people, when from 1,000 to 1,400 persons were present—a *mighty* crowd pressing us in upon all sides. Whilst I addressed them, a kind of electric feeling seemed to possess and pervade the whole assembly. I spoke to them of the fullness of the blessing of the gospel of Christ. The Rev. Mr. Ellis interpreted my observations, and their effect so gratified me that I recalled those lines of Dr. Watts:—.

"In holy duties let the day
In holy pleasures pass away!"

"Mr. Ellis commences his services early, and concludes them at eleven, A. M. To see the people swarm along the streets, produces much the effect of a swarm of bees around a beehive. My firm impression is, that it is not of the least use to attempt to spread the Roman Catholic religion in Madagascar. One of the Roman Catholic priesthood whom I met there, observed to me that one might just as well attempt to cut a rock with a razor, as attempt to make Roman Catholics of the Malagasy!

"Before leaving the capital for Tamatave, I asked Mr. Ellis if he was prepared to undertake the immediate responsibility of conducting the mission. He unhesitatingly replied 'Yes!' He stated also that the whole coast was open; that missionaries were on their way out; and that everything was ready for missionary labor, even to the very centre of Antananarivo. Some of the first and most influential young men in the island are studying under Mr. Ellis's instructions, and one of the highest officers in the army has learned his A B C under his care, almost in a single lesson; he had been regularly put through his lesson, and very speedily learned it. On my way from the capital, I met with the missionaries of the London Missionary Society on their upward journey. I need not say that this meeting made us all exceedingly glad. They first joined in the services of our liturgy, and we then held a service in the Malagasy language.

Visit to the Spots where the Martyrs had Suffered.

"We afterwards paid a visit to the four places in which the Christian martyrs

n sacrificed. These holy men
ming the labors of the Madagas-
sion under painfully interesting
ances. The bones of some of
tyrs still remain where they fell;
. Ellis did not wish to remove
r Christian burial, until the mis-
s should arrive—and in this I
ncurred. Let Mr. Ellis say what
effect produced upon him and
ie Malagasy Christians by the
this spectacle! We passed by
nere their bleached remains still
since 1858, the martyrs having
recipitated down a height of at
renty perpendicular feet. There,
against projecting rocks, they
led down a further descent of at
fty feet. Those surviving rela-
friends who had been able to ob-
permission so to do, had removed
these melancholy remains; but
ies of several of the martyrs, on
urled from the precipice, had been
l in their descent by the wide-
ng branches of beech trees, planted
English missionaries many years
sly; and evidences still exist of
rful termination of their lingering
, and of the impossibility of accord-
them the last tokens of respect
by our common humanity.

attention was directed to another
which four Malagasy nobles had
urned at the stake, for their pro-
of Christianity; and these spots
ll be seen from the palace of the
een; or, if they could not be seen,
e queen was unable personally to
herself of the literal execution of
el decrees, special officers were
hed to witness the same, and to
the fact to the queen. She would
e declared, rest satisfied until she
rooted every Christian in her do-
s. 'These Christians,' it was her
say, 'will not cease singing their
until their heads are cut off!'—
I heard that remark repeated, I
at Christians would not cease
until they had reached their
in heaven! Numerous cases of dreadful persecution—the ordeal of the tangena, and other poisonous processes, were brought to my notice. These are the circumstances under which the labors of the mission are being renewed. I think we may, therefore, say, in the language of the resolution, 'that this meeting hails, with thanks and praises to Almighty God, the resumption of missionary undertakings in that country under such hopeful auspices;' and I would earnestly urge upon the meeting to pray Almighty God to crown with success the Society's efforts.

Liberal Policy of the King, and his Measures for the Enlightenment of the People.

"The third part of the Resolution calls upon us 'to implore the blessings of Heaven upon his majesty, king Radama II.; that he may wear with wisdom, and in peace and prosperity, the crown just placed (or about to be placed) upon his head, until he obtains an incorruptible crown in the kingdom of heaven.' Those who have not read the Rev. Mr. Ellis's work on Madagascar, should lose no time in giving it a careful perusal. I am sorry to have heard it stated by some persons in this island, that Mr. Ellis's book had been 'got up' to serve a partial end. I have read that book, and I can affirm that its contents are literally true. The king, anxious that his people should be relieved from the burdens which had borne so heavily upon them under the reign of the late queen, has remitted all taxation. He is most anxious to ensure for them the blessing of education, and is himself engaged in superintending the building of a large school-house in the capital, to which he accompanied me every day during my stay there. One of the missionaries recently arrived was to take charge of this school on its completion.

As we are now specially met to speak of the Bible, it may be as well to state what took place when we went up to the palace to present the copy of the Bible to the king, with which I was specially entrusted. The officers of the court, when I presented that Bible, received me amid two rows of ladies, all dressed in strange and almost barbaric splendor. The address I had written for the occasion was admirably translated by one of the high officers of the palace, and some of the sentences were so constructed as to be most suitable for Oriental literature.

The king seemed to enter with much feeling into some portions of this address, and at its close shook me most cordially by the hand. This will illustrate the feelings he has regarding the sacred volume; and I trust it will quicken the sentiment of devotion, with which we as Christians should implore the Divine blessing upon him, and that, in the language of this Resolution, 'he may wear his crown with wisdom, and in peace and prosperity, until he obtains an incorruptible crown in the kingdom of heaven.' "—*Commercial Gazette.*

NARRATIVE OF A SYRIAN CONVERT.

Mr. Jessup, a missionary of the American Board, stationed at Beirut, gives in the Missionary Herald for March, an interesting account of the conversion of a young man belonging to the Nusairiyeh sect. The steps by which this convert was led, and the result to which he has been brought, show how the Holy Spirit follows up the soul which He designs to save, never abandoning the work He has begun.

We have just become much interested in the case of a converted *Nusairy*, from that mysterious pagan sect which inhabit the mountains north of Tripoli, towards Antioch. He is now in Beirut, apparently a firm Protestant, and his history is of such interest that I will state it in brief.

He was born in Antioch, about thirty years ago, and when a child removed to Adana, near Tarsus. At the age of seventeen, he was initiated by the sheiks of his religion into the pagan mysteries of the Nusairy faith. The initiation occupied several days; and he was bound by the most terrific oaths, that he would never disclose the secrets of the sect, on pain of death. Being naturally of a shrewd and inquisitive mind, he devoted himself to the study of that faith, (which none but the initiated can understand,) learned the worship of the sun and moon, and adopted the horrible and gross superstitions of the sect. They hold to the transmigration of souls; that is, that all unbelievers are at death transformed into some one of the lower animals. The Mohammedans are changed into donkeys, the Christians into swine, and the Jews into monkeys; but the Nusairiyeh ascend to the milky-way and are transformed into stars. They also teach that when a believer dies, the planet Jupiter descends, and takes his spirit up to the milky-way.

When this man, Soleyman, began to investigate the mysteries of his faith, he determined to watch the planet Jupiter at the death of every Nusairy, and see whether it acually descended to the earth or not. To his great amazement, though he watched the planet at the very moment when several well known sheiks died, it did not remove from its place, nor undergo the least change. His faith was thus shaken; and he went on from one step to another, until he concluded that there must be a better religion than such pagan absurdities, and turned Mohammedan. He was a Mohammedan about a month, when, as he says, he "found in the Koran three hundred lies and seventy great lies," so that he was unwilling to remain longer a Moslem. He then studied the books of the Greek church, turned Greek, and was baptized by a merchant of Adana. Entering on this new faith, he was horrified to find that, though professing to worship the true God, the Greeks actually worshipped pictures, and ate their God (in the mass.) He says he had read, in an old copy of Robinson Crusoe, translated into Arabic, about men eating one another; but here were people eating their God,—for they claimed that the bread and wine in the sacrament were really changed into the humanity and Divinity of Christ!

Finding Christianity to be of such a nature as this, and knowing of no better form of it, he concluded that he would become a Jew, as the Jews read the Old

Testament in the original, and all sects acknowledge the Old Testament as true. For four years he continued a professed Jew, and learned to read the Hebrew of the Old Testament and the Talmud. He was at first greatly troubled lest God could not admit a heathen among his chosen people; but says he was quite relieved when he read that Ruth and Rahab, both heathen women, were among the progenitors of David. Two things at length led him to leave the Jewish faith, viz., the absurdities and blasphemies of the Talmud, and the prophecies with regard to the coming of Christ. He then decided that he would become a Christian again, hoping to do so without adopting picture worship and transubstantiation. As he was baptized before by a layman, he now applied to a priest; but found no special difference, as he was obliged to worship pictures again, and eat his God. He could not remain a Greek; he had tried Paganism, Judaism, and Islamism in vain, and now began to look for something else.

The Greeks had told him of the "religion of the Angleez," (Protestants,) and that they were an heretical sect who denied the resurrection; and he wrote a tract against their heresy, bringing proofs from Scripture for the doctrine of the resurrection. A Greek from Beirut, living in Adana, told him that there were learned Greeks in Beirut who could convince him of the truth of transubstantiation and the propriety of picture worship. While visiting this man, he saw a book lying on the table, which he took up and began to read. It was a copy of Dr. Meshaka's work on the Papacy, in Arabic. He was so absorbed in the book, that the Greek, who had bought it for his own use against the Catholics, and not to make Protestants, became alarmed and took it from him. He then went out, determined to get it for himself, and finally found Mr. Coffing and Adadoor, the native helper, whom he had before regarded as Sadducees, and obtained the book. He was delighted. Here was Christianity, which neither enjoined picture worship nor taught transubstantiation. He became a Protestant at once, and wrote to Damascus to Dr. Meshaka, thanking him for having written such a work.

The Mohammedans and Nusairiyeh were now leagued against him, took away his wife and child, and his property. He was thrown into prison, and two Moslem sheiks came and tried to induce him to become again a Moslem or Nusairy. They pictured before him the sensual delights of Paradise; but he replied that they were welcome to his share of their Paradise; he was rooted in the religion of Christ and would not leave it. He remained in prison twenty-one days, and then was sent as a conscript to enter the Turkish army in Damascus. While in prison he wrote several prayers which he has read to me, in which he pleads that God, who rescued Joseph, and David, and Daniel, and the three Hebrew youths, would rescue him from prison and from the hands of his enemies. Though illegally arrested, being a Christian and not liable to conscription, his hands were put in wooden stocks, and he was marched by land all the way to Damascus.—Just before reaching Damascus he found some Protestants at Nebk, and requested them to write to Dr. Meshaka, to use efforts for his release after he reached that city. After a week's search, Dr. M. found him in a loathsome prison. Though his fellow conscripts declared that he was a Christian, the Turkish authorities refused to release him, until, providentially, Col. Fraser, the British Commissioner to Syria, visited Damascus, heard of the case and procured his release. He remained a month with Dr. Meshaka, and has now come to Beirut. He says he is anxious to labor for the conversion of the Nusairiyeh people, who are in gross darkness and ignorance. He has a thorough acquaintance with the Scriptures, knowing whole chapters by heart, and is familiar with the Arabic, Turkish and Armenian, and somewhat so with the Hebrew. He may go to Latakia, to labor with our brethren of the Associate Reformed

Church, among the Nusairiyeh of that region.

CENTRAL PROTESTANT SOCIETY OF FRANCE.

The "Central Protestant Society of Evangelization," is a Home Missionary Society within the National Reformed Church of France. It has, however, a distinct doctrinal basis of its own, giving it a more evangelical character than is necessarily involved in the fact of connection with the French Reformed Church. It is thus entitled to rank among the so-called Evangelical missionary societies of the Continent; its peculiarity among these being that it acts only through the National church. It does not receive the support of those national pastors who have rationalistic tendencies (whose number, however, has greatly diminished of late years), so that, in the districts in which such pastors have a preponderating influence, this Society is inoperative. All aggressive missionary work in the cause of the gospel must, in these districts, be carried on by other agencies; such as the Evangelical Society of France, connected with the Independent churches; the Society of Geneva, whose agents labor principally in France; the Wesleyans, &c. But the Central Society considers that while it must thus abstain from labor in certain places, its connection with the National church gives it a compensating advantage in the other and more numerous places where it can labor, and that its influence in awakening and fostering a missionary spirit in connection with the Reformed Church itself, is not the least important duty assigned to it. Its operations have been already greatly blessed, both for the extension of Protestantism and for the religious revival of the French church. It has been in existence now for sixteen years, and its gradual and rapid progress has been one of the most encouraging signs of the times for all who have at heart the advancement of the cause of Christ on the continent of Europe. Ten years ago the Society had twenty-six principal mission stations, and its annual receipts for the support of its various operations amounted to £1,758. The work has extended every year, until at present the number of principal stations has increased to forty-nine, with eighty-three side stations; and the annual receipts have increased to £5,780, of which sum £3,200 is contributed in France.

The reports of the work of the Society at its various stations have been full of interest. In some places large numbers who formerly professed the Roman Catholic faith have become steady adherents of the Protestant worship, and many have been admitted to church-membership.—Six mission churches which were supported by the Society, have now become regular churches of the National Establishment and are salaried by the State. The Society has led indirectly, and to some extent has given aid, to the erection of twenty-four additional places of worship, and it sustains at present in the provinces eighteen schools.

One of its most important works is a Preparatory Theological School in Paris. This has been in operation for ten years. Its full complement of students is sixteen, and it has at present, and for some time past has had, that number of students in attendance. After a course of instruction and training at this school, the students pass to the Universities of Montauban and Strasburg, or to Geneva.—The number of ministers of the gospel which the school has already supplied to France, is twenty-one. The director of this institution reports:—"In our religious instruction we are less solicitous to instil doctrines ready-made as it were, although our teaching rests entirely on the Christian doctrines, than to lead the hearts of our students to taste that truth which must become a life in our souls—persuaded, as we are, that it is this experience of the Christian truth, this sight of the things of God, this entrance of Christ and of his word into our everyday life, which will preserve our young men from the bottomless abyss of doubt, and from the dangers (never greater than at present) of science. I do not mean of true science, always humble and distrustful in its results, but of that science, falsely so called, which, intoxicated with itself, and elated with pride, brings down Jesus Christ from the throne of glory, on which the church adores Him, in order to find in *Him* no more than the wisest of the sons of men; and which, in its audacity, destroys, for the glory of wavering human reason, the supreme authority of the eternal Word of God."

The assistance which our church has rendered to this Society has enabled it to employ the Rev. Philip Boucher as a visitor of its stations, and travelling preacher, in France. Mr. Boucher's services in this way are found eminently useful. He is particularly well qualified for the work.

The other missionary bodies which share with the Central Society the duty of extending the gospel in France, are the Evangelical Society and the Geneva Society, already noticed, and an Evangelization Committee connected with the Union of Evangelical churches of France. Other committees are at work in particular localities, such as a committee at Lyons; but the above-named are the principal agencies for the country at large. The united income last year of these bodies, including the Central Society, was £19,368, and their united expenditure £19,270. In this, however, we have included the Geneva Society, part of whose operations cannot be said to have reference to France exclusively. It will thus be seen that already a large amount of Christian effort is being put forth for the evangelization of that country; and when it is considered that about twenty years ago there was hardly more than a beginning made in this work, the present state of things will be the more appreciated. In Paris alone there are now no fewer than nearly forty places of Protestant worship, while thirty years ago the number was only three or four. It is scarcely needful to remark that this progress *could not have been attained* without the liberal assistance of Christian friends of other countries. Our Protestant brethren of France, although not inconsiderable in numbers, form but a small minority of the population, and have labored under various disabilities, owing to persecutions and opposition of various kinds. Until lately the laws of the country gave little toleration to Protestants; and even now, when the laws of the State are more liberal, many difficulties are often presented by the intolerance of local authorities, instigated by the Romish priesthood. Several churches and schools have been kept closed for years, owing to the interdiction of the local courts. The Protestants have had their rights fully allowed, however, by the Supreme courts of the country and they feel that only patience and perseverance are now required to enable them to assert their rights throughout the whole land. To our fellow-Christians, laboring under such difficulties, with so vast a field before them, and so greatly prospered in their work hitherto, it is surely a privilege for us to render some assistance. It is a thank-offering for our own mercies; it is an inestimable token of sympathy to our brethren abroad, and an indispensable assistance to them for continuing and extending their work.

One of the most gratifying circumstances in the history of Protestant missions in France is, that the different agencies at work manifest a true brotherly sympathy towards each other, and so conduct their work that there is no conflict of effort. At the anniversary meetings of each of the societies, deputies from the other societies attend, and give expression to their brotherly love and good wishes.

At the last meeting of the Central Society, the Rev. George Fisch, deputy from the Evangelical society of France, spoke as follows:—"Let our two institutions march resolutely forward. Their object is the same; they have the same adversaries to meet; their agents labor under the influence of the same faith, and it is the same Jesus whom they hold forth to the souls of men."—*Church of Scotland Home and Foreign Missionary Record.*

EVANGELICAL RELIGION IN GERMANY.

There is no part of Europe about whose religious state and prospects it is more difficult to speak intelligibly and satisfactorily to an American than the land of Luther and Melancthon. Indeed to many, Germany is, in every sense, almost an incomprehensible country. Its geographical and political divisions, the constitution and structure of the old "Empire," that lasted from A.D. 843 till 1806, and the constitution and structure of the present "Confederation" and "Diet," (for there is no empire now, nor has there been for the last fifty-seven years,) are a great mystery to most people in their school-days. In fact, it is not very easy even for "full-grown men" to understand how six monarchies, twenty-seven duchies, and four "free cities" (the Hanseatic towns of Hamburg, Bremen, Lubec, and Frankfort,) can be represented in a Diet of seventy members, meeting for ten months in the year with closed doors, and yet some of the great States—Austria and Prussia for instance—can go to war with a foreign power without involving all or any of the other states that are members of the Diet. Indeed, the greater part of the Austrian Empire, and a considerable portion of the kingdom of Prussia are not in Germany at all.

No country on the continent has made so much progress in education in all its phases, from the common schools, up through its gymnasia, normal schools, agricultural and scientific schools, to its universities, as Germany has done the last fifty years. No country has made more progress in its literature, of every species. None has made greater advances in railways. Excepting Italy, no country has a greater number of fine cities, or so many collections in the fine arts.

The population may now be estimated at some forty-three millions (we speak of Germany as represented by the Diet, and not including the non-Germanic portions of the Empire of Austria and the kingdom of Prussia), of which twenty millions are Protestants and twenty-three millions are Roman Catholics. The former are more numerous in the north and north-west; the latter, in the south and south-east. Prussia is the great Protestant state of Germany, as Austria is the Roman Catholic. Although not forming a portion of the population of Germany, there are all of three or four millions of Germans in France, Switzerland, Hungary, Poland, and the Baltic provinces, who are, for the most part, Protestants.

To understand the present religious state of Germany, so far as evangelical Protestantism is concerned, one must look back a little. The "reformed doctrine," as the Protestant system of faith was called at first, spread wonderfully in Germany in Luther's day and afterwards. But wars between the Roman Catholic princes and the Protestants, fomented by the Emperors (who, without exception, were Roman Catholics during the whole existence of the Empire), occasionally took place, until they culminated, if we may so speak, in the "Thirty Years' War" (from 1618 to 1648), and, thanks to Gustavus Adolphus and those brave men whom he trained up, placed the Protestant church in that country in the possession of rights that have ever since been maintained.

But these wars, and those of the reign of Frederick the Great, and those which grew out of the Great Revolution in France of 1789, and lasted till the battle of Waterloo in 1815, did vast injury to the interests of evangelical religion. So did, and so does still, the union of church and State—a relation in which, as the late king of Prussia once said to an American gentleman, "the church is the slave of the State."

From these causes, and perhaps we ought to add, the fact that the Protestant doctrines and worship were never quite thoroughly reformed and purified from all vestiges of Papal errors and practices in Germany, it resulted that evangelical religion began to lose somewhat of its lustre and power, even in the seventeenth century; whilst in the eighteenth, excepting in the portions of t which were blessed by the labors of Francke, Spener, and the Moravian brethren, formality at first, and afterwards Arian, Socinian, and really infidel enets, gained extensive sway in the Protestant church in that country. But God raised up, from time to time, witnesses for the truth—men who did in some measure for Germany what Whitield and Wesley did for England in the same century.

It is a curious fact in the history of religious errors, that it was to the writngs of English deists and infidels, if we may make the distinction, that Germany was indebted for her first considerable departure from the gospel. The infidel works of Hobbes, Bolingbroke, Hume, Gibbon, and others, were translated, published, and widely read in Germany n the eighteenth century, and prepared the way for the spread of a Christless, and consequently impotent form of Christianity. To such an extent did these errors spread, that there was very ittle true piety or sound doctrine left n the Protestant churches in Germany n the latter part of the eighteenth century and the beginning of the present. "The fine gold had become dim." Nothng remained but a code of morals. We may state in passing, as a noteworthy circumstance, that after English infidelty had been the cause of so much disaster to the interests of true religion in Germany, that same old infidelity now comes back to England, clothed in a German dress. Some of the worst things to be found in the Oxford "Essays and Reviews," which are making so much noise in England, are really little more than translations from the writings of Bunsen, Bauer, and other German authors, some of whom were avowed infidels, and others (like Bunsen) were really for a time on infidel ground, without being willing to own up to it. So it ever is; error is never still, but is always reproducing itself, with or without modifications. Arianism, Socinianism, Deism, Pantheism, have all, in succession, appeared in Germany. "*Facilis descensus Averni.*"

How much lower error may go in Germany, it is not easy to conjecture; for it is impossible to conceive of any thing in religious speculation and belief lower down than Pantheism, unless it be Atheism. But in all practical senses of the doctrine, Pantheism is Atheism.

But a great change has commenced in the Protestant church of Germany. Doubtless, the Bible Societies and religious Tract Societies have done much to resuscitate evangelical piety in the churches of that country. The reaction from a heartless and hopeless infidelity, also, did something to prepare the way for something better. At all events, there is a great advance in the right direction. A very blessed work of grace, about the year 1825, did much good in Berlin and other places in Prussia. The labors of Martin Booz, and his fellow-priests Gossner and Lindel (both of whom afterwards became Protestants), did much to enlighten the minds of Romanists in southern Germany, especially in Bavaria, a few years earlier. The appearance of Tholuck, Hengstenberg, Neander, Muller, and other sound men, as professors in the Prussian universities, has been the commencement of a new era for Protestantism in that country. The number of pious students who are preparing to preach Christ's gospel at home and abroad, has greatly increased. Many good societies, or other organizations, have sprung up. There are now in Germany no less than six or seven "missions-institutes," or seminaries to educate young men for missionary labor in the unevangelized world. There are several missionary societies. One of the most important of these is the "Gustavus Adolphus Society," which is doing much for the Protestant Diaspora, or Protestants in Catholic States, whether in Germany or outside of it—not even excluding our own country. The Society for "Inner Missions" is also doing much to revive religion in Germany.

There are twenty thousand Protestant churches and chapels in Germany, and twenty-two thousand Protestant pastors of churches, and professors in gymnasia and universities. Among these pastors and professors, the number of evangelical and true ministers of Christ has greatly increased within the last twenty-five years. The great "Evangelical Alliance," meeting at Berlin, in September, 1857, brought together more than nine hundred of these excellent men, and a vast amount of most important information respecting the "revival," as some have called it, of religion in Germany. The friends of evangelical Christianity throughout the world have great reason to bless God for what He is doing in Germany. May He keep that country from the horrors of war, into which it would seem inevitable that Austria and Italy will rush before long.

—*Christian World.*

AMERICAN BAPTIST MISSIONARY UNION.

ANNUAL MEETINGS.

The forty-ninth annual meeting of the American Baptist Missionary Union will be held in the city of Cleveland, Ohio, on Tuesday, May 19th, 1863, at 10 o'clock, A. M. The annual sermon will be preached by Rev. J. C. BURROUGHS, D.D., of Illinois, or by Rev. S. L. CALDWELL, D.D., of R. I., his alternate.

Newton Centre, Mass., March 16th, 1863.

O. S. STEARNS, *Rec. Sec.*

In accordance with a provision of the Constitution, the forty-ninth annual meeting of the Board of Managers of the A. B. M. Union will be held in Cleveland, Ohio, immediately after the final adjournment of the meeting of the Union, which convenes on Tuesday, May 19th.

A. P. MASON, *Rec. Sec.*

Chelsea, Mass., March 16th, 1863.

DONATIONS.

RECEIVED IN MARCH, 1863.

Maine.

——— A friend (Ft. Macomb, La.,) 2; George U. Stevens, of the 9th Maine Regt., 5; Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr., 12; Skowhegan, Rev. Charles Miller and wife 10; Waterville, "M. H." 5.25; North Livermore, ch. 12; Damariscotta, ch. 81; Foxcroft and Dover, ch. 15; Waldoboro', Henry Kennedy 5; Camden, Mrs. R. Bass 2; Mrs. I. G. Mirick 1; Saco, ch. and soc., of wh. 18 is fr. Sab. Sch., 64; Hancock, Rev. R. Y. Watson 5; Liberty, of wh. 2 is fr. Mrs. Arianna S. Kelley, 3 fr. Mrs. *Betsey J. Kelley* and 5 fr. M. *J. Kelley, 10;* Dexter, ch. and soc., J. H. Gould tr., 5.75; Weld, Mrs. Sarah B. Holt 3; Biddeford, ch. 51.48; Kennebunk, ch. 10; Kennebunk Port, Village ch. 25; St. Albans, Wm. Weymouth 10; Dea. Charles Mower 2; Buckfield, ch. 15; Newcastle and Alna, ch., of wh. 3.45 is fr. Rev. Asa H. Gould, 11; Thomaston, 2nd ch. 14; Lebanon and North Berwick, ch., of wh. 1.84 is fr. Sab. Sch., 28.10; Belfast, Robie Frye, for Karen Bibles and to cons. Mrs. M. A. R. Sargent H. L. M., 150; Topsham, ch. 20; **574.58**

Portland, 1st ch. and soc. 500; Free st. ch. 600; Calais, 1st ch., of wh. 2.38 is fr. Sab. Sch., 25.34, and Baring, ch. 33.19, with prev. donas. to cons. Ora H. King H. L. M., 58.53; Calais, 2nd ch., Wm. Woods tr., 69; **1227.53**

Bowdoinham Asso., J. E. Brain-

East Winthrop, ch. and
cons. Sullivan Kilbrith
[., 119.00
Asso., J. C. White tr.,
ohn C. Friend 2; Ban-
ch. 50; 2nd ch. 48; 100.00
——2021.11

New Hampshire.

. 5.50; Bow, Dea. Tim-
ummond 100; Concord,
Isaac Elwell tr., of wh.
mon. con., 200; Exe-
. J. T. Smith 1; East
ood, Hiram Cutler 1;
Franklin st. ch. 36;
, ch., of wh. 2 is fr. Sab.
2; Claremont, ch. 34;
ille, ch., of wh. 18.53 is
. Sch., to cons. Dea.
oit H. L. M., 100; East
ch. 15; 514.50
don, ch. and Ladies'
oc. 62.62
st ch., of wh. 40 is fr. a
95.00
—— 672.12

Vermont.

h. 12.50; Colchester, of
.7 is fr. R. Smith and
50 cts. fr. Mrs. Sally
leceased, and 1.20 fr.
nds, N. L. B. and S. S.,
Coventry, Seth Bartlet
port, Rev. Payson Ty-
Derby, ch. 18.50; North
gton, ch. 20; Rutland,
Brandon, ch. 30; Graf-
er W. Dean 10; Wind-
mon. con. 8; Essex,
y 5; Brattleboro', ch., of
s tow. sup. of Rev. C. H.
er, Rangoon, Burmah,
.2 is mon. con., 10 fr.
d Mrs. Mark Carpen-
r. Dea. Jacob Esty, 6 fr.
lines, 5 fr. Jona. Cut-
om H. P. Green, 3 ea.
D. R. Post and A. G.
2 ea. fr. Dea. Asa
and R. G. Wood, 1
. H. Dearborn, James
ie, I. B. Estey, Mrs.
ie Evans, Levi K. Ful-
Field, I. G. Chandler,
M. Burnham and D.
nan, 50 cts. ea. fr. Mr.
. Avery, Albert Che-
elen S. Gill, L. H.
. L. Brown, Sarah Gill
. Isabel B. Carter, 70;
1st ch. 40; 281.87
o., Randolph, Dea. G.
ingham 3; Williams-
David Burnham and
); O. Walker and fam.
kfield, V. Baker and
Joseph Baker 1; Cyn-
ymore 50 cts.; East
ch. 13; Montpelier,
Rowell 5; Mrs. Eliza
n 3; 33.00
vention, E. A. Fuller
Holley, Rev. Daniel
for the Teloogoo Mis-
100.00
—— 414.87

Massachusetts.

"Massachusetts, a friend" 1000.00

Boston, George Turnbull 100; Mrs. Mary S. Ilsley 5; "a friend" 5; Thorndike, Mrs. Eunice B. Durkee 1.50; North Chelmsford, Dr. N. B. Edwards 4; Southfield, "a believer in Jesus" 5; Cochesett, Mrs. H. T. Pratt 3; 123.50

Barnstable Asso., Barnstable, "a friend" 10; Orleans, a friend 2; Sandwich, Wm. C. Chipman 5; 17.00

Berkshire Asso., Cheshire, ch. 10.25

Boston North Asso., Acton, West, ch., James M. Brown tr., of wh. 1.80 is mon. con., and 2 fr. Sab. Sch. penny colls., 3.80; Boston, 1st ch. 120; Baldwin Place ch., A. G. Stimson tr., 55; Bowdoin Square ch., C. H. Moulton tr., of wh 10 is fr. Mrs. Moses Pond, 63.56; Central Square, E. B., ch., B. L. Crocker tr., 30; Cambridge, 1st ch., R. O. Fuller tr., 1200, of wh. 150 is fr. Sab. Sch., to sup. Moung Reuben, nat. pr., Maulmain, Burmah, and 100 prev. reported, 1100; Cambridge, North Avenue ch., Warren Sanger tr., of wh. 279 is an. coll., 22 mon. con., and 34 cts. fr. Master Chester Franklin Sanger, for Bibles for the heathen, 301.34; West Cambridge, ch., T. O. Hutchinson tr., 109.10; Charlestown, 1st ch., Judson Miss. Soc., Miss L. S. Arnold tr., of wh. 10 is for for. exchange, 35; E. T. Andrews 5; Chelsea, 1st ch., James Loring tr., of wh. 229 is fr. Dea. N. Boynton, to defray the expense of carpeting the house owned and occupied by the Am. Bap. Missionary Union, 12 Bedford st., Boston, 325.95; Framingham, 1st ch., Warren Nixon tr., 18; Watertown, ch., Samuel Noyes tr., to cons. Daniel Bond H. L. M., 100; Woburn, 1st ch. 90; 2356.75

Boston South Asso., Boston, Charles st. ch., a fem. mem. 5; Rowe st. ch., Dea. Charles D. Gould tr., of wh. 46.50 is mon. con. and 666 an. coll., 712.50; South ch., Geo. B. Dexter tr., 110.65; Brookline, ch. and cong., Dea. Geo. Brooks tr., of wh. 43.84 is mon. con. and 150.73 an. coll., 194.57; Dorchester, 1st ch. 35; 2nd ch., Geo. Ellis tr., 40; Hingham, ch. 62; Needham Plain, ch., Geo. Howland tr., 15.43; Newton Centre, 1st ch., of wh. 200 ea. is fr. Thomas Nickerson and Geo. S. Dexter, 150 fr. C. Dexter, 100 fr. Mrs. A. Kinmonth, and 1000, of wh. 500 is tow. the sup. of Rev. J. W. Johnson, Swatow, China, and 500 tow. the sup. of Rev. C. H. Carpenter, Rangoon, Burmah, fr. Gardner Colby, 1825

.75; Newton, Up. Falls, ch., mon. con. 10.61; Newton Corner, ch., of wh. 30.75 is fr. Sab. Sch., for the sup. of nat. Karen prs., care Rev. B. C. Thomas, Henthada, Burmah, 55.75; Roxbury, Dudley st. ch., Dea. Kendall Brooks tr., 418; Sharon, ch., C. D. Hixon tr., 16; Weymouth, 1st ch. 10; 3511.26

Lowell Asso., Andover, 1st ch., John F. Shattuck tr., 32; Groton Centre, 1st ch. 19.11; Lawrence, 1st ch., C. F. Crocker tr. Benev. Fund, 26.96; 2nd ch., per Rev. C. F. Tolman, to be expended by Rev. E. P. Scott, for the Mikirs, Assam, 30; Lowell, 1st ch., Dea. J. A. Brabrook tr., 50; a friend 10; 168.07

Old Colony Asso., South Abington, ch. 31.55; Middleboro', Central ch., J. W. P. Jenks tr., 86.10; 117.65

Salem Asso., Beverly, 1st ch., Geo. Roundy tr., 100; Haverhill, 1st ch., Geo. Appleton tr., of wh. 24.91 is bal. of an. coll. and 25.09 mon con., 50; 3d ch. E. R. Gage tr., 36; Lowell, Worthen st. ch. 48.12; Salisbury and Amesbury, ch. 50; South Danvers, ch., Edward H. Wilson tr., mon. con. 21.50; South Reading, ch., A. G. Sweetser tr., 50; Benj. B. Wiley 2; 357.62

Sturbridge Asso., Belchertown, ch. 12; East Brookfield, ch. 19; South Wilbraham, "money which has been deposited in the Savings Bank by our precious Arthur, who died a few months since, aged 12 years," per Mr. and Mrs. L. E. Sage, 10; 41.00

Taunton Asso., Fall River, 1st ch., E. Warren tr., of wh. 90 is fr. Mee Shwayee Soc., for the Amherst School, Burmah, 566.87; Mansfield, Rev. John Blain 20; New Bedford, 1st ch., Luther G. Hewins tr., of wh. 52.50 is mon. con., and 50 fr. Sab. Sch., Thomas Bliss tr., 102.50; 3d ch. 12; Taunton Green, ch. 152; 853.37

Wachusett Asso., Feltonville, ch. 30; Fitchburg, ch., to cons. Wm. F. Day H. L. M., 100; Holden, ch. 7; West Boylston, ch., mon. con., 28; 165.00

Wendell Asso., Amherst, ch. 15 .50; Montague, Apollos Gunn 3; 18.50

Westfield Asso., Agawam, ch. 21; Chicopee Falls, 1st ch. 100; Holyoke, 1st ch., of wh. 2 is fr. Laura A. Day, 77; 2nd ch., to cons. Edwin Chase H. L. M., 100; Springfield, 1st ch., J. E. Taylor tr., 316.63; Westfield, Central ch. 5; Ambrose Day 10; 629.63

Worcester Asso., Greenville, ch., mon. con. 5; Oxford, Wm. Newton 5; North Oxford, ch. *30.55;* Manchaug, ch. and soc., *of wh. 5 is* fr. the pastor, Rev. John S. Haradon and family, 20; Webster, ch., Dea. Solomon Robinson tr., of wh. 6.75 is fr. Sab. Sch., for the Mission School, Nellore, 10; Worcester, Oread Institute, of wh. 50 is fr. Rev. R. E. Pattison, for Rev. Dr. Binney's theol. school, Rangoon, Burmah, and 12 fr. the Oread Miss. Soc., 62; 1st ch. 20; 3d ch., Edward Bemis tr., of wh 5 is fr. Mrs. Simeon Taylor, 105.17; 257.72

—— 9627.32

Rhode Island.

Providence, 1st ch., Mrs. F. R. Arnold 50; 3d ch., I. Goddard tr., 20; "a lover of missions" 1.50; Newport, "B." 6; Pawtucket, High st. ch., John H. Parmenter tr., 10; Westerly, 1st ch., to cons. Mrs. Arabella B. Pendleton H. L. M., 150; Central Falls, ch., of wh. 20 is mon. con. and 3 fr. Horace Daniels, 33; Bristol, 1st ch., Charles H. Spooner tr., 7.55; 278.05

Newport, 2nd ch. 150; Providence, Brown St. ch., A. G. Stilwell tr., 217.10; per Rev. J. N. Murdock D.D, 367.10

Baptist State Convention, R. B. Chapman tr., Providence, 1st ch. and cong., of wh. 34.97 is mon. con. coll. in Feb. and Mar., 123.88 fr. Fem. members, per Mrs. H. C. E. Read tr., 41 an. sub., per G. W. Robinson, collector, 16 an. sub., per O. Johnson, collector, and 44 an. sub., per R. B. Chapman, collector, 259.85; Central ch., Stephen Chase tr., of wh. 100 is mon. con. and 120.42 per J. C. Hartshorn, of wh. 10 is fr. Dea. William Ham, 220.42; 4th ch., of wh. 61.17 is fr. Fem. For, Miss. Soc. and 38.59 fr. Sab. Sch., 172.15; Smithfield, Waity Mowry, for the Burman Mission, per Dea. J. H. Read, 5; Pawtucket, 1st ch., James Olney tr., Stephen Benedict, for the Shan Mission, care Rev. M. H. Bixby, Toungoo, Burmah, and to cons. Mrs. Mrs. Sally B. Jenks H. L. M., 100; Warren, 1st ch., Nath. Drown tr., 137.82; 895.24

—— 1540.3

Connecticut.

Preston, ch. 31.75; Norwich, Central ch., B. T. Cranston tr., an. coll. to cons. Dea. David L. Gale H. L. M., 100; "a mother in Israel" 5; a friend 2.50; Haddam, ch., mon. con. 18; Packersville, Rev. John Paine 5; Putnam, ch. 43; North Stonington, ch. 7; "a brother" 1; Andover, B. F. Chapman 5; East Lyme, 2nd ch. 25; Milton, H. G. Dean 5; Willimantic, ch., "a mem." 20; 268.25

Hartford, a friend 1; West Hartford, ch. 30; Suffield, 2nd ch.

234.00
n, Huntington st. ch.,
Benjamin tr., 27;
ord, ch., of wh. 20 is
strib. of Bibles in for.
; Stonington, Bor-
, of wh. 25 is fr. O.
to sup. nat. pr., care
L. Van Meter, Bas-
mah, 50.10; Essex,
d soc., R. E. Whitte-
to cons. Rev. Mark A.
s and Rev. William
L. M., 235.50; Weth-
Merit Butler and wife,
Burman and Karen
100; Stafford, ch. 18
nk, ch. 31; Water-
. 32; Danbury, 2nd
Miss. Soc., J. Ams-
58.25; Norwalk, ch.
652.10
, 1st ch., G. O. Sum-
rman For. Miss. Com.,
erman ch. 12; 236.50
n, 1st ch. 171; Mys-
Union ch., Silas B.
r., of wh. 10 is fr. N.
7.07; Waterford, 1st
per Rev. J. N. Mur-
., 253.57
Mrs. Joseph Cauld-
r Rev. O. Dodge,
10.00
——1654.42

New York.

ch. 40; Whitestown,
. A. Champlin, 1.05;
v. Jay Huntington 1;
on, Daniel Arnold 50;
Co., a friend, to sup.
in Rev. Dr. Binney's
hool, Rangoon, Bur-
Hunts Hollow, coll.
Meeting, per Rev. Dr.
78: Cooperstown, ch.
andor, E. L. Benedict
ovia Village, ch. 31-
sville, Daniel Martin
, a Sab. Sch. teacher
ille, ch. 7; Rev. O.
f wh. 5 is an. contrib.
exchange, 10; Ply-
rs. F. S. R. Ferguson
ams Centre, ch. and
; Le Roy, ch. 29.20;
and Pembroke, ch. 6-
ego, West ch. 72.60;
les, ch. 23; Keeseville
5; Braman's Cor.,
A. Quick 5; Fabius,
Oxford, Rev. W. T.
Green Point, 1st ch.
ernon, Sarah S. Kings-
rhouse 5; Homer, Sab.
s Lavinia Chittenden
up. of students in Rev.
ross' theol. school,
Burmah, 21.62; Ovid,
Wyoming, Rev. Wm.
D., to sup. A. Tui,
Hongkong, China,
608.56
city, James B. Colgate
200; Berean ch., Sab.
h bal. fr. the ch. re-
is month *by Rev. O.*

Dodge, agent, to cons. Peter V. Broach H. L. M., and to sup. a nat. Karen or Burman pr., 50; Buffalo, Cedar st. ch., additional, 2; Saratoga Springs, ch. 62.72; 314.72

Seneca Asso., N. W. Folwell tr., Romulus, ch. 20.00

Buffalo Asso., Hugh Webster tr., Strykersville, ch. 21.65

Rochester, 2nd ch. 158.18

Madison Asso., Lebanon, ch. 13; Cazenovia, 1st ch. 2; Madison, ch. 35.70; 50.70

Erie Asso., David Barrell tr., per Rev. O. Dodge, agent, 98.42

Worcester Asso., Maryland, ch., bal. per Rev. O. D., agent, 2.00

Hudson River North Asso., Schenectady, ch. 41; Kingston, E. M. Brigham 5; Waterford, ch. 5; Thomas J. Eddy 50; Albany, Washington Ave. ch., of wh. 100 is fr. Samuel Patten, to sup. nat. pr., care Mrs. M. B. Ingalls, Rangoon, Burmah, 117.08; Correl Humphrey 100; R. M. Van Sickler 100; Pearl st. ch. 300; Tabernacle ch. 58.63; Hudson, ch. 25.08; East Hillsdale, ch., bal. 6; Troy, 1st ch. 200; North ch., of wh. 76.38 is fr. Sab. Sch., 84.38; Sand Lake, 2nd ch., A. R. Fox 5; per Rev. O. D., agent, 1097.12

Cortland Asso., Groton, ch. 32.25; Cortland, J. Leroy Gilbert 10; per Rev. O. D., agent, 42.25

Saratoga Asso., Broadalbin, ch. 10; Gloversville, ch. 125.91; per Rev. O. D., agent, 135.91

Mohawk River Asso., coll. at Pastors' conference, by Rev. T. B. Gregory, per Rev. O. D., agent, 8.50

New York Asso., New York city, 1st ch. 1400; John Morton 3; a boy, for Burman Testaments, 25 cts.; 5th Ave. ch. 105.10; Gethsemane ch. 11.84; North ch. 17.76; Rev. S. White and son 10; Brooklyn, Central ch., bal., 74; East ch. 87.70; Harlem, Emanuel ch. 14.86; Hastings, ch. 25; C. W. Thomas 200; Geo. E. Munson 25; per Rev. O. D., agent, 1974.51

Hudson River Central Asso., Franklindale, ch. 20; Sing Sing, Mrs. T. C. Van Hoesen 50; Ladies' Miss. Soc., Mrs. T. C. Van Hoesen tr., 70; per Rev. O. D., agent, 140.00

Oneida Asso., Cassville, ch., per Rev. O. D., agent, 50.00

Dutchess Asso., Dover Plains, ch., per Rev. O. D., agent, 25.00

Chenango Asso., Norwich, ch., per Rev. O. D., agent, 100.25

Buffalo Asso., Springville, ch., per Rev. O. D., agent, 25.00

Genesee River Asso., Nunda, ch., per Rev. O. D., agent, 25.00

Stephentown Asso., Stephentown, Wm. Smith, per Rev. O. D., agent, 5.00

Onondaga Asso., Fayetteville, ch., per Rev. O. D., agent, 75.00

Hudson River South Asso., New York city, Bethany ch. 2.50; McDougal st. ch. 100; Stanton st. ch., of wh. 180 is fr. Ladies' Miss. Soc., 329; Pilgrim ch. 53.89; Laight st. ch. 16.45; Rev. J. S. Backus, D.D. 25; E. Shailer 5; 6th st. ch. 37.05; 1st Ward Mission 5; 16th ch. 114.39; South ch., bal. 77.86; Cannon st. ch. 63; R. Maplesden 25; Berean ch. 50; Tabernacle ch. 1629.01; Isaac E. Sheldon 15; Calvary ch. 537; Madison Ave. ch., R. Stout tr., of wh. 338.84 is fr. F. M. Soc., 1719; Brooklyn, Bushwick Ave. ch. 9; Washington Ave. ch., of wh. 205 is fr. Sab. Sch., 308; 1st ch. 100; Hanson Place ch., of wh. 25 is fr. Sab. Sch., for nat. pr., care Mrs. M. B. Ingalls, Rangoon, Burmah, 239.40; M. E. Kingman 25; Strong Place ch., Geo. Allin tr., of wh. 160 is for Bible distrib., 1400; Tabernacle ch. 100; Pierpont st. ch. 734.26; Williamsburg, South ch. 127.12; 1st ch., bal., of wh. 25 is fr. Sab. Sch., 340; Harlem, 1st ch. 8.25; Mt. Vernon, ch. 21.50; per Rev. O.D., agent, 8202.68

——13,180.45

New Jersey.

Newark, 1st German ch. 5; Holmdel, ch. 110.15; Pemberton, children of the late Hon. Thomas Swaim, 80; 195.15

East N. J. Asso., Bergen, ch. 25; Port Monmouth, ch. 9; Middletown Point, ch. 6.75; Hudson city, ch. 50; Scotch Plains, ch. 37.42; Morristown, Ladies' Miss. Soc. 4.50; Patterson, ch. 78.75; Plainfield, 1st ch. 54.50; Bloomfield, ch., to sup. nat. prs., care Rev. C. Hibbard, Maulmain, Burmah, of wh. 60 is fr. Sab. Sch., 125; Freehold, ch. 28.26; Somerville, ch. 40; Red Bank, ch., bal., 1; Newark, 1st ch. 20; South ch. 150; per Rev. O. Dodge, agent, 630.18

Central N. J. Asso., Flemington, ch., of wh. 35 is fr. Sab. Sch., to sup. nat. pr., care Rev. J. L. Douglass, Bassein, Burmah, 180; Bethlehem, ch., per Rev. W. Archer, 10; Baptistown, ch., per Rev. A. Armstrong, 3.05; Hightstown, ch., per Rev. L. Smith, 74.22; Manasquan, ch., per Rev. J. D. Merrill, 20.25; per Rev. J. French, agent, 287.52

West N. J. Asso., Haddonfield, Sab. Sch., to sup. Tha Dway, nat. pr., care Rev. A. R. R. Crawley, Henthada, Burmah, 36; Pemberton, ch. 23, less 5 bad bill, 18; Bridgeton, 2nd Cohansey, ch. 58.50; Camden, Tabernacle ch. 12; Stockton, ch. 5; Pittsgrove, ch. 6.50; Woodstown, ch., per Rev. H. B. Shermer, 18.77; Salem, ch., *per Rev. J. R. Murphy*, 90; Moorestown, ch., with prev. and other donas., to cons. Mrs. Mary French and John Leworthy H. L. M., 40.45; 285.22

——1398.[illegible]

Pennsylvania.

Philadelphia, Spruce st. ch., of wh. 2 ea. is fr. Mary J. Githens, E. H. Fleiman, Jos. E. Smiley, Julia Goodfellow, Laura Goodfellow, L. Shumway and Mrs. McLeod; 1 ea. fr. W. B. Richardson, E. L. Brown, Charles Gregg, I. S. Richardson, L. B. Dewey, L. C. Dewey, E. J. Lowrie, C. Jones, M. A. Jones, Geo. Downing, E. Patterson, S. Barnett, F. J. Denison, F. H. Johnson, A. L. Johnson, L. D. Love and Anna B., Walter B. and Laura A. Shumway; 5 ea. fr. Mrs. Rathburn, Geo. B. Morse, R. Leonard, A. Macaltioner, David Wood, Mrs. Bailey, John Johnson and Mrs. Anable, 20 ea. fr. Miss Anable and W. P. Wilstach, 25 ea. fr. Mr. Rathburn, and J. M. Flanagan, 50 cts. ea. fr. L. J. Stratton, Eastwood, E. Burch, P. Fithian, J. R. Anderson, M. McNamara and Mrs. Snyder; 10 ea. fr. B. C. Master, C. Sheldon, and Miss E. M. Davis; 3 fr. Ann Service, 50 fr. James M. Linnard and 15 fr. S. A. George, 264.50

Philadelphia, Mrs. John P. Crozer and Mrs. Wm. Bucknell, for Mrs. Johnson's school, Swatow, China, 50.00

Reading, Rev. Geo. Frear 5; Eaton, Dea. Thomas Mitchell 3.50; Tioga, ch., I. Delistin 5; ch. and cong. 9.55; 23.05

Philadelphia Asso., Philadelphia, Tabernacle ch., of wh. 100 is fr. P. H. Cassady, extra for the Toungoo Mission, care Rev. F. Mason, D.D.; 50 fr. Rev. S. J. Creswell; 25 fr. H. Croskey; 20 ea. fr. Rev. W. F. Hansell, D.D. and Mrs. Mary P. Mustin; 15 fr. J. C. Dawson; 10 ea. fr. P. C. Hollis, L. Knowles, Mrs. A. S. Waterman and E. A. Palmer; 7.50 fr. Rev. D. C. Eddy D.D., 5 ea. fr. Rev. B. Griffith, Jas. Appleton and D.F. Harris; 3 ea. fr. O. Fales, Rev. C. Griffin and J. Kershaw; 2.50 fr. Mrs. James Appleton; 2.31 fr. Mrs. Ann Smith; 2 ea. fr. S. Kochesparyer and A. Tatem; 1.25 fr. Mrs. Sloan; 1 ea. fr. Mrs. Sands, Mrs. Charles Griffin, Mrs. Lewis, Thomas C. Thompson, and "stranger;" 50 cts. ea. fr. W. Syclemore, Miss M. Gilmore, Miss Susan Hower, Mrs. Foree and Miss Bond; 25 cts. fr. Mrs. L. Heacock, and 24.75 an. coll., 344.06; Second ch., of wh. 10 is fr. James Weir; 5 ea. fr. C. H. Davenhower, Wm. Hawkens, Mrs. Ellis, G. F. Lee, H. Tur-

. McNelly; 2 fr.
1 ea. fr. Mrs.
lewett and R. M.
. fr. Mrs. Sparks;
.; 13.09 fr. Miss.
Spring Garden,
is fr. Sab. Sch.,
or., care Rev. E.
., Prome, Bur-
road st. ch., Mrs.
.0; Tenth ch., of
Sab. Sch., 300;
5 cts.; W. Phil-
an ch., Johnson
lockley, ch., of
. Sab. Sch., 43
.l Falls, ch., of
rs. Elizabeth E.
pland, ch. 14.05;
ch., J. M. Tage,
waygyeen, Bur-
lligomingo, ch.
945.50

ladelphia, Mary
eth, to sup. a pu-
Binney's theol.
on, Burmah, se-
Wade, 25; the
ed as it should
month. Lower
.. 26.80, instead

nia Asso., Phil-
ch., of wh. 100
Watson, 50 fr.
ll; 30 fr. Miss
a. fr. Jno. C. Da-
. Page; 10 ea. fr.
d Mrs. E. W.
P. J. H. O'Harra,
nmons, J. Mor-
d and Mr. Wal-
eo. Weston; 185
Male Dep., Bur.
56.45 an. coll.;
.; 7.50 Sab. eve.
551.91; German-
h. 10 is fr. Sab.
ridgeport, ch., of
Wm. Swan, H.
Rev. M. Jones,
Thos. Eastwood
hner; 50 cts. ea.
ock, Mrs. B. F.
. Keager, C. D.
oyd, Mrs. Anne
ary Hough; 30
ennedy; 25 cts.
oberts, Miss Car-
and others, per
Jones, solicitor,
ro', ch., of wh.
Sch., 25; Wil-
ith other donas.
Jos. L. Sagabeer
Plymouth, ch.,
David Marple;
ury; 50 cts. ea.
M. Pierce, G.
Staley; 9.50;
, ch., Rev. A. B.
v. J. F., agent, 728.04
sso., Frankford,
f a friend, for the
le Bible Reader
urmah, to be se-
F. Mason, D. D.,
A. Warne, 25;

Milestown, Union ch., of wh. 15 is fr. Sab. Sch., tow. sup. of the first nat. pr. among the Mikirs, care Rev. E. P. Scott, Nowgong, Assam, 27.52; Holmesburg, ch.; Furman Holmes 1; Beulah, ch. 3; per Rev. J. F., agent, 56.52

Centre Asso., Hollidaysburg, ch., of wh. 10 is fr. H. NcNeal; 2 fr. D. Robinson; 1 ea. fr. E. L. Faxon, D. Hicks and A. M. Lloyd, per Rev. J. F., agent, 15.00

Tioga Asso., Uniontownship, per J. B. Reynolds, per Rev. J. F., agent, 1.00

Bradford Asso., E. Smithfield, ch. 2.61; Alba, Rev. E. Loomis 42.32; Athens, R. M. Wells 3; Columbia and Wells, ch. 5; per Rev. J. F. Agent, 52.93

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, 17.00
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Arbor, ch., of
Sch., 15; Yp-
vh. 5 is fr. Sab.
ine, ch. 5.75;
); per Rev. S.
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		625.90
		$38,732.28

Total from April 1, 1862, to March 31, 1863, $88,070.85.

Vol. XLIII....No. 6. Whole Number 558.

THE MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

JUNE, 1863.

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BOSTON:
MISSIONARY ROOMS, 12 BEDFORD STREET.
1863.

THE MISSIONARY MAGAZINE FOR 1863.

The forty-third volume commenced with the number for January. The Missionary Magazine contains a full view of the home proceedings and foreign operations of the American Baptist Missionary Union, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

By the provisions of the Act which went into operation September 30, 1852, the postage of the Magazine is six cents a year to any part of the United States, when paid annually or quarterly in advance. So great a reduction from previous rates removes the chief hindrance to its transmission through the mails, and should encourage effort to extend its circulation.

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If persons forwarding money for the Magazine do not receive their receipts with the subsequent number, they will please give immediate notice of the failure by letter. ☞

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THE

MISSIONARY MAGAZINE.

OL. XLIII. JUNE, 1863. No. 6.

AMERICAN BAPTIST MISSIONARY UNION.

MISSION TO THE SHANS.

LETTER FROM MR. BIXBY.

Glorious Work among the Shans.

Toungoo, Jan. 6, 1863.—We are en-ying a glorious work of grace among e Shans and Burmans of Toungoo.

Last week ten adults, eight Shans and vo Burmans, presented themselves for aptism, and, after a careful and prayerıl examination, seven of the number ere approved, and on the first Sabbath the new year were buried with Christ baptism. The others were not rected, but delayed for further instruction ad brighter evidences of grace. Others ill are inquiring after the "true and ving way," and we are looking for yet cher displays of God's saving power. hat God should come so soon and in ich a signal manner to bless our humble ad feeble efforts to extend his cause, lls our hearts with gratitude, and our res with tears.

We feel like calling on all the Toungoo ountains, and especially on "all that ath breath," to praise the Lord. More operly should we call for one united, orious anthem of praise from all the pporters of our missions throughout the merican Zion.

The year 1863 has been ushered in nid the joyful proclamation of "Liberty captives," and the oppressed are now ee. "Whom the Son maketh free, they e free indeed." Glory to his Most oly Name!

Tour to the Shan Country Deferred.

I had hoped to be on my way to the Shan country at this time; but I have the best of reasons for remaining here, at least for a season; how long I will not attempt to say, for the Lord's ways are high above our ways. Let Him lead us. We will try to follow.

There are several other things to indicate that it is my duty to remain at home, perhaps for another year; such as a failure to get native preachers to accompany me from the older stations, warlike disturbances in some of the Shan states and on the frontier, and the insufficiency of funds after meeting the necessities of the home field.

We have every reason to hope that by another year God will give us several efficient helpers from among these and other converts on the ground.

Indeed, I am now surrounded by an effective band, whose hearts are warmed by the love of Christ, and who, as they go and come, tell the people everywhere of Christ's power to save.

Character of the Converts.

Three of the converts baptized last Sabbath are deserving of special notice. The first, Moung Shwa Ong, a Burman, has attended chapel regularly for a year, and has manifested as much interest in the prosperity of our mission as any disciple. Several months since he told me that he had believed in this religion for a long time, but was waiting to be able to tell his friends the reason for so doing before entering it. The result is, he comes into the church with a Christian character well developed and established, and a fund of Scripture knowledge surpassing all the older members baptized by me.

He is a man of intelligence, speaks Burmese, Shan and Karen, and reads English a little. For some weeks he has given his whole time to the study of the Bible, and to efforts to convince others of its truth. The well known good character of the man previous to his conversion and the manifest work of grace upon his heart and mind, together with his knowledge of languages, lead us to hope much from him as a preacher of the gospel.

The Teacher Become a Disciple.

The second, Leing-ta-ka, a Shan, has been for a long time our teacher, an educated man both in Shan and Burmese. When we arrived here, he was one of the most stubborn Buddhists I had ever met; and, as he possessed great influence over the people of his village, they were held to their superstitions with a unanimity and zeal which made me almost despair of seeing any of them turn to Christ. I wanted him as a teacher, offered him as high as fifteen rs. per month, but he would not come, and I was forced to take an inferior man.

His prejudice was at first softened by our efforts to save the sick, several of whom he said we had saved from death; and as he is a professional doctor, this fact had an influence to draw him to us. He was much pleased with our medicines, especially Perry Davis' Pain Killer, which works like a charm on many of their ailments.

He said to me one day that "the foreign teacher was very unlike the Shan and Burmese doctors, for he would go miles by day or night to give medicine without charge, while they refused to go or give medicine without money usually *in advance*."

After consenting to become our tea
er, he refused to attend worship,
stoutly resisted the light; but the w
of God, when brought daily into con
with the human mind, is mighty
"pulling down strong holds."

His heart, "by dying love compell
at length yielded to the claims of Chr
and now he is "clothed and in his ri
mind," rejoicing with exceeding gr
joy. He had given out word before
conversion that he knew the teache
be the friend of the Shans, and rec
mended them to call and see me;
our house was visited daily, so tha
could not go elsewhere for labor.

When he became fully convince
the truth of Christianity, he went f
house to house, exhorting the peopl
turn from their idols and embrace
true God and the only Saviour; a
have reason to believe that he was
means of the conversion of several s
before he was baptized.

The third of the number to whor
would specially refer, is Leing-da, an
telligent, sprightly young Shan, who
been Leing-ta-ka's priest. He brou
him to me, saying, playfully, "I h
given him rice and many offerings,
they are now all gone to Nigban.
want to be baptized, and henceforth
low Jesus Christ." These two men
promise of great usefulness, and I tru
is the will of our Great Head that t
should preach his gospel.

Another of the baptized says, "
teacher saved his life when he expe
to die, and therefore he knew him t
his friend and went to hear him prea
He rejoices now in the salvation of
soul and body. It is not always in
to administer to the "physical first."

Growth of the Church.

Our little church now numbers fift
baptized natives, (two from Rango
nine Burmans and six Shans, and t
are several Shans now before us as
didates for baptism.

In the evening of last Sabbath,
the baptism, we partook of the Lo

Supper, in all, sixteen persons (two absent), and it was a season of very great joy, which will not soon be forgotten.

The Tsaubwa's son is still with us, studying the Scriptures and making himself generally useful.

Cry for Help.

Most of the Shan disciples live at Laukoke-ta-ya, two miles from town, which will hereafter be made an outstation. I am now preparing a place for worship, where the gospel will be preached continually, if the Lord will. When will you send an associate, and who will come? I am looking to the "regions beyond," and am almost impatient to be gone; but how can I leave the "little flock," and who will feed the starving multitude?

I am all the more anxious to go soon, because Romish priests are turning their footsteps that way. I am ashamed to have the propagators of so false a system always going before. Is it not a pity that the Shans should get their first ideas of Christianity from the Catholics?—Send help from your many sanctuaries, and we will soon possess the land.

Baptism of Shan Women.

Feb. 2.—I write hurriedly a few lines to keep the friends informed of the progress of the work here. Since my last, five more have been baptized, making twelve since the new year came in, and there are four more applicants for baptism. There is a wide spread spirit of inquiry and promises of a richer ingathering.

I found it necessary to build a chapel at the Shan village where most of the Shan disciples are, and on two Sabbath evenings about one hundred Shans gathered around at our worship. I shall organize another church there soon, if the Lord will; the two will be two miles apart. Two weeks ago I baptized our first converts from the Shan women, two females in mature life, one of whom is well fitted for usefulness among her heathen sisters; and she will probably be employed as a Bible woman when we have sufficient funds. Nearly all of the baptized are heads of families, and come from the most intelligent and respectable part of the native community.

I baptized yesterday the wife of the young Shan prince, reported some time ago, and another Shan of high birth, who came down from the Shan country a few weeks since.

He belongs to a peculiar class of religionists said to be quite numerous in the Shan States, who do not worship idols, or priests, or relics of any kind, but wisdom. They have their own books, and meet for reading, conversation and worship. I have never met with any of this class before, but regard the matter with the deepest interest. The readiness with which he has received the truth, and the confidence with which he speaks of his associates, that "they will only need to hear of this good news to receive it," excites much hope that in my tour to Shanland I shall find a people already prepared of the Lord to receive me. I have laid my hand on him,—am teaching him the gospel message, and if the Lord will, shall send him back soon to search for the "sheep which are not of this fold." Perhaps I shall go with him.

Providential Help.

When I found my funds were not adequate to such a journey as I contemplated, after meeting the necessities of our growing mission, I applied to the Government for elephants, thinking my reports of an unknown land might be of some value. The elephants could not be furnished; but Col. Phayre immediately made me a grant of one thousand rupees, with no other demand of me than that I should give the Government a report of my travels and observations.

This is another proof of the liberal policy of the English Government of British Burmah; and He who rules over all, and marks the fall of a sparrow, will write this in his book of remembrance.

My heart bounded with joy, for I felt it was another marked providence in favor of the Shan mission. I can meet every expectation of government, and perhaps add something to geographical discovery, without in the least interfering with my missionary work. But I am unable to get away immediately, and I fear cannot go till after the rains.

The work here is most pressing, and my health is already suffering.

An Oppressive Burden.

How can I do all this work and not break down? I am the pastor of a growing church, whose members need the most constant watch care, and the most patient and thorough teaching;—the teacher of a "Theological Seminary," with six young men preparing for the ministry;—a preaching missionary at large, with some millions of people to care for;—a writer and translator for a whole race of Shans;—and an explorer of unknown regions.

This is the outline. Can I fill it up? Do not say the terms are too high. I have only taken western names to express eastern realities. All these mighty subjects oppress me. All this work must be done, and done soon, for the people perish. It is hard to see men die eternally, when you have the balm of life in your hands.

Theological Seminary.

I spoke of my "Theological Seminary." Let me tell you more about it.

At first I found it impossible to get native helpers, but now it is much as I expected it would be after careful and tearful sowing,—there are more men longing for the work than I can find means to employ. I have taken six into the service on trial, as student-preachers, and this is my method of instruction.

We go directly to the field, and each evening, or in some portion of the day, a Scripture lesson is given, and the same day or the next it is given to the people, here a little and there a little, precept and example. Study, prayer, praise, preaching, enter into the work of each day. Thus we have a live "Theological Seminary." Next to accuracy, we inculcate earnestness; that we may have the former we carefully study the Scriptures; that we may be sure of the latter, we weigh well men's wants, with our obligation,—we try to get into sympathy with humanity, while, at the same time, we drink in the spirit of the Cross. Our models are the apostles and our Lord.

The effect of going before and telling the assistants how to preach by doing it, how to pray by agonizing over the lost, and how to praise by exalting the Redeemer over the redeemed, is wonderfully inspiriting; but when we see they are faithful copyists, we sometimes shrink; for, "who is sufficient for these things?"

Advantages of Sympathy.

We do not always go together, but separate into twos, to reach a larger number; but we are careful to get together often, that we may not lose our sympathy, or the power of united prayer.

A bed of live coals, separated into many parts, would soon become pale and dead; but kept together, each lends to others its heat and glow. So with the live coals from the heavenly altar. The power of the church is greatly lessened, I fear, by the want of sympathy, an all pervading sympathy. This is a highway, free from stones, for the Holy One to walk in.

It is true all genuine sympathy is the product of the Holy Spirit; but the brands must be brought together to reach the highest degree of heat and light.

Truth is the Spirit's work, yet no Bible truth can be viewed alone, and stand in its true light. It is when viewed in connection with other truths that its perfection and power are seen; for each lends to the other its effulgence. Like the prismatic colors of the rainbow, each is distinct; still they all run together into a mass of glowing light.

So should it be with the "living epistles." O that we might be bound together by some electric chain, as science would link together all lands.

The currents of sympathy are too easily broken—hearts are too easily separated and isolated, when, if they do not die, they lose their glow and warmth.

I discover sometimes little petty jealousies among this preaching band; immediately our power is gone; every man becomes a dead weight to my spirit; but when this is repented of, and the current of sympathy is restored, every man becomes a wing to waft me heavenward.

The long triumph of the southern few over the northern many, is owing to an all-pervading sympathy. If unhallowed sympathy is thus powerful, what of human sympathy when its life-power is the love of Christ? Whatever else I do, I shall try to establish and perpetuate among the Toungoo disciples an all-pervading sympathy.

Shan Emigration.

There is much disturbance in the Shan States, and hundreds, if not thousands, are coming down to British Burmah to live. Food is very scarce there, while here it is abundant; therefore we shall get the people, many of them.

God's hand is in it all. Let us work when He works. May I not take into study and service all such Shans and Burmans as give promise of usefulness as assistants, since all Toungoo and all of the Shan States are open to us?

I could use to advantage a hundred men, if I had as many.

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MAULMAIN BURMAN MISSION.

LETTER FROM MR. HASWELL.

Annual Review.

Maulmain, Jan. 1, 1863.—The arrival of the new year seems to bring the question across the waters, "Watchman, what of the night?" Would that there were more marked tokens of the coming of the morning. We are often made to feel that the night is still very dark. Yet we think there is evidence that midnight is past, and that the morning cometh. Hope does not forsake us. Though the blessing tarries we will wait for it, hoping that it will come and will not tarry.

In the first part of the year my son was able to accompany the native preachers and direct and aid them in their labors, though his throat gave him constant trouble. He made a tour to Shwaygyeen, and several short excursions by boat among the villages on the rivers; but was finally compelled to desist entirely from labor and leave for America. This was a heavy blow to us all; the native Christians and preachers felt it very much. My own feelings I will not attempt to describe. Left alone in the Burman mission in the Tenasserim and Martaban provinces, with no prospect of reinforcement, you can imagine with what reluctance and sorrow I yielded to the conviction that he must leave.

Native Preachers—Plan of Labor.

In Maulmain we have five native preachers, viz., Ko Shwa A, the pastor, Ko Oung Moo, supported by the North Troy Sabbath school, Moung Reuben, supported by Cambridgeport Sabbath school, Moung So Bong and Ko Tawmunga. The latter is nearly superannuated. He is able to do a little in the way of conversation from house to house in his own neighborhood. Moung So Bong is a man in the prime of life, and is employed on trial. We hope he may make an efficient helper.

Our plan of labor is, as in years past, to go from house to house in different parts of the town, and stop and preach wherever we can find hearers, and give tracts and portions of Scripture to all who wish to receive them. During the wet season, the rains were unusually heavy, and we were unable to visit the villages; our labors were confined almost entirely to the town. Since the dry season commenced, we have begun itinerating, and hope to keep a party among the villages most of the time till the rains again commence.

Religious Services—Schools—Baptisms.

Sabbath worship, morning and evening, is regularly maintained in the Burmese chapel, and a service consisting partly of Sabbath school exercises, and partly of preaching at the Dinewonguen school house at seven, A. M. Preaching service in English at the English chapel regularly Sabbath evenings. There is an English Sabbath school at 7½ o'clock, and a Burman Sabbath school at nine o'clock, A. M. Burman prayer meetings, Monday and Saturday evenings; English do., Wednesday evening.

Two boys' and one girls' school have been maintained during the year. Average attendance, about 200. No home funds have been applied to these schools, the principal source of support being tuition fees.

As the apparent result of our labors in town, eleven have been baptized.

Amherst.

Ko Oung Men continues his labors at Amherst. There is more of a spirit of inquiry than for years past. Three or four persons appear to be near the kingdom of heaven. One man has been baptized by the church of England chaplain. He had applied to me for baptism, but I was not satisfied with him; and by some means he was drawn to the English missionaries and was received by them. Of course this has led to much discussion with the Christians at Amherst, and the "church" convert is quite uneasy, for he has the Bible in Burmese, and reads it, and finds immerse only; and, what is a little curious, when the chaplain sprinkled him, he used our Burmese formula, "I immerse thee," and only snapped a little water in his face with his fingers. Others may be led the same way, but I trust not. I visited Amherst in April and again in August, and spent a week there in December. I was much encouraged on my last visit, and hope that good days are in store for poor, hardened Amherst. Oung Men is encouraged. His plea in every letter I get from him is, "pray for the people of Amherst and for the church here." I baptized two of Oung Men's daughters on my last visit.

The school is prospering. The teacher, Moung Shwa po, is supported by the *Fall River Mee Shwayee Society.* The number of pupils has varied from fifty to a hundred. The number varies very much with the season of the year. All attend Sabbath school and public worship on the Sabbath. Instruction is entirely in the vernacular.

Cawhlike.

There are two villages on the Salwen by this name, near each other, one a Peguan the other a Toungthoo village. Ko Yahnah is stationed at the latter. He understands three languages, Toungthoo, Shan, and Burman. He is a zealous laborer, and is spreading abroad a knowledge of the gospel. He meets with people from all parts of the country, and is not ashamed to bear witness to the truth. He distributes many tracts and portions of Scripture. There are some hopeful inquirers in his neighborhood.

Shwaygyeen.

Mr. Lachapelle still continues at Shwaygyeen. I have not heard from him for some time past. Mr. Haswell, jr. was much encouraged on his visit there last March, by what he saw of the apparent effects of Mr. Lachapelle's labors. There had been no conversions, but the people were more ready to listen, and there was apparent an improved state of feeling. How long we shall be able to sustain him, I do not know. I have been hoping some individual or church at home would adopt him. I am paying out monthly for schools and preachers, for whom I have no certain source of income, 96 rs. Hitherto funds have come in to meet it, and I will hope for the future.

It is evident from the above sketch that we are trying to do what we can; and though no great things have been accomplished, we are determined to persevere in our labors, remembering the injunction, "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

HENTHADA MISSION.

LETTER FROM MR. CRAWLEY.

al Review of the Burman Department.

nthada, Jan. 19, 1863.—The history ; mission for the year 1862 contains ng sufficiently remarkable to distin- it particularly from the other seven of the mission's existence, or to re- any lengthened remark. There is, ver, one distinction to be recorded gratitude; the number received into ıurch by baptism is greater than in revious year. There is observable re think, a more decided growth of tian life in the church, as well as a marked interest in Christianity, g the people generally. The former ound expression in the prayers and tations of the brethren, and also in nquiries respecting certain religious ι. The latter is ascertained from eports of the preachers from their ıl stations.

The Association—Baptism.

ɜ annual meeting of the Association ; churches of Rangoon, Thongzai, in and Henthada districts, was held ɔruary last. Great numbers came and hear, and there can be no hes- ı in ascribing to the influence of meetings much of the encourage- by which we are now cheered.— astonishment was expressed by the ın at the number of Christians; and ɜ last day of the meetings, when ı Burmans were baptized, the larg- owd perhaps ever seen here assem- o witness the ordinance. It is re- ble, indeed, that a baptism never ɔ attract large numbers, even of who have frequently seen it admin- . ·And this is always gratifying, following reason. By some means r the most absurd stories respect- manner of baptizing have become throughout the country, and meet ssionary wherever he goes. For e, we are frequently asked by ven who are well disposed, "when ptize what is your object in ask- s have immersed him, "Do you see Gaudama," or, "do you see Shway-da-gong pagoda?" and if he answers in the affirmative, continuing to immerse him, until, exhausted and half dead, he replies in the negative?" or, "why do you make the candidate tread on an image of Gaudama before you will baptize him?"—and so on. Of course, therefore, the more extensively the people see for themselves, the more speedily will these silly fabrications cease to be believed.

Tours.

Two visits having been made to the Bassein district, less time than usual has been spent in tours among the Henthada villages. The native preachers, however, have travelled more extensively than during last year, and thus supplied my lack in that respect. They have returned in every instance with most cheering reports. The obstinate bigotry which in the first years of the mission refused even to listen, has given way, and it is common now for the preachers to be invited into the houses and zayats purposely to tell their story.

Assistants.

There are six assistants, stationed as follows: Ko Eing, at Henthada; Moung Long and Moung Mike, itinerants; Moung Yan Gen, at Taingdau; Ko Choke, at Donabew, and Moung Tha Dway, at Henthada, (student.)

The first five of these are supported entirely by the churches in the British Provinces. Tha Dway is supported by a church in the States. For two or three months of the hot season the assistants come to me and study the Bible, history, geography, natural philosophy, and singing by note. Ko Eing will probably be ordained soon, at the request of the church here, who have elected him to the pastorate.

Labors in Bassein District.

On my visit there in the rains, I baptized four, and in December seven, making in all eleven added to that church during the year. The native brethren there are much cheered at the prospect

In Tha-byu-gyoung, the members seemed more engaged than they were last year, but none of the heathen have been brought to Christ here. Multitudes of heathen Karens are all about there.

Across the River—New Chapel.

From Tha-byu-gyoung I crossed the river again, and visited the church in La-ming. Here is a new teak chapel, built entirely by the Karens themselves. At least two families from the heathen have been converted during the past few months. Could you only see the heathen multitude here!

I came to Galong to arrange for our Associational meeting, which is to be held with the Pwo church here. It is a central place, and we expect a large meeting. I did not stop to hold a meeting in Galong, nor in a village near by where is another Pwo church.

In Kyunta-nau, the scene of the first baptism in Henthada, I had a pleasant visit. I had the great privilege of visiting a family but just entered the fold of Jesus. O it is good to pour instruction into willing ears. O God, turn multitudes as Thou hast these.

There is in Toungbotia a large church, composed of Burmans, Sgaus, and Pwo Karens. The members of this church give us some anxiety. The heathen are not converted, for some of the Christians find it very hard to live themselves. But there are some living disciples here.

I am in the city only a few days. God willing, I start on a long tour to the north early to-morrow morning. O, I wish I could speak to my brethren in America just now; I would say, "Pray for us."

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BASSEIN MISSION.

LETTER FROM MR. VAN METER.

Sgau Karens Baptized.

Bassein, Jan. 24, 1863.—My labors are chiefly given to the Pwos, doing at the same time what I can for the Sgaus and Burmese, where it does not interfere with *my special work* among the Pwos.

I spent the last Sabbath with a Sgau church, baptizing five young women, administering the communion, and appointing a deacon, at the request of the church. They had been expecting one of the ordained men for some two months, and he had failed to come. This church is surrounded with Pwo villages, and some of the members can do good service among the Pwos. The pastor also has labored formerly as a Pwo missionary.

Ko Bike goes with me also at times, so as to aid more directly in labors among the Burmese. In one of these trips, we visited a large village (Naputa) some thirty miles below Bassein, and found some very attentive listeners. One of these, Shwey Oung, was much interested, took and read the tracts, and some ten days afterwards came up to Bassein, declared himself a Christian, and was baptized here two weeks since by br. Crawley.

The Watchword, "Forward."

Our motto is, "Forward," and not "backward." We wish to bring these churches to a still higher and nobler sense of their direct and personal responsibility to God, and to look to or depend upon the foreigner for nothing which they can do for themselves. I have been anxious to introduce the system of monthly contribution into the Burmese church, have suggested it at times, in an easy way, to members of the church, but hesitated to propose it, lest for want of more freedom in the language, some erroneous impression might be given. The contribution box is still used, but receives not the fifth part of what the church should give.

As the total for the Bassein Burman church, we now report the sum of 56 rs.

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RANGOON MISSION.

LETTER FROM MR. STEVENS.

Rangoon Burmese Association.

Rangoon, Feb. 13, 1863.—The Rangoon Burmese Association held its ann[illegible] meeting with us. It w[illegible]

Sixty-seven persons were reported ie letters of the churches as added aptism during the year. The con- ation of professed disciples together, rerts from heathenism and from dhism, was truly encouraging to hearts, and we felt that it is not in to labor for the Burmese. It is an resting field, and ought to be culti- d.

ionaries of Other Societies in Burmah.

et the Executive Committee remem- that we no longer occupy the field e. The Society for the Propagation ie Gospel has its missionary in Maul- 1, and soon they are to have others Rangoon. They will labor mostly chools. Let us have a strong corps reachers, if possible. To this branch ffort we are especially called. Our ple at home demand it, and the mis- aries in the field heartily respond.

Tribute to the Deputation.

1 my judgment, so far as Burman k is concerned, the much abused k of the Deputation has left a broad deep mark, leading—without dis- ling schools—greatly to the magni- g of the preacher's office, and to a e direct and simple dependence on power of God to make the word ty to save. I feel thankful, when- I look back on the effects of their on my own mind. The thorough assing to which many topics con- ed with the missionary work were subjected, was a blessing to me; I rejoice to add, has led me to throw lf more earnestly than ever before wo things as *the* great means of suc- in the missionary work—the word od and prayer. Science is good in lace; but these are the evangelizing, tifying instrumentalities appointed he Great Missionary.

think young missionaries cannot g into the field too deep a conviction his point. They will have many so- tions to lean on something else; but rue *success will be in* proportion (other things being equal) to the honest, diligent, believing adherence to these two instrumentalities.

LETTER FROM MR. BENNETT.

Burman Association.

Rangoon, Feb. 13, 1863.—Our Burmese Association passed most agreeably, and we had the pleasure to see, what I have never expected to see, over two hundred Burmese Christians assembled together. And I say it with pleasure and gratitude to the Giver of all good, that the meetings were some of the most interesting I have ever attended in India or Burmah. The Burmese brethren from other stations, whom I have never met before, give promise of having more of the teachings that are from above than I had given them credit for. The letters from the churches were original, and more pointed—showing more advance in the right direction than it has ever been my privilege to see before. To behold two hundred Burmese Christians assembled together in one place, and at one time, to read the word of God, to sing his praises, and to bow together in prayer before his throne, was more than I once ever expected it would be my privilege to witness.

Ordination of a Pastor.

The services at the ordination of a pastor over the church at Henthada were solemn, interesting and encouraging.—After the ordaining prayer, and a most excellent charge to the candidate from br. Crawley, to see some sixteen or eighteen members of that church rise up in the midst of the congregation to be addressed on their duties and responsibilities by br. Stevens, was a new era in my missionary life—and that life has not been a short one. I have seen larger congregations among Karens, but never among Burmans. The Burman mission has every reason to thank God and take courage. Nothing but the Spirit of the Most High could change these once idolaters to the service of the living God.

PROME MISSION.

LETTER FROM MR. KINCAID.

More Baptisms.

Prome, Jan. 30, 1863.—In my last I gave some account of labors among the Karens in this district. Ko Konge has baptized nine of the converts within a few days past. We make another tour immediately after the Sabbath, and will administer the communion in one or two churches in the country. I am supporting two Karen assistants. Hereafter I intend to give a full account of their labors and the results.

Four more Karens baptized, making thirteen the past month.

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ASSAM MISSION.

LETTER FROM MR. BRONSON.

Utility of the Nowgong Orphan Institution.

The Nowgong Orphan Institution has been blessed of God to the conversion of more persons, and the raising up of more Christian families and helpers, than any other single instrumentality. I do believe that with a people like this, we must work through the young; we must fill up their minds with truth, so that they will at once reject the errors of their fathers.

Every argument used for seizing upon the young in Christian America, and bringing them under Christian influences, applies with tenfold power here.

How Shall Native Helpers be Raised Up?

Some institution is needed to take young men of good talents from the Mikirs, Cacharis, and occasionally a promising Assamese inquirer, qualifying them to teach simple reading, writing and the elements of Christianity, and send them out, on a small salary, to read the Scriptures, and tell what they learn to their countrymen. During the few months they are in school, they generally will have no means of support; so it will be necessary to keep a small supply of rice, salt, &c., on hand to feed them, at an *expense of two* or three rupees per month. The great object sought is to bring these to understand and embrace the gospel, and to aid in the education and enlightenment of their countrymen. Can we expect God to raise up native helpers without an effort on our part? This plan does not entail any lasting responsibilities upon the mission, like boarding schools for boys and girls, but is a direct effort for training grown up native youth of talent, and afterward turning them to account in our efforts to sound out the word of God among the masses. O, could you see our need of this help as we do, I know it would be needless to add one word on this subject.

Nowgong Day School.

At Nowgong we have a school numbering fifty scholars, and a day school taught by one of our Christians. The pupils are, besides our Christian children, Hindu, Mohammedan, Mikir, &c. I have the sons of several very respectable natives. The school is opened by reading the Scriptures and prayer. I go in occasionally, to examine and encourage teacher and scholars. Mrs. Bronson also has classes at the bungalow. Here children in A. B. C., on to the higher branches, are studying and hearing the truth. The school house I succeeded in erecting cheaply. I can see that this school is doing good, and exerting an influence. A normal department can now be connected with this school, for teachers and readers.

The Time has Come to Advance.

The time has come when we must begin to unfurl our sails to the breeze, and make progress. As my last two yearly accounts will show, I have kept strictly "close reefed," when my heart has ached to its very core to unfurl sails and do more in the way of itineracy and schools. You have sent us fellow laborers, and the time has come when we wait to hear you say, "Go forward; move as you think the providence of God indicates. Enter in as fast as a door opens. Lay hold of all and every instrumentality for converting Assam to God."

Condition of the Station at Gowahati.

I now come to Gowahati. My letters will have shown that it is important still to hold on to Gowahati. I must visit it now and then, and keep the little band of disciples encouraged. When I returned from America, my heart sickened at the dilapidated state of the mission buildings there. The establishment at Gowahati is as follows.

Our native brother Kondura R. Smith has resigned government employ where he received forty rs. per month, for mission service on fifteen rs. per month. Besides conducting worship in the chapel Sundays and during the week, he has general charge of mission affairs under me. Kakati, who is watchman, receives five rs. per month. Bhupoti, who teaches the Christian children and others who wish to attend, receives three rs. per month. An aged disciple there receives two rs. per month, and he does what he can in keeping the premises in repair. So the whole monthly expense of native preacher, &c., is twenty-five rs. per month, or 300 rs. per year.

Gowahati not to be Relinquished.

Immediately after new year's, Mrs. Bronson and myself intend to go again to Gowahati, and spend some time with the disciples there. I shall also try to visit our native brother Apinta, living out in the Cachari villages. I shall do all I can for Gowahati. You will make a great mistake if you decide to give it up. The native disciples are looking and praying for the return of their old teachers, and I do most earnestly hope that you will have pity on Gowahati, and send to these waiting disciples and these perishing heathen.

We cannot afford to give up Gowahati, where so much seed has been sown by your missionaries. Unless you occupy it soon, others will be sent in who may not be at all friendly to us and our cause. I regard the Cacharis as a very interesting people. Their villages lie scattered all through the country, and they are beginning to manifest a desire for knowledge.

May the Good Shepherd soon send us help to gather them into his fold.

JOURNAL OF MR. TOLMAN.

Tour among the Mikirs.

Soon after entering the missionary field in Assam, Mr. Tolman was disabled by sickness, and compelled to return to the United States. He had time, however, previous to his illness, to visit the Mikirs on their plains and hills, the people among whom, had it pleased God to maintain his health, he had expected to labor. The following account of his tour, though it lacks freshness of date, contains information that will be both interesting and useful.—Ed. Mag.

Trip up the Kopilli River.

Dec. 26, 1859.—We left the station in small boats on the 20th inst., and have come down the Kullung, visiting some of the Assamese villages on the way. To-day we are spending the Sabbath at a large Dooru village on the banks of the Kopilli, a beautiful, deep and swift-flowing stream. Mrs. Tolman commenced talking to a large company at sunrise. The number of people so increased that the half could not hear; hence my Assamese pundit and myself took another station at a little distance. The gathering throng so blocked up the king's highway that there was no passing. It being harvest time, about nine o'clock the owners of the paddy fields came scolding, threatening, and driving the people to work. After breakfast I sought out a large company who had finished reaping, to whom my pundit read and explained the Bible and some tracts, and clothed in better Assamese what I said. In the afternoon while walking to a Salong village, a man came with our overland letters and papers. As we sat reading them in the shade of the friendly bamboos, our long looked for Mikir interpreter, Rong Bong, arrived. We determined to make short stops among the Assamese, and hasten to the Mikirs.

27.—Tuesday. As we make slow

progress against this rapid current, I have walked through the continuous hive of villages, clustering on the river's banks, using the little I have learned of the language in helping my pundit and Cachari guide to tell the story of Jesus. We have passed through several Salong villages, seen their altars of sacrifice, and witnessed their incantations for curing the sick.

Mikir Villages.

28.—We visited the first Mikir village this morning. The people were exceedingly frightened at the sight of a white face. The head man came trembling, salaaming and prostrating himself as a suppliant. The oftener I told him, both in his own language and in the Assamese, "There is no occasion for fears; for your own good have I come," the more he shook with terror. We spent some time telling of the "Great Sacrifice;" but he was too much terrified to comprehend. He presented us, on leaving, with a fowl, some rice, &c., it being the custom of this people to give to all who visit them.

29.—Jumona Mukh. Here are three large villages of Plain Mikirs. Their language differs slightly from that of the mountain people, though they perfectly understand each other, and their religion is the same. Last evening we walked to one of their villages and invited them to visit us in the tent in the morning. Accordingly, a company of more than one hundred came before we were up, and the most of the morning was spent in the tent. During the entire day the tent was occupied; Mrs. T. aiding us in the morning, till she was too much fatigued to speak more, when my pundit and I continued to present the truth.

30.—The Mikirs came this morning in still greater numbers. From six till half past ten was spent with them. They asked many reasonable questions, indicative of honest inquiry, and resolved to abandon their worship of evil spirits. They promised to read the books we gave them, and to meet for worship on each Sabbath and talk over what they had heard from us.

Jan. 2.—Still ascending the Kopilli, we reached a Mikir village of hardly one hundred inhabitants. Some men were on the river's bank, offering sacrifice for the sick. Seeing our boats nearing the shore, they ran. But as I was walking up to their sacrifices, the headman came forth, bowing, salaaming and saying, "Iswor-Arnam! Iswor." I told him "I was not God, and to call me so was a great sin." We spent the day in instructing them, and they abandoned their sacrifices, and nominally accepted of Christianity.

8.—Sabbath. Hill dubie. We have visited several villages at some distance inland. Our tent is constantly filled with visitors. Some say they will leave spirit worship; others, that they will, if we will only come and live among them; while others again say, "How can we? We shall certainly be destroyed."

Timidity of the Mikirs.

15.—Lahpha-Ghat. The raging of the small pox prevents our going a little further up the river to the falls, as we had anticipated. The week has been spent visiting and receiving visits, (often in crowds) from the people of the villages nearest the river. Much missionary work cannot be done among the Mikirs by boat. The banks of the river are not inhabited, but lined with dense jungle. These various ghats, or landing places at which we have stopped, are merely temporary abodes of Bengali cotton traders, and are visited by the Mikirs only for trade, to take boats, or to cross the river. The paths leading to their villages are exceedingly narrow and winding, and also dangerous from the wild beasts which roam in the thick, high jun through which they lead. The exce ing timidity of this people leads th thus to hide all approaches to th homes, and to seek such seclusion.

An Earnest Inquirer.

We here meet some very interesti cases of persons who seem to receive c rect ideas of Jesus as our Saviour. One headman remained last evening long after all had left the tent, very thoughtful and anxious. "Do explain a little more about Jesus dying for us; taking our sins away." By many simple illustrations I pointed him to the Lamb of God, our sacrifice. our substitute; when he leaped up, saying, "I see! I see! Precious!" and started towards his home. "Stop a moment and tell me what you see that is precious," said I. He told me as clearly as I ever heard it from any lips, how Jesus was his Saviour. I said, "That is the way, the truth and the life that I have come to tell you about. Go, show it to your people." On waking this morning, his whole village, old and young, were on the river bank. They listened some time; but as the crowd was so large that not nearly all of them could hear,—and my meagre Assamese having to pass through the slow process of interpretation into Mikir,—they presently began to leave for their breakfast and their harvest fields. I can never forget this man's words as he followed his people home, quite downcast and sad. "You are going away; my people will not believe, and I alone, what can I do? O if you would only come and live here," &c. It melts our hearts to hear such pleas.

Owing to the political disturbances now agitating the people in this region, and the prevalence of the small pox, we think it best to descend the river, and visit by land the mountainous and more densely populated regions.

17.—Again at Jumona Mukh. We stopped at each place where we had sowed seed while ascending, and found them faithful to their promise.

Anxious Listeners.

19.—Spent these two days at the Mikir villages and in the tent. At the farther village we had a still audience of a hundred and sixty persons. It moved my heart to see so many men eagerly listening to the truth, and asking such interesting questions. The leaven is at work in these three villages of more than 1500 inhabitants. They greatly fear to leave the worship of evil spirits, lest they may be destroyed; and yet they see its folly and desire to accept the truth. My heart yearns over this whole Mikir region. What, O what shall be done for them? Though we always endeavor to present the true faith more than to demolish their forms of worship, yet I sometimes fear we may be making them merely sceptics. These teachings must be followed up.

23.—We have ascended the Jumona river and visited Rong Bong's village. We here leave the boats and go up into the mountains.

25.—We have moved into a little hut in the Mikir village. It is part way up the mountain and surrounded by jungle.

26.—Visited a large village of about six hundred inhabitants. Stayed for the first time in a Mikir's house over night. They listened to the word till a late hour.

27.—Again this morning the people seem very desirous to hear. They have nominally rejected their own system, and accepted the doctrines and practice we preach. The man at whose house I am stopping is much interested, and wishes to come to the station and learn more. His son, he says, will also come and learn to read. Near by I visited another village of about three hundred inhabitants. The use of intoxicating drink is the great sin of this region. Sad indeed is it to see its effects. Up the Kopilli the snare was opium; here it is moa, (brewed rice, slightly intoxicating.)

29.—This is our first Sabbath in our little mountain hut. Both house and tent have been filled all day. More than two thousand have visited us from adjacent villages, Assamese and Salongs as well as Mikirs. Many have come to gratify idle curiosity, some to seek for medicine, and but few seemed to care for the healing of their souls. I start tomorrow on a foot trip over the mountain country. The people say it is impossible for me to go through some portions, but I feel that the only way is to seek the Mikirs in their homes. The people, though wild, are kind.

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NINGPO MISSION.

LETTER FROM MR. JENKINS.

Causes for Gratitude—Openings for the Gospel.

Ningpo, Dec. 19, 1862.—The war has doubtless a withering effect upon many hearts, and the interests of our great nation; but the cause of Christ is dear to the brethren, and will live. Should you meet the wants of the various missions this year, it will be a call for most devout thanksgiving to God; for it seems to me that this year, more than the last, the hearts of men will be sorely tried, burdened as they must be by taxation on account of the wicked rebellion. God is sufficient for these things.

With you, we have had our trials; and, though now relieved for a season, they may return again with double severity. The coming of the rebels to Ningpo caused great distress, and almost total suspension of missionary labor.—Since their expulsion from the city, the country people have suffered much from their repeated incursions, and at one time during the last summer we expected to be compelled again to seek refuge among our brethren across the river. But peace has returned, and the preacher goes forth freely among the people. It would be madness, however, to venture into the districts infested by the rebels, as their former friendliness toward foreigners was changed to avowed hatred and death by the conduct of the English and French, whose motto in these parts is, "might makes right."

Progress in the Language.

I think I have progressed with the language as rapidly as those who joined this station with me more than two years since, and I know I can say something for Christ to those whom I meet. Basing my hope of success upon the fact,
have no doubt but I shall accomplis
something for God, but may fall far shor
of meeting the expectations of my friend
and the demands of my supporters. Bu
my trust is in Him who has brought me
through the dark hours of the past. I
God be for me, and I in Him, how can I
fail of success?

Hindrances.

This past year has tried me much, as I
have been compelled to remove my family and goods twice, and finally had my
house knocked down, which left me
houseless, and I was forced to rebuild
In doing this I have been obliged almos
entirely to relinquish missionary lab
and the direct study of the language. I
June I gave the Jih-z-kong station ba
into the hands of br. Knowlton, bei
convinced that one pastor at a stati
was sufficient. I have not lost my inte
est in the work, nor do I intend to
less direct labor for souls here—far fr
it. Should I ever do that, I should f
myself bound to refund my past suppo
but, God helping me, I will toil throu
my present difficulties and hindranc
and yet glorify my Master by the prea
ing of his word. But, above all, t
greatest hindrance to success is the st
of my own heart; and that render
worse by the awful wickedness a
meanness of this heathen people.
wicked are they that they seem imp
vious to the truth; and the little tr
they know is often turned to bad,
count, and oftener unheeded.

The Spirit, the Spirit of God is al
able to accomplish for the Chinese t
mighty change which shall make th
worthy of a Christian name.

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TELOOGOO MISSION.

LETTER FROM MR. DOUGLASS.

The Missionary's Support.

In tent, twenty miles north of Nell
en route to Ongole, Jan. 14, 1863.—
common phrase "lone missionary,"—
when in our native land, it ever had

our fancy or imagination a poetic meaning, has long since become a prose fact and stern reality.

But this train of thought is never welcome to me. I rather look to our Father and say, "Thy will be done." Yet we are human. We cannot but think of faces we shall see no more here; and, were our hope in Jesus confined to this life, we should be of all men most miserable. In the great day, living and loved ones, now photographed on our hearts, for whom we have left home and country to dwell on these sultry plains, that his name may be known upon earth, his saving health among all nations,—will then be grouped in living pictures, jewel-crowned by the great Redeemer. That great promise, "My grace is sufficient for thee," is our only hope and shelter; "We will not fear what man can do unto us."

The Macedonian Cry.

My first acquaintance with the Macedonian began twenty years ago this present month. While rejoicing in my first love, an agent of the Union visited the church of which I was a member. I shall never forget his explanations of the title. The appeal was to me a call to forsake all for Christ, and by the grace of God brought me to this tent, to these strange scenes. I confess to a deep interest in that cry that has reached so many hearts, and called so many across waters to the Macedonian wilderness of our sin-cursed world. I will do all I am able to meet the wishes of the Committee in the matter; and I do it with the greater pleasure and desire, because it is most evident that men, fathers and brethren, know not what they say, when they speak that word Teloogoo. They see with dimmed vision the field in which we labor — the preparatory work—the results of toil on which God has placed his seal of love and mercy.

On first reading the abstract in the Macedonian of the discussion on the propriety of abandoning this field, at the annual meeting in Providence, I confess to mingled surprise and indignation. A thousand precious memories of scenes of mercy and redeeming love witnessed on these hallowed grounds, made sacred by agony and tears, by triumphs of faith, by dying grace such as never was, to my knowledge, surpassed, in any Christian or heathen land, came crowding into my mind, and uttering their plea in triumph tones in the ears of those who seemed asleep amid the great concerns of a great denomination; men who would strike from among its more brilliant sisters this "Lone Star."

The record is on high. God is sending this proposal of abandonment as a call to us to be more faithful, to teach us that our strength is in the counsels of his will and not in time-serving policy.

Claims of the Teloogoo Mission.

But I would ask, is the Teloogoo Mission ever to need apology by its friends in America and India? If so, what are the grounds of that apology? Apologists should know for what they apologize, or be silent. Has the denomination made a mistake in giving its prayers and sympathies, in some humble measure, to this mission for the last twenty years—and so needs an apology? Have Boards and Committees been ill advised in reference to the matter, and so unwittingly have misled others, but now, having obtained more light, do they wish to cancel past acts and apologize for past conduct? Or, is the apology to rest only on the Indian side of the question and the poor, feeble agents; (four families in twenty years to break the bread of life to 16,000,000 of heathen;—one man to four millions.) Are they to be called to an account for not laying in the dust massive temples that have stood the storms of ages, founded on caste, the monster device of the enemy of souls, the roots of which lay hold on every passion, good and bad? Do the living, of these four men, need to make an apology before their brethren? They can speak, if asked, though to do so is like doubting the love of Him who called them out of great darkness into light.

worthy, and has cost but little in comparison with Sierra Leone.

We can only briefly mention that the Methodist mission at the Gambia (with 813 church members), is about to be joined by a French mission at the Senegal in the north, under the protection of a governor with truly evangelical principles, and that the work on the river Pongas in the south, carried on by church missionaries from Barbadoes (320 church members) is spreading in spite of many sacrifices.

The mission of Basle at the Gold Coast, commenced in 1829, lost twelve laborers by death, in a short time, after which the surviving missionary Ries renewed the mission in the year 1844 on a fresh foundation. There have indeed been numerous victims since; but the six stations contain now over 750 Christians. Besides three establishments for the education of the young, there is now also a seminary for catechists, where twenty (now thirty) young Christians are trained for the ministry. In addition to this, trades are taught to the indolent negroes. The work has advanced from six to seven days' journey into the interior.

The Bremen mission, situated east of the river Volta, boldly carries on its conquests from five stations; they are afraid of nothing, not even to settle among cannibals. This mission also is constantly tried by sacrifices of precious human life, and is continually threatened by the whims of the chiefs and the fury of the fetish priests; but it does not suffer in vain. The earthquake was interpreted in various ways there; in one village it led to the discontinuance of work on Sunday, and to a petition for regular divine service. Badagry and Lagos have been long ago cleared from the slave-trade, which is now only carried on by a Brazilian, at Whydah, the harbor of Dahomey, while the conquest of Porto Novo (1861) and the occupation of Lagos by the English, have opened a new door to the mission there.

Behind this slave-coast, which almost *no longer deserves* the name, the blessed land of Yoruba is situated. There, in Abeokuta, they kept joyful Bible festivals in 1859, and Scripture readers were sent among the heathens and Mohammedans of the neighborhood. The seminary educates teachers; a periodical, the *Iwe Irohin* (Morning Star), has an influence on public opinion, and civilization advances with Christianity. The desolate land is now covered by cotton plantations, which increase the value of labor, that once was but of little worth. The inhabitants perceive this, and like the king of Ketu, ask for more missions, that they may obtain the same blessing.

The mission of the Niger, renewed in the year 1857, by raising the stations Gbeba and Onitsha, "is now occupied by ten native laborers; they are commended to the fervent prayers of Christians, as they are much threatened by the enemy since they instituted a new station, Akassa, at the mouth of the Nun."

The chiefs that were favorable to the Christians have, it appears, been removed by poison.

In Calabar the Scottish missionaries continue to hold a difficult position. The young King Eyo has disappointed the hopes that were entertained of him (he died in May, 1861, in consequence of excesses, we may hope repenting); and among others, who have been baptized, there occur now and then painful backslidings. But the terrible system of punishment by substitute, according to which every person of rank might atone for murder by the execution of his slave, is abolished, and twin-children are at last allowed to live.

"The expulsion of the Baptists from the island of Fernando Po by the Spanish Government has led to the institution of a new station, 'Victoria,' near the high Cameroon mountain (1858) where a part of the converted have taken up their abode. From thence the missionaries have made journeys into the interior, and discovered towns which cannot be traversed in a day's travel." For the losses occasioned to the missions by Spanish intolerance, they have at last received compensation to the amount of $1,500.

"Opposite the island of St. Thomas, at the mouth of the Gaboon, the Americans have a mission which is progressing, notwithstanding the fatal climate." Even if poor king Glasz, notwithstanding his capability of repeating whole sermons by heart, has died unconverted (1861), many troubled souls are coming now unexpectedly to seek admission to instruction.

In the Presbyterian mission on the island of Corisco, there is a still more active spirit at work among the pupils of their efficient schools. After their conversion and education, these pupils are sent across to the continent to found new stations.

"In South Africa we meet the stations of the Barmen missionaries, who had to encounter so many difficulties in Damara that they resolved not to send any more European missionaries there, while they were only permitted to see very feeble results in the barren district of Namaqua." But since the remarkable chief, Jouker, who first was a friend and afterwards an enemy of the missionaries, died, satiated with the glory of war (1861), the stations in this place also evince a better prospect of success.

"The great colony at the Cape, lying before us, so richly supplied with missions of different churches and societies, we cannot describe better than as the mighty land that has now become a decidedly Christian country."

"A revival among the Dutch farmers, in particular, has had most blessed effects. Their church, hitherto so conservative and inactive, has roused itself to missionary duty, and begins to show the effect in the two free States in the north of Orange. The President of the free State of Orange attended in person a mission conference of the several churches that had been drawn closer by the revival, and confessed on that occasion that he had formerly considered the mission at least 'unnecessary,' but that he now *offered them lands*, and every assistance in his power, with joy. The whole significance of this change will be fully understood, when we read in the report of the Alliance that this very President, as late as 1861, could be called with justice, 'the decided enemy of all English doings in politics and religion.' He refused for a long time to let Moffat, the missionary, pass through to the north. How much the Paris stations had to suffer during his last war against Moshesh! It clearly illustrates to what a degree the people of Bechuana have been changed by the gospel. Then, what a contrast between a Basuto camp at the arrival of the French missionaries, and a half Christianized Basuto village in the year 1859!"

"Several tribes of the Caffres, as is known, were led by a false prophet (1856) to kill all their cattle, in the hope of giving the course of the universe a different direction—to bring about the expulsion of the whites, and restore the dominion of the blacks in the country. Nothing, however, followed but a terrible famine, which compelled them to scatter about the colony and beg. The noble Sir George Grey supplied them with bread and work, ordered huts to be erected for their use, and caused them to be instructed in the Christian religion. Thus the plan for the banishment of the whites was the means of giving to the blacks the gospel, which they had received with such indifference in their own country."

"Many Caffres have been won over here and there; but for the great country of the Zulu-Caffres, the right hour appears to have not yet approached. The missionaries from Hermannsburg and Norway, as well as the English and Americans, agree that we must wait patiently for the new birth of this talented nation, but that the fruits already ripened afford a sure foretaste of a fine harvest in future."

In consequence of Livingstone's discoveries, three missions have been formed for the interior of South Africa. First, London sent (1858) Helmore, Price, and others, to the Makololos, on the Zambesi; then the older Moffat used his influence with the king of the Matebeles to introduce missionaries—his own son was one of them. The former mission was frustrated in a painful manner. "Helmore and the mothers with several children, were snatched away by fever in 1860. Price, on his way home with the little ones, was plundered by the king of the Makololos. The grey-headed despot of the Matabeles, on the contrary, received the missionaries kindly, and allowed them to preach without restraint to all his people. The king is probably near his end, but the missionaries hope the best from the heir-presumptive to the crown. Missionary Price has also, with a younger fellow-laborer, again arrived in Kuruman, the station of the much-tried, but ever-hopeful, Moffat, to found a new mission in the interior. Not far from the Zambesi the missionaries of two English universities have established a mission under the guidance of Dr. Livingstone." This mission has already overcome its first trials. They have had more than one collision with the slave-merchants of the Portuguese district Mozambik, and were compelled to make use of arms; the necessity of this measure, in the strictest sense has, however, not been proved. The bishop of the mission, Mackenzie, collected for the first beginning a congregation of 160 persons, chiefly children, either left behind by or taken from the slave-traders. Bishop Mackenzie is already dead, and a new bishop, Tozer, has been appointed, with two missionaries, to strengthen the mission. We see, by the beginnings of the mission in the interior of South Africa, how much patience the Lord requires from his children, before He bids them enter on a joyful harvest.

How little could be said even last year, "about the beautiful and happy island of Madagascar," where, under constant persecutions, the spirit of the martyrs of old had been shown forth in all its glory, and where the number of believers has *increased to 5,000!* The time seems to have come when the gospel is to have free course again. The old blood-stained queen is dead. Her son has succeeded to the throne. The religious services at his coronation were conducted by the London missionary and the native pastor. Memorial churches are to be immediately built on the martyr sites, and the bishop of Mauritius has made arrangements for a joint mission of the church of England. The Roman Catholics complain that it is easier to cut the rocks with a razor, than persuade the people to their faith.

Close to Madagascar lies the island of Mauritius with its 300,000 inhabitants, 200,000 of whom are Hindus, introduced into the sugar plantations, and who form the chief part of the population. Among them in particular the mission is making considerable progress. Delivered from the thousand bonds that fetter them at home to heathendom, they hear the gospel here from missionaries out of South India and Bengal, and carry back to their native land the pearl of price, to work there as teachers of the gospel among their races and families.

"Missionary Rebmann stands as yet alone on the east coast of Africa; but he will be strengthened, and his work among the Wanikas seems at last to have had a cheering impulse." He has only received one auxiliary, and his firstlings, six convert Wanikas, rejoiced the heart of missionary Krapf, when in the beginning of last year he visited Rabbai Mpia again after ten years' absence. What a different appearance everything had then from 1857, when the depredatory Masai desolated the whole country and forced the missionary to take flight! The heavy trial has done its work, and made the hard-hearted Wanikas at last more favorably disposed to receive Christianity. M. Krapf, accompanied by two English Methodist missionaries, and two German brothers from St. Crischona, made a tour of investigation in the year 1861 in those parts, and tried to form two stations. He found the province of Usambara closed up against him on account of a civil war. Three of his young companions were taken ill, and had to seek medical assistance in the large Catholic hospital at Zanzibar. One of the Englishmen was driven back to Europe by serious illness, the two brothers from Crischona by discouragement. Only one remained in Africa, and has now found a station some distance from Morubas, where he hopes to be enabled to work with a blessing. Krapf himself could not carry out his plan to return through the interior of Africa, on account of the civil war, and arrived in Würtemberg in November.

The attempt made by the members of St. Crischona to found a mission in Abyssinia under the guidance of bishop Gobat, remains yet to be mentioned. They were well received by king Theodorus, though he would have preferred using them as mechanics and tradesmen for his own purposes. They have a difficult position, in the midst of Christianity that has died away, and under a whimsical despot. Notwithstanding the Lord has allowed them to see some fruits of their work, not merely among the young whom they teach, but also among the adults; of the latter is Chancellor Debtera Sauab, described as an intellectual man, who holds prayer meetings with his soldiers, and bears witness to Christ everywhere.

Particular interest has been excited by the result of a mission, which has been sent to the Jews of Abyssinia, the Falaschas (in 1860), and not only occasioned a general search into the Holy Scriptures, but led to a number of conversions of these lost children of Israel. The fifty-third chapter of Isaiah has there shown its ancient power. It is unfortunate that they must be received by baptism into the paganized church of Abyssinia, which is certainly not superior in moral conduct to these remains of Israel. But perhaps new vigor is to be engrafted into it by this fresh element.

Much else is being done in Africa tending to the gathering of the true Israel out of the worldly.

In *Algiers (at Oran and Constantine)*, the Bible finds more and more an entrance among the Jews, and reaches the Mohammedans as well as the Kabylie people of Cabes, whose traditions say that they have once been Christians, and must in course of time become Christians again; while the Jews of Sahara, on account of their dislike of traditions, are not so much opposed to the gospel as those who have had a pharisaical training. In Tunis also, the young at least are fond of reading the gospel. Finally in Egypt, the missionaries are laboring with diligence in several places. The Copts, formerly as dead as the people of Abyssinia, seem to awaken to new life by the use of the Holy Scriptures; and the mission of the American Presbyterians finds free entrance into many of their churches. The tolerant Pasha (now dead, 1863) also afforded his aid; he gave an impressive lesson to a fanatic Mussulman who wished to prevent a Copt by rude force from leaving Islamism, which he had been forced to adopt.

Last year he made over buildings to the value of 100,000 florins to the mission, and afterwards, to give a proof of his impartiality, he conferred a similar favor on the French priests.

Thus we may be permitted to glance up the Nile with hopeful prayer. Along its shores, side by side with travellers in quest of discoveries, and hosts of Franciscan monks, the messengers of the gospel advance with undiminished zeal into the interior of this vast continent, to make the nations of Ham acquainted with that Name, in which alone there is salvation for the black man as well as the white.—*Work of the Christian Church.*

A SABBATH ON ANEITEUM, IN THE SOUTH PACIFIC.

I shall endeavor, in this letter, to give some idea of the Sabbath, on Aneiteum, more particularly in connection with the public services for the worship of God. We have eight different places where the natives assemble. The island is not large, and fewer places of worship might suffice, were the roads goods and the climate more favorable for travelling.—We have to call in the assistance of the most enlightened natives in conducting public worship. Every Wednesday, individuals are appointed to this work at the outstations. The missionary confines his ministrations on Sabbath, for the most part, to his own residence, as being by far the most numerously attended. The hour of meeting, varying a little with the season of the year, is between 8 and 9, A. M. Long before that time, when the weather is favorable, (and we have not often a wet Sabbath,) groups of natives in their best attire may be seen wending their way to the house of God, or sitting under the trees waiting the hour of meeting. The bell rings for a short time, and then the services begin. The females, as in the schools, occupy one end of the house, and the males the other, the line of separation being in front of the pulpit.

The work is begun, when a marriage is to be solemnized on the following Wednesday, as follows:—A and B wish to rise; if any one know of any obstacle in the way of their marriage, let him make the same known. A hymn is next read, being that one in the collection for the Sabbath. I give a translation—"This is the sacred day, it is surely good, let us all be glad exceedingly. Let us rest on this day, and verily seek after the word of God with might. O Father, we give thee thanks for the good word; do thou take it and put it into our hearts." The above makes twelve lines of rhyme in the Aneiteum language, eight and six syllables alternately. The amount of sacred poetry in this language is but small. We have only twelve hymns and a doxology in use. Two more have been printed lately. It must be confessed that this department of the work lags behind. One reason may be, that the language is anything but musical, and the words are long and not pliable. Blank verse has not yet been attempted, nor can we boast of a version of any one of the Psalms of the sweet singer of Israel.

When the hymn has been read, all the congregation rise and sing standing. The volume of sound is great, but the music would not please fastidious ears. Their own native tunes are exceedingly monotonous; but I observe, that from some cause or other, they sing their own with all their might, which cannot be said of those used in the praise of God. We have a separate tune for most of the hymns. The "Old Hundred," "Devizes," the "Happy Land," &c., are among the number. When the hymn has been sung, the people sit down. Prayer is next offered up, and, at the close, the solemn Amen pronounced by the audience. A portion of Scriptur is then read and expounded, generally a chapter, a few of the most importan things in it being dwelt on. After th lecture, we have prayer, praise, and th benediction, just as at home. Sometime we have an interval between the services, and sometimes not. The secon service is conducted exactly like the first only, instead of a lecture, we have wha may perhaps be more appropriatel called a sermon. The whole exercise are short, not occupying over two hours When the weather is good, the house are tolerably well filled, and the atmosphere becomes heated and oppressive The audience get drowsy, and the speaker exhausted. I feel more tired on th Sabbath evening than ever after har manual labor. The buildings are larg and very open, and in addition to the labor of speaking, there is the additiona strain arising, on my part at least, fro an imperfect knowledge of the languag

The natives, too, soon get tired if th services are unduly protracted, as th only change of position they can get i by rising to sing. Our services are thu shorter than with you. They differ als somewhat as to matter. The native relish illustrations, and our addresse should abound with them. Nothing ca Parables of the Saviour fo people circumstanced like the Aneiteumese. The behavior of the natives in the house of God is, upon the whole, all that can be expected. Sometimes you see a person smiling or whispering to his neighbor, but not often. Their attention is easily withdrawn from the speaker. When an infant cries, or a person goes out or comes in, all edification is at an end for a time. The most of them come provided with fans, to cool themselves and drive away the flies. When a number of these are in motion all over the house, they tend to distract the speaker, though the natives do not appear to have their attention withdrawn by them. After reaching their own homes, the natives have family worship. They then commit to memory more or fewer verses of Scripture, according to their several ability, for the schools, which meet in the afternoon in the various houses. In the evening they have again their family worship.

The attendance on Sabbath is very encouraging. In few places, I should think, do the population turn out so well. I think I saw it stated in some of Mr. Inglis's reports as being about 75 per cent.

The Lord's Supper is observed twice in the year at each of the mission stations in ordinary circumstances. The terms of communion are these: "Do you believe this to be true, that Jehovah is the true God, and that there is no other? that Jehovah, Jesus and the Holy Spirit are distinct, but one in mind? the word of Jehovah which his men wrote in the sacred books? your sinfulness before God, and your inability to save yourselves? that Jesus came down into the world and died a sacrifice for our sins? that the Holy Spirit alone makes good our bad hearts? and do you wish to leave off your old and heathen practices, and all your wicked conduct, to believe on Jesus, keep the law of God, and lead a holy life?"

On the Sabbath the communicants occupy the centre of the church, and we have but *one table, because the house is* so full that removal from one part to another is quite impossible, and because we wish the services to be short. We meet at the usual hour, and dismiss, at the latest, by twelve. In the afternoon we meet again for a sermon, and on the Monday morning we have a short meeting for prayer and praise, after which the people separate.

The Sabbath is well observed, outwardly at least. No work is done; even the food is cooked on the previous day, which the natives call the "day of ovens." I dare say, could one observe the natives in their own houses, there would be much that might not be considered suitable for the Lord's day, especially in the topics of conversation, and in occasional levity. But, notwithstanding this, the change that has been brought about, by the blessing of God, on those who previously esteemed every day alike, ought to be matter of great thankfulness on the part of all who know what God has done for this people.

In regard to the results arising from the preaching of the gospel, it is not easy to speak with certainty. They certainly do not carry away so much of what they hear as one would like. The subjects are new, and connected, most of them, with the unseen. The previous habits of the natives did not lead them to think and reflect, and they cannot be taught it in a day. If we see the present generation making great progress, we may hope for still more from those yet unborn.—*Rev. J. Copeland in Scotch Magazine.*

JAPAN.

Japan comprises three principal islands, as well as numerous smaller ones, containing a population supposed to amount to thirty or forty millions of people, whose chief religious denominations are the Sintoos and Buddhists. The Sintoo system includes numerous idols and imaginary saints, whose temples are often beautifully placed in shady groves, inviting the worshippers to pleasant repose.

Japan was first made known to Europe by Marco Polo, a celebrated traveller, at the close of the thirteenth century. From that period to the present time, a difficult intercourse, on a very small scale, has been maintained with it by the English, Portuguese, Dutch, Russians and Americans.

In the year 1852, the American Government despatched a squadron of ships to Japan, under the command of Commodore Perry. Our readers will be able to trace on a map the course they took to reach Japan. From America they crossed the Atlantic to Madeira, thence south to St. Helena; doubling the Cape of Good Hope, they passed northward to the Mauritius, thence to Ceylon, Singapore, Hongkong, Shanghai, Loo Choo, and the bay of Jeddo—Jeddo, or Yeddo, being the capital of Japan.

The result of the American expedition has been, that the Japanese have been induced to conclude a treaty with the Americans that the country should be opened to commerce; and similar advantages have also been granted to Russia, France, and Great Britain.

They have a deep-rooted hatred against Christianity, arising from the tyrannous conduct of the Jesuits and other Roman Catholics introduced into the country by the Portuguese in the sixteenth century, who were forcibly expelled in 1637. To overcome this prejudice, wisdom must be sought from above, and the prayer of faith must ascend to Him who hath the hearts of all men at his disposal, that He will be pleased to open a way for the introduction of his gospel into Japan.

The people are active traders, and free and hospitable in their manners, without that peculiar cunning and treachery so characteristic of the Chinese and Malays. They do not possess a high moral standard, and yet in personal friendship they will risk life to serve a friend. In domestic life they are in advance of most oriental nations, as the females of Japan *occupy a position* similar to that of Europeans. The ladies employ their i door leisure hours in study, and t lighter occupations of music, drawin painting, making fancy boxes, purs and ornaments for the person. Out doors they employ themselves in rus amusements, gardening, and rowing, a sailing on the lakes, rivers, and in t harbors. The people generally ent very extensively into feasts and ente tainments, both religious and nation They indulge in tobacco and sweetmeat and drink an intoxicating liquor call saki. Tea drinking is a national instit tion with them; in their houses the kett is always boiling. A singular custo prevails at social gatherings—the gue carry away the dainties not consume to omit to do so is esteemed a mark vulgarity.

The Japanese are a reading peopl They have printed books of history, g ography, science, art, poetry and fictio Education, indeed, is universal in Japa children of the lowest grade being se to school. They are also skilful agric turists and gardeners, producing most the tropical fruits and plants, and a those of the more temperate climat They grow curious miniature specim of large trees and shrubs. One of th curiosities in this way was a box th inches long, one inch wide, which c tained a fir-tree, bamboo, and plum tr the latter in blossom. Both plum a cherry trees are cultivated for the fl ers only, which grow to a large si Their love of flowers is a pleasing t in their character; nearly every ho has its garden, or, as a substitute, pla and flowers in pots and boxes. One their most noted plants is the varn tree (Rhus vernix), which produces well known lacquer called "Japan."

The houses are built of wood, usu rather low, as earthquakes are frequ in this country. But little furnitur required, as the people recline and sl on mats on the floor, and do not chairs and tables. The fire-place i square hole in the centre of the room, else a metal pan filled with firing. Th have no glass for windows, but use oiled paper as a substitute. Generally speaking, the houses are particularly neat and clean; the interior is divided into rooms by means of folding screens; the floors are covered with mats, which are always of a particular size, regulated by the Government. All classes make frequent use of the bath, and every respectable house is provided with a bathing department. In the large towns there are public baths.

Dogs are a privileged race of animals in Japan. They are allowed to rove through the streets at will, and are protected by the authorities, who feed and house them, and any attempt to molest them is punished.

Although the Japanese have so much sea coast, they build no ships calculated to take long voyages, as the Government has hitherto strictly prohibited foreign intercourse. They have a great variety of coasting vessels and pleasure boats, and fishing is extensively followed. The country is defended by forts and batteries, and a large army of horse and foot soldiers is maintained. The soldiers are armed with swords, guns, pikes, bows and arrows, and what seems strange is, that every soldier carries a fan. Fans are universal in Japan; sometimes they are of great size and highly ornamented, and, to some extent, answer the purpose of umbrellas and parasols.

There are but few wheel carriages in Japan. Horses are mostly used for conveyance of merchandise; these are shod with straw, a strange kind of shoe, which requires constant renewal. On all the public roads straw shoes for man and beast are offered for sale.

The Japan islands enjoy a fine climate, and are rich in minerals, sulphur, pearls, and ambergris. Coal is extensively used for domestic and other purposes, when converted into coke. The Japanese manufacture articles of jewelry, silk, satin, cotton and paper; straw shoes umbrellas, fans, artificial flowers, and the rare lacquered and ornamented Japan ware and *cabinets so well known in England*. The idol shops are among the most curious as well as the most painful sights to be met with in the towns and cities, where idols are manufactured to meet the tastes of the lowest as well as that of the wealthy, varying in size, and to suit the condition of either. The extensiveness of their idolatry is shown by a description of one of their most celebrated temples. It contains a gigantic idol, the master of the air, with thirty-six arms. Sixteen black images, larger than life, surround it; and on either side there are two rows of gilt figures, with twenty arms each. Beyond these, idols upon idols are arranged in tiers to the enormous amount of more than thirty thousand in all.

Painful as these details must be to those who have enjoyed the blessed privileges of a Christian land, yet we know that the word of the living God standeth sure—"The idols He shall utterly abolish." Meanwhile there must be no slackening of the hands, no withholding of the silver and gold, no drawing back from exertion, but rather we must "give, give," and labor on for the love of Christ.—*Miss. Recorder.*

THE LAOS PEOPLE.

The Rev. Mr. McGilvary, a missionary of the American Presbyterian Board in Siam, and having his station at Petchaburi, writes under date of Oct. 6, 1862, as follows, concerning the Laos people.

The missionaries have always looked forward to the Laos here as an interesting portion of this field, and the large colony of them here had no little influence in our selecting this place for the new station. They belong to that large family which, under several dialects, inhabit the country to the north of Siam. Their country being contiguous to this, many of them find their way down here, and hence there are many scattered all through this kingdom.

But, besides those who came in the ordinary course of emigration, are a colony of refugees from their own country, who are settled principally in this province, and most of them within a day's ride of this place. I have not been able to ascertain the exact date of their coming here, but it was about seventy-five or eighty years since. There was a revolution in their country, and the party to which they belonged being conquered, they took refuge in this country. They were assigned to this province, and were hence in a more special manner than the rest of his subjects regarded as slaves of the king, or probably resembling the serfs of the Middle Ages. They live on his soil and are required to work for him, and have much of the drudgery assigned to them. They are in this place literally the hewers of wood and drawers of water. All the water and wood, and brick and lime, and mortar used on the new palace on the top of the mountain, have been carried up on the shoulders of the Laos, or pushed and drawn by them in carts from the river, a mile off. Each man is obliged to work three months of the year. They either work ten days and stop thirty, or a month and stop three, or three and stop nine. You can form some idea of their number, when told that under the operation of this rule there are always from 500 to 800 able-bodied men at work on the king's work.

They have much more stability of character than the lower classes of the Siamese. Many of them can read the Siamese, and all the males can speak it so as to be understood. They have very little attachment to Buddhism, as they were not Buddhists in their own land. They profess to worship a Great Spirit, not unlike the North American Indians, and I believe also the Karens of Burmah. Besides this, they pay a reverence to their departed ancestors almost amounting to worship. Being to some extent an oppressed people, and poor in worldly goods and prospects, we have hoped that they may be more disposed to listen to the humbling doctrines of the cross than the proud Buddhist with his large stock of *supposed merit*, acquired principally by the yellow robes of the priesthood. The one referred to above is an officer or head man in his village, reads very well, and really seems to be a believer. He has read many of our books, and in the intervals of his work and at night often assembles his family, when at home, or those under him, to listen to his reading the gospel. O that he may be indeed the first fruits of a great harvest gathered from his people.—*For. Miss.*

THE LODIANA MISSION.

Twenty-seven years ago Lodiana was a frontier station of British India. The Punjab was all under the government of the great Maharajah, as the people delight to call him; and even on the southern sides of the Sutlej, almost the whole country north and west of Karnal belonged to native chiefs. Lodiana was an English military station, as well as the seat of a political agency. The missionary then nearest to Lodiana was Mr. Thompson at Delhi, distant 190 miles. Besides him there were not more than four missionaries between Lodiana and Benares, a distance of about 600 miles, and those were all East Indians.

Lodiana is no longer a military station, and the British frontier has been advanced 300 miles further to the west. The principal places in the Punjab are now the homes of English civilians and soldiers, and Queen Victoria's supremacy is acknowledged to the northwest extremity of India, and even beyond the Indus, up to the Khyber Pass, below Cabul. The country is everywhere intersected by broad English roads, and then the Grand Trunk road, three times the width of the widest road I ever saw in America, starting from Calcutta, metalled with limestone almost the whole distance, passing through Benares, Allahabad, Cawnpore, Delhi, Lodiana, and Lahore, and crossing the Ganges, the Jumna, the Sutlej, and all the other rivers of the Punjab on boat bridges, and soon to pass by a tunnel under the

Indus, goes as far as Peshawur, about 1,300 miles. The environs of the old Sikh capital have become a large English settlement, and four times every day a railroad train, carrying native passengers is heard rolling into the station or moving out of it. Simla has grown into a great mountain city; and other European stations at Dugshai, Sabathu, Kussowlie, Dharmsala, Dalhousie and Murree, along the line of hills pertaining to the Punjab, are places of more or less importance, some of them growing rapidly. Even Cashmere itself has become a favorite place of resort in the summer for English gentlemen.

How great the change! The Khalsa has passed away. The very East India company has passed away, and now the Queen of England is the Empress of India, being supreme from Cashmere to Ceylon; native princes there are still, but they acknowledge themselves as feudatories of the queen. Some of these, and among them the Rajah of Patala, have been sitting as members of the miniature Indian Parliament in Calcutta, legislating for the empire. The Delhi king too—the Great Mogul—has passed away, and his palace is occupied by British soldiers. The last successor of Runjit Singh on the throne of the Punjab is a professed Christian, living in England, and the Rajah of Kapurthala—one of the greatest of the Punjab chieftains—professes Christianity too, though he has not been baptized.

And what of the missionary work? The old Lodiana station of the American Presbyterian Board is there still; several mission houses, with a printing office, a lithographic office, a book bindery, a book depository, an orphan house, with about fifty orphan girls, a church, and a Christian village in the neighborhood, with perhaps hundreds of trees and a large garden, where once there was hardly a blade of grass. But there is also a mission graveyard there, with a good many tombs in it. Besides what is on the mission premises, there is a church in the city, also a school-house, the school having grown into an institution in which nearly 300 pupils are daily taught the English and other languages, science, and Christianity. The missionaries there are both earnest and faithful men.

Meanwhile see how missionary stations have sprung up all around us, most of them in places where in your day we could not have planted a foot—Ambala, Sabathu, Kotgurh, Kangra, Jalandar Amritsar, Lahore, Multan, Sealkote, Rawalpindi, Attock, Peshawur, and Dera Ishmael Khan, to say nothing of those further to the west and south.

All this, and much more, comes up to view, as I look back on the twenty-seven years which have elapsed since I commenced my missionary work, and now in a few days we are to have a missionary conference in the capital of the Punjab, to be attended, as we are assured, by a large number of missionaries, and others who feel a deep interest in our work, and to be presided over, I trust, by one of the highest civil officers in the country. The future is known only to the Lord. But if the state of things in North India changes at the same rate for the next twenty-seven or thirty years, and changes for the better, the country will scarcely know itself. Who can say that the temples of idolatry will not by that time have begun to crumble, and that a native church, now springing into existence in all parts of the land, will not be rising into something of the vigor of manhood?

But India is not the only country subject to change. A country can scarcely be found in which great changes are not taking place. Among those, what are we to say of America? The heart sickens at the thought of what is going on there. O that fearful war, when will it come to an end? God's ways are not as our ways, and it is best that his will should be done. In Him let us trust.—*Rev. J. Newton in For. Miss.*

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l. XLIII....No. 7. Whole Number 559.

THE

ISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

JULY, 1863.

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BOSTON:
MISSIONARY ROOMS, 12 BEDFORD STREET.
1863.

THE MISSIONARY MAGAZINE FOR 1863.

THE forty-third volume commenced with the number for January. The MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

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DISTRICT AGENCIES.

The following are the District Agents of the American Baptist Missionary Union, with the [illegible] [illegible] to them, and their post office address:

DISTRICTS.	DISTRICT AGENTS.
Eastern District.	
The New England States	CORRESPONDING SECRETARY, 12 Bedford St., Boston.
Central District.	
New York, Canada West and New Jersey bordering on New York city	REV. ORRIN DODGE, 335 Broadway, N. Y.
Southern District.	
The remainder of New Jersey, the States of Pennsylvania and Delaware, and the District of Columbia,	REV. JAMES FRENCH, 530 Arch St., Philadelphia.
Western District.	
All the States West of New York,	[illegible] M. OSGOOD, 51 Lasalle St.,

THE

MISSIONARY MAGAZINE.

VOL. XLIII. JULY, 1863. No. 7.

AMERICAN BAPTIST MISSIONARY UNION.

FORTY-NINTH ANNUAL MEETING.

CLEVELAND, O., May 19, 1863.

The American Baptist Missionary Union met this day at 10 o'clock A. M., in the meeting-house of the First Baptist church, to hold its forty-ninth anniversary.

The President, Hon. Ira Harris, N. Y., took the chair, and after singing hymn 788 of the Psalmist, and the reading of the Scriptures, prayer was offered by Rev. S. W. Adams, Ohio.

Messrs. A. K. P. Small, Me., A. J. Prescott, N. H., M. Carpenter, Vt., H. C. Graves, Mass., W. S. McKenzie, R. I., S. D. Phelps, Ct., G. C. Baldwin, N. Y., E. T. Fendall, N. J., A. J. Bell, Pa., P. Taylor, Ill., D. A. Randall, O., J. W. Fish, Wis., J. R. Boise, Mich., G. W. Fuller, Min., H. H. Burrington, Iowa, S. Tucker, Ind., J. M. Taggart, Nebraska, and D. B. Purington, Western Virginia, were appointed a Committee on the enrollment of members.

They subsequently reported as follows, and the report was adopted.

REPORT.

Whole number present, 364; Annual Members, 149; Life Members, 269; Honorary Life Members, 6; not stated, 12; of the Annual Members, 59 are also Life Members. The States were represented thus:—Maine, 6; New Hampshire, 4; Vermont, 7; Massachusetts, 39; Rhode Island, 12; Connecticut, 2; New York, 76; New Jersey, 13; Pennsylvania, 28; Delaware, 3; Ohio, 84; Indiana, 8; Illinois, 16; Michigan, 30; Wisconsin, 8; Iowa, 3; Minnesota, 3; Burmah, 1.

DELEGATES.

MAINE.

Hebron, church,	A. C. Herrick.
Portland, First church,	Nathaniel Elsworth, L. M.

NEW HAMPSHIRE.

Concord, First church,	Isaac Elwell, L. M.
" " "	Edson Hill, Hon. L. M.

MASSACHUSETTS.

Charlestown, First church,	George W. Little, L. M.
" Bunker Hill church,	Henry C. Graves,

Lowell, Worthen St. church,	Benjamin S. Ireson,
“ “ “	Willard C. Welch.
Waltham, First church,	A. P. Penniman,
Worcester, “	Lemuel Moss, L. M.
“ “	Samuel Warren, L. M.

RHODE ISLAND.

Pawtucket, Central Falls church,	Horace Daniels.

NEW YORK.

Albany, Pearl St. church,	C. D. W. Bridgman,
“ “ “	Ira Harris, L. M.
“ “ “	Hubbard Russell, L. M.
“ “ “	Wm. Winterton, L. M.
Altay church,	Ebenezer J. Scott, L. M.
Batavia church,	S. M. Stimson, L. M.
Buffalo, Washington St. church,	D. Moore, Jr., L. M.
Campbell and Bath church,	J. C. Mallory, L. M.
Elbridge, church,	Thomas Rogers, Hon. L. M.
Geneva, church,	B. B. Gibbs,
Gloversville, church,	Conant Sawyer, L. M.
Homer Village church,	Thos. S. Ranney, L. M.
“ church,	G. H. Brigham, L. M.
Hudson, church,	G. W. Folwell, L. M.
Hunt's Hollow, Grove and Portage church,	Willard W. Beardslee,
Kendall, church,	L. Brasted,
Knowlesville, church,	J. F. Sawyer,
Le Roy, church,	Ichabod Clark, L. M.
Lima, church,	John T. Seely, L. M.
Manchester, church,	L. C. Bates, L. M.
Middlebury, church,	W. I. Crane, L. M.
New York city, Tabernacle church,	Peter Balen, L. M.
“ “ “ “ “	E. Bright, L. M.
“ “ “ “ “	E. Colgate, L. M.
“ “ “ “ “	George Hatt, L. M.
“ “ “ “ “	E. Lathrop, L. M.
“ “ “ “ “	J. R. Ludlow, L. M.
“ “ “ “ “	J. Nash,
“ “ “ “ “	S. Sheldon, L. M.
“ “ Berean “	John Dowling, L. M.
“ “ Amity St. “	D. J. Macgowan, L. M.
“ “ Calvary “	Ebenezer Cauldwell, L. M.
Ogden, church,	B. R. Swick, L. M.
Oxford “	W. T. Potter, L. M.
Ransomville, church,	Isaac C. Seely,
Saratoga Springs, First church,	S. H. Simons,
Stockton, church,	Sardis L. Crissey,
Utica, Bleecker St. church,	Isaac Bond, L. M.
Webster, church,	S. D. Merrick,
West Henrietta, church,	Wm. Entwistle,
Wilson, church,	William Sawyer, L. M.
Wyoming, church,	Wm. Dean, L. M.

NEW JERSEY.

Elizabeth city, First church,	B. Judson Spalding,
Jersey city, Union church,	Wheelock H. Parmly, L. M.
New Brunswick, church,	Isaac L. Martin, L. M.
“ “	M. S. Riddell, Hon. L. M.
“ “	Simeon Van Wickle, L. M.
Pittstown, church,	H. Deats.

PENNSYLVANIA.

Alleghany city, Sandusky St. church,	B. F. Woodburn,
“ “ S. S. Miss. Soc,	T. I. Hoskinson,
Altoona, church,	A. H. Lembower,
Brownsville, “	W. B. Skinner,

irmingham, First church,	Isaac Banks,
ee, Bridgewater church,	Alfred Baldwin,
Sewickley, Providence church,	Joseph Hager,
lphia, Tabernacle church,	J. H. Appleton,
rg, Union church,	S. Washington,
South "	Isaac Sawyer, L. M.
church,	J. K. Cramer,
Mills, church,	A. D. Bush,
t, church,	G. T. Dinsmore, L. M.

DELAWARE.

church, Buffalo Asso.,	A. J. Wilcox,
ille, church, "	H. H. Phelps.

OHIO.

l,	I. N. Carman,
la, First church,	C. Morton, L. M.
" "	J. D. Leonard,
church,	L. D. Robinson,
, church,	Wm. H. Alexander,
ville, Brinzion church,	T. D. Jinkins,
church,	J. B. Shaff,
ati, First church,	Wm. Powell, L. M.
" "	James Powell,
Union Mission church,	T. J. Melish, L. M.
nd, First church,	J. P. Bishop,
Erie St.,	Edgar E. Waller,
ia, church,	Joel Baldwin,
us, First church,	Thomas Roberts, L. M.
" "	S. Talbot, L. M.
rk B. C. church,	D. Trichler,
	George E. Leonard,
church,	J. B. Sutton,
eld, church,	O. B. Hendrick,
ta, "	Elihu Macy,
gton, church,	N. B. Griggs,
lle "	G. E. Hatch,
er "	William Whitney,
d, "	J. W. B. Clark,
ld, Central church,	J. Hedrick,
nelsville, church,	J. Chambers, L. M.
church,	A. H. Waterman,
own, First church,	F. J. Tytus,
ville, church,	F. H. Drake,
Amherst, church,	Amasa Heath, L. M.
k, church,	A. Cornell,
lle, church,	John McMackin,
urg, church,	H. B. Taft,
le, church,	E. W. Dannels,
oro', church	I. M. Chapman, L. M.
ville, church,	Dea. Norton, L. M.
hurch,	E. Mills,
hurch,	J. P. Agenbroad, L. M.
, church,	R. S. Parks,
ster, church,	A. B. White,
r, church,	P. M. Weddell,
First church,	Albert Guy, L. M.
town, church,	W. M. Ingersoll.

INDIANA.

te, First church,	Wm. H. Levering,
ort, church,	S. A. Hall,
r, church,	R. H. Cook.

ILLINOIS.

, First church,	Cyrus Bentley, L. M.

Chicago, Wabash Avenue church, . . .	E. W. Goodman,
Cordova, First church, ...	Asa Prescott,
Elgin, church, ...	A. J. Joslyn,
Haley "	J. B. Dibell, L. M.
Peoria, First church, ...	D. Edward Holmes, Hon. L. M.

MICHIGAN.

Albion, church, ...	Isaac M. Wade,
Ann Arbor, church, ...	S. Crossman,
Detroit, Lafayette St. church, ...	R. Y. Mathews,
Grand Rapids, Second church, ...	Henry Stanwood,
Kalamazoo, First church, ...	J. A. Clark,
" " "	Edward Olney,
Niles, church, ...	Henry Potter,
" "	T. H. Potter,
Oakland, church, ...	W. H. Fuller,
Rochester, "	H. King,
South Battle Creek, church, ...	W. S. Roberts,
St. Clair, church, ...	Silas Finn,
Sylvan, church, ...	J. L. DeLand,
Ypsilanti, First church, ...	S. W. Pattison,
" " "	C. R. Pattison.

WISCONSIN.

Janesville, church, ...	O. J. Dearborn, L. M.
Ripon, First church, ...	Edwin S. Walker.

IOWA.

Ottumwa, church, ...	L. H. Worcester,
Waverly, church, ...	H. H. Burrington.

MINNESOTA.

Chatfield, church, ...	G. W. Fuller, L. M.
Winona, church, ...	L. B. Teft.

LIFE MEMBERS.

MAINE.

J. Hubbard,
Wm. H. Kelton,
Carleton Parker,
A. K. P. Small.

NEW HAMPSHIRE.

C. W. Flanders,
A. J. Prescott.

VERMONT.

Moses Burbank,
Mark Carpenter,
L. A. Dunn,
H. Fletcher,
Joseph Freeman,
Reuben Sawyer,
Rufus Smith.

MASSACHUSETTS.

Joseph Banvard,
N. Boynton,
Samuel Brainard,
William C. Child,
Geo. W. Chipman,
D. M. Crane,
B. A. Edwards,
G. D. Felton,
Gustavus Forbes,
Geo. W. Gardner,
B. W. Gardner,
Alfred E. Giles,
William A. Holland,
Silas Ilsley,
William Lamson,
S. R. Mason,
A. P. Mason,
J. Warren Merrill,
J. W. Olmstead,
J. W. Parker,
Cephas Pasco,
Samuel S. Perkins,
Andrew Pollard,
Warren Randolph,
C. W. Reding,
S. F. Smith,
D. A. W. Smith,
Lucius E. Smith,
G. S. G. Spence,
O. S. Stearns,
E. O. Stevens,
Baron Stow,
S. B. Swaim,
James N. Sykes,
J. G. Warren,
E. G. Warren,
A. Webster,
Salmon Whitney.

RHODE ISLAND.

James B. Boice,
Stephen Benedict,
E. K. Fuller,
B. F. Greene,
M. G. Hodge,
Chas. Keyser,
C. H. Malcom,
W. S. McKenzie,
A. F. Spalding,
Wm. B. Spencer.

CONNECTICUT.

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Geo. M. Stone.

NEW YORK.

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Baldwin,
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D. Boardman,
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C. Clarke,
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S. Day,
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H. Edwards,
M. Forbes,
A. L. Freeman,
S. B. Gregory,
M. M. Jones,
Howard M. Jones,
Robert Lowry,
A. C. Mallory,
O. E. Mallory,
B. D. Marshall,
D. Moore,

L. W. Olney,
Wm. C. Richards,
H. A. Rose,
Hubbard Russell,
Samuel Raynor,
Oren Sage,
William N. Sage,
A. W. Sawyer,
Jesse N. Seely,
J. Starks,
P. J. Williams.

NEW JERSEY.

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Geo. E. Horr,
B. Stelle,

O. T. Walker,
D. M. Wilson.

PENNSYLVANIA.

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James French,
George Higgins,
R. Jeffery,
A. G. Kirk,
John D. Meeson,

H. Steelman,
John Trevitt,
Joseph Walker,
B. C. Wiloughby,
Geo. W. Young.

DELAWARE.

. Dickerson.

OHIO.

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A. Dean,
Downer,

A. H. Dunlevy,
Samuel Gorman,
Jeremiah Hall,
A. Joy,
Israel D. King,
J. S. Lowry,
N. Martin,
H. Thane Miller,
Wm. Moore,
W. F. Nelson,
J. W. Osborn,
S. B. Page,
D. A. Randall,
N. A. Reed,

J. L. Richmond,
B. Rouse,
J. B. Sackett,
W. W. Sawyer,
Alexander Skedd,
B. Stelle,
J. Stevens,
M. Stone,
Frederick Tolhurst,
E. G. Taylor,
D. S. Watson,
S. B. Webster,
L. Whitney.

INDIANA.

rown,
rnahan,

Wm. Chafee,
Ira Corwin,

Silas Tucker.

ILLINOIS.

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D. E. Halteman,
Edward C. Mitchell,
J. B. Olcott,

S. M. Osgood,
Chas. T. Roe,
O. D. Taylor.

MICHIGAN.

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E. J. Fish,
P. Forbes,
J. M. Gregory,
L. Jewett,
T. Z. R. Jones,

Ira E. Kenney,
T. W. Merrill,
C. R. Nichols,
Rollin C. Smith,
A. D. Williams.

WISCONSIN.

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I. E. Gates,
E. J. Goodspeed,

E. Nisbet,
C. T. Tucker.

IOWA.

A. A. Sawin.

MINNESOTA.

Charles Willett.

BURMAH.

J. L. Douglass.

HONORARY LIFE MEMBERS.

NEW YORK.

A. E. Barnard, L. J. Matteson,

MICHIGAN.

Samuel Cornelius.

[The following names are entered as they were given. They are not found in the list of either Life or Honorary Members. The evidence is not conclusive that they are annual members.]

Jefferson, O., ...	M. Barnes,
Owosso church, Mich., ...	E. Comstock,
Brockton, N. Y., ...	W. R. Connelly,
Cleveland, O., ...	Wm. H. Delano,
Albion church, N. Y., ...	J. B. Jackson,
Chardon, O., ...	L. R. Jayne,
Newport, R. I., Central church, ...	James Peter Ludlow,
Zanesville, O., ...	D. C. Maybin,
Cincinnati, O., Ninth St. church, . . .	A. J. Sage,
" " " " . . .	E. J. Wilson.
Tiro, O., Auburn church, ...	J. Temple,
Rowland, Pa., Mt. Pleasant church, . .	Thos. Van Scoyoe,

The Union was then addressed by the President. At a subsequent stage of the meeting, on motion of Rev. B. Stow, Mass., the President was requested to furnish a copy of his opening address, to be printed with the proceedings of the annual meeting.

ADDRESS.

Brethren of the Missionary Union:—In assuming the position which your partiality has assigned to me, and before entering upon the duties of the occasion, I may be allowed, perhaps, to occupy a few moments of your time. To have been elected the President of this great and influential body, I count among the highest honors of my life. To have received such evidence of the esteem and confidence of such men as compose this Union, demands my profoundest gratitude.

But when I remember who it was that for fifteen years, by your willing suffrages, occupied this chair, and how he honored it and how you delighted to honor him,—especially when I remember the affluence of his virtues, his unostentatious piety, the beautiful simplicity of his life, his blameless innocence, his ardent devotion to the cause of missions, his active, yet modest benevolence, exhausting itself in deeds of charity and love,—deeply conscious of my own inferior qualifications, I tremble at my own temerity in venturing to assume the position.

It is not for me, on this occasion, to pronounce the panegyric of my lamented predecessor. Others have already performed that sad but grateful office. Eloquent lips have portrayed his exalted virtues. Your tears and sorrow have embalmed his memory.

For more than half my life it was my happiness to enjoy the personal friendship of Gov. Briggs. I cherish the recollection of his great and varied excellences with the tenderest reverence. Happy would it be for us all, if from the fading vision we could still catch a more holy enthusiasm.

This body, during the forty-nine years of its existence, has never assembled under circumstances more profoundly interesting than those which now surround us. God has given us prosperity beyond any other people. We have suddenly grown to be great. But now a dark, dense cloud overhangs us. Our nation is convulsed with a civil war—a war which for magnitude and the desperateness with which it is waged, has no parallel in the history of civil strife. It is a war, too, freighted with results for good or evil beyond the power of man to estimate or conceive. Yet, terrible as it is, I can but regard it as Heaven's merciful visitation for the discipline of a nation it designs, not to destroy, but to preserve and bless.

Certain I am that the hand of God is in this struggle. His people should not be slow to recognize it. I rejoice that my own brethren have not thought it necessary, in their great convocations, to smother their patriotism. The action of this body at its last annual meeting in reference to the stupendous crisis through which our nation is passing, gave me the most profound satisfaction. The sentiments then adopted, admirable for the nerve and vigor with which they were expressed, were dictated by the most elevated patriotism. How true it is, as was then asserted, that the progress of civilization, of freedom, of Christianity throughout the world, are all involved in the present war.

Our fathers, when they gave us our present form of government, left in it what they had found, a most mischievous and demoralizing element. They not only left it, but they protected it with constitutional guaranties. Slavery, in its very nature opposed to freedom, always greedy of power and impatient of restraint, not content with the protection thrown around it by the Constitution, demanded the right of unlimited expansion. It claimed to be recognized among the foundation principles of the government.

Because these claims were resisted, it rebelled. It commenced its encroachments in our religious associations. This venerable body was rent in twain by its imperious exactions. At length, having deliberately prepared itself for the fearful issue, it has attempted the disruption of the government itself.

So long as it kept itself within the limits contemplated by the framers of the Constitution, so long it was entitled to protection. The national government had no right to interfere with it. But now, by its own act this impediment has been removed. Slavery has rebelled. It has committed treason, the great crime of crimes, the "unpardonable sin." It has become an outlaw, and, like other felons, it must be fettered and bound. As a political power it must be annihilated, and forever. There is now no alternative. There can be no more negotiation, no more diplomacy, no more compromise, no more peace conventions, no more delusive expedients. Each party has inscribed its principles upon its banner, and the bloody contest must go on until the slave power is subdued or our country is overthrown.

At such a time and in such a crisis there can be no neutrality. He that is not for his country is against it. And it becomes every patriot, and most of all every Christian patriot, to bring home to himself more closely his obligations to his country, that the spirit of the nation may be quickened, that its self-devotion may be strengthened, and its energies more thoroughly aroused.

Notwithstanding the intensity of the conflict, and the forebodings of fearful hearts, I have never doubted as to the issue. My confidence is still unshaken. God has great purposes yet to accomplish through the instrumentality of this nation, and He will not be disappointed. Our country, emerging from the cloud which now envelops it, into a clearer sky, purified and more firmly united and compacted together by the fearful ordeal through which it has passed, will rise to a higher, nobler career among the nations of the earth, and under a Heavenly guidance move on to the accomplishment of its holy destiny.

Perhaps I ought to apologize for having said as much as I have here at the very threshold of our proceedings. I can only say I have spoken out of the abundance of the heart. I am sure there is not one who hears me who does not respond to the sentiments I have uttered. If any shall think their utterance here ill-timed and out of place, I can only cast myself upon their patriotic indulgence.

Though not familiar with the details of the operations of the Union for the past year, I think I know enough of them to be able to assure you that when the reports shall come to be presented, there will be found in them abundant cause for gratitude and congratulation.

Hoping and trusting that a spirit of harmony and Christian affection and sympathy may characterize all our deliberations, let us all labor and pray that this venerable Union, so dear to us all, may still go on with increased vigor and success in its great and heavenly work of evangelizing the world.

Rev. Messrs. S. W. Adams, O., S. B. Page, O., with the Corresponding Secretary, were appointed a Committee of Arrangements.

This committee reported as follows:—

The Committee of Arrangements would submit the following report:—

1. That the hours of commencement of the sessions be 9 o'clock A. M., 2 1-2 P. M., and 7 1-2 in the evening; and the hours of adjournment, 12 M., and 5 1-2 P. M.

2. That the reports of the Treasurer and Executive Committee be presented and assigned to the usual Committees.

3. That a portion of the afternoon be assigned to the reception of returned missionaries.

4. That the annual sermon be preached this evening.

5. That the reports of committees on the several parts of the Annual Report be presented to-morrow, with addresses in connection with the same.

6. That the election of the officers of the Union and twenty-five members of the Board of Managers take place at 4 o'clock, on Wednesday, P. M.

7. That a Missionary Conference be held to-morrow evening, with addresses from missionaries under appointment.

The report was adopted.

The report of the Treasurer was read and laid upon the table.

Rev. R. Stow, Mass., offered the following resolutions, which were adopted:—

As the next anniversary of the American Baptist Missionary Union will be the fiftieth since its organization in Philadelphia, in the year 1814, it is eminently befitting that arrangements should be made at the present session for a suitable review of its operations and successes, and a grateful recognition of the special favor which God has shown it through a half century: therefore,

Resolved, That a Committee of five be appointed to consider and propose a plan for such memorial services as in their judgment would be appropriate to that occasion.

Resolved, That said Committee be authorized to nominate a preacher of the Jubilee Sermon, and also a substitute in case of his failure.

Messrs. R. Stow, Mass., S. W. Adams, O., N. Colver, Ill., and O. Sage, N. Y., with the Corresponding Secretary, [illegible] appointed a committee to prepare a plan for the memorial services of [illegible], it being the Fiftieth Anniversary of the Union.

The committee subsequently reported as follows, and the report was adopted.

The committee appointed to propose a plan for special memorial services in connection with the Fiftieth Anniversary of the American Baptist Missionary Union, respectfully report, recommending that such services be held on Thursday, immediately following the annual meeting, and that the entire day be devoted to that purpose.*

The committee nominate as the preacher of the Jubilee sermon, the Rev. William R. Williams, D. D., New York, and respectfully decline, for reasons, to nominate a substitute.

They also recommend that the preparation of historical and other documents suitable to be presented on that occasion, and perhaps published in a "memorial volume," be committed to the charge of the Executive Committee.

The Corresponding Secretary read portions of the Annual Report.

Adjourned. Prayer by Rev. S. B. Webster, Ohio.

TUESDAY AFTERNOON, 2 1-2 *o'clock.*

The Union re-assembled. Hymn 353 was sung. Prayer was offered by Rev. I. Sawyer, Pa.

The Corresponding Secretary resumed the reading of portions of the Annual Report, after which it was accepted as a whole and referred to the following committees.

On Obituaries.—Messrs. A. F. Spalding, R. I., J. A. Clark, Mich., O. T. Walker, N. J., R. Sawyer, Vt., and T. D. Anderson, N. Y.

On Agencies.—Messrs. M. Stone, O., J. B. Olcott, O., W. H. Levering, Ind., J. Booth, Mich., J. S. Backus, N. Y., W. C. Child, Mass., and B. Griffith, Pa.

On Publications.—Messrs. H. C. Fish, N. J., J. Stevens, O., A. Pollard, Mass., E. C. Mitchell, Ill., and G. H. Brigham, N. Y.

On the Burman Missions.—Messrs. D. G. Corey, N. Y., S. Cornelius, Mich., A. J. Joslyn, Ill., L. H. Worcester, Iowa, M. Carpenter, Vt., W. H. Parmly, N. J., W. H. Kelton, Me., and G. D. Boardman, N. Y.

On the Siam and China Missions.—Messrs. C. W. Flanders, N. H., D. J. Macgowan, China, W. Lamson, Mass., M. S. Riddell, N. J., F. J. Tytus, O., E. Mallory, N. Y., C. S. Tucker, Wis.

On the Assam and Teloogoo Missions.—Messrs. S. R. Mason, Mass., L. Jewett, India, R. Lowry, N. Y., J. Cooper, Pa., J. W. Fish, Wis., D. E. Holmes, Ill., and J. Chambers, O.

On the French Mission.—Messrs. N. S. Burton, O., E. J. Goodspeed, Wis., J. R. Stone, Pa., C. D. W. Bridgman, N. Y., G. W. Gardner, Mass., L. Moss, Mass., and R. V. Desroches, Mich.

On the German Mission.—Messrs. W. W. Everts, Ill., J. R. Boise, Mich., G. W. Fuller, Min., E. D. Fendall, N. J., J. T. Seely, N. Y., and C. Sawyer, N. Y.

On the Indian Missions.—Messrs. J. M. Taggart, Nebraska, E. J. Fish, Mich., C. Willett, Min., R. H. Cooke, Ind., N. A. Reed, O., and J. Hubbard, Me.

On the Treasurer's Report with Receipts and Expenditures.—Messrs. S. A. Crozer, Pa., T. D. Anderson, N. Y., W. N. Sage, N. Y.,

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*See final action of the Board of Managers.

S. Benedict, R. I., G. W. Chipman, Mass., E. Colgate, N. Y., and C. Bentley, Ill.

Messrs. C. Parker, Me., J. Elwell N. H., J. Freeman, Vt., J. W. Parker, Mass., J. B. Boice, R. I., S. D. Phelps, Ct., E. Lathrop, N. Y., D. M. Wilson, N. J., J. French, Pa., C. Morton, O., J. R. Osgood, Ind., O. J. Dearborn, Wis., and I. E. Kenney, Mich., were appointed a Committee to designate the place and nominate the preacher for the next anniversary.

Messrs. A. K. P. Small, Me., C. W. Flanders, N. H., L. A. Dunn, Vt., W. Lamson, Mass., J. B. Boice, R. I., S. D. Phelps, Ct., J. C. Mallory, N. Y., M. S. Riddell, N. J., I. Sawyer, Pa., S. B. Page, O., R. H. Cooke, Ind., A. J. Joslyn, Ill., S. Cornelius, Mich., C. T. Tucker, Wis., G. W. Fuller, Min., L. H. Worcester, Iowa, and J. M. Taggart, Nebraska, were appointed a Committee to nominate officers for the Union, during the next year, and twenty-five persons to serve on the Board of Managers for the next three years.

A communication was received from the Baptist churches in Boston and vicinity, inviting the Union to hold its next anniversary with them. A similar communication was received from the friends in Philadelphia.

Referred to the committee on the place and preacher for the next year.

Doct. D. J. Macgowan, returned missionary from China, and Rev. L. Jewett, returned missionary from Nellore, India, made interesting addresses to the Union.

Adjourned. Prayer by Rev. S. Tucker, Indiana.

TUESDAY EVENING, 7 1-2 *o'clock.*

The Union re-assembled. Rev. J. C. Burroughs, Illinois, preached the annual sermon, from Matt. 17: 16; "*And I brought him to thy disciples and they could not cure him.*"

The devotional exercises were conducted by Rev. Messrs. G. C. Baldwin, N. Y., J. W. Parker, Mass., and E. T. Hiscox, N. Y.

The usual collection was taken up; amounting to $41.50.

Adjourned.

WEDNESDAY MORNING, 9 *o'clock.*

The Union re-assembled. Hymn 854 was sung. After the reading of the 27th Psalm, prayer was offered by Rev. C. Morton, O.

The committee on the place and the preacher for the next anniversary reported, that the place be Philadelphia, Pa., and that the preacher be Rev. S. L. Caldwell, R. I., or his alternate, Pres. M. B. Anderson, N. Y.

The report was adopted.

The committee on Agencies reported through their Chairman, M. Stone, O. After remarks by the Corresponding Secretary, H. T. Miller, O., C. Morton, O., and A. Pollard, Mass., the report was recommitted, and subsequently adopted as follows.

REPORT.

Your committee to whom was referred the subject of Agents and Agencies would respectfully report:

That we can congratulate the Union on the measure of success which has attend[illegible] the working of the agency plan adopted last year in the midst of unparallelled embarrassments in our country—a plan adopted with many misgivings and fears in such times. It was a bold measure, but by no means inconsistent with the teachings of the gospel. It was simply an attempt to individualize the responsibility of discipleship; to bring pastors to feel their duty to Christ, to lead the churches to assume the responsibility of collecting their missionary funds among themselves, as a part of the regular work of Christians, and not, as had been their habit of thinking, as a sort of work of supererogation which is only to be done when an agent comes along, and succeeds in making a very moving appeal; based upon very striking missionary facts.

The enormous expense of supplying so many collecting agents as would suffice to visit all the churches in our extended country, was foreseen, and therefore agents enough to reach a minority of them only have been employed or sought for, and their visits and labors have been almost wholly directed to the same churches from year to year; and so the unvisited churches have habitually neglected the duty of giving for missions. We have been teaching churches that we could not expect them to do their duty in this matter without the visits of agents, and they have given practical illustrations of our doctrine. Many had seen for years the necessity of pressing home upon the hearts of the pastors the work of gathering missionary funds as an indispensable part of their work that no one may do for them. Hence the new plan of dividing the whole home field into but four sections, and assigning but one man to each, not as solicitors of money or pledges from individuals, or even churches, but rather to furnish missionary information, to stir up, and leaven pastors with missionary zeal, and address such public convocations as they could reach in their field during the year, and transmit moneys raised by the churches to the Treasurer.

It is an encouraging fact, that in each of the four sections of the field more money has been raised than was raised last year. And we have a right to believe that the plan need not fail; but we have no right to ascribe all our success to the change of plan; for your committee are aware that the district Secretaries have, to a considerable extent, pursued their work in some localities in the old way, taking subscriptions and collections;—thus making it impossible for us to judge accurately of the merits of the new plan. We can see that less agency, partially modified by the new idea, has accomplished more than a larger amount had done the year before with less emphasis on the new idea. Your committee would therefore recommend, that since we have given the churches to understand that we expect them to take this work in hand, we make the experiment fairly this year, as the basis of a safe judgment of its practicability.

While we cordially admit that a necessity has existed heretofore for such agency labor as we now propose to lay aside, we as cordially believe that sufficient information has been diffused among the churches to justify a vigorous effort now to bring up pastors and brethren to take the work of collecting out of the hands of agents, supported out of such funds, leaving to agents the work of diffusing information and exciting the pastors to a faithful supervision of the work of gathering in their own fields.

We mean that we would not adopt the new plan on paper, and then follow the old in practice.

Your committee would also invite the attention of the Union to the inequality of the districts. We think they need to be better equalized. The Eastern has 903 churches, and something like 60,000 square miles of territory. The Central has 890 churches, and about 60 or 70,000 miles of territory. The Southern has 583 churches and less territory, while the Western district has 2,437 churches and not less than 400,000 *square miles of territory.*

Now it must be obvious to all at a glance that proximity to the seat of operations, the frequent presence of returned missionaries, and the more easy access of ministers and brethren generally to sources of information gives considerable advantage to the Eastern churches over the Western. We therefore think that as the diffusion of information and the stimulation of zeal and energy in pastors and churches by which they may be induced to do the work of collecting by themselves, is the ostensible design of agency now, it would be safer to increase the ratio of agency labor in the Western,—i.e., in the younger and less favored communities, either by adding to the Eastern fields or giving another man to the West.

The next year being the fiftieth since the organization of our Foreign Mission Society; the committee deem it fit that every church in our field be urged to present a thank-offering to the Lord for the distinguished favor with which He has blessed our imperfect labors. Therefore—

Resolved, That our district agents be instructed to take measures, either in person or by pastors whom they may call to their aid, to address an earnest appeal to every church in our field to take hold of this good work on this jubilee of our missions, by sending in their contributions next year and henceforth till they are dismissed to join the church triumphant.

Respectfully submitted.

The committee on the German Mission reported through W. W. Everts, Ill., Chairman, and the report was adopted.

REPORT.

Your committee on the German Mission report:

Its providential origin in the baptism of Oncken by an American Baptist, sent to him as Peter to Cornelius and Ananias to Paul; its rapid growth, already embracing a hundred and twenty missionaries, seventy-three churches, and nine hundred and seventy-six stations and outstations, and now extending into Switzerland and Denmark, Norway and Sweden, Russia and Poland; its proportion of service to pecuniary expenditure, perhaps greater than that of any other modern mission, averaging eight or ten preaching stations to each moderately compensated missionary; its increasing influence over the national church, the ministry and public opinion, already gaining religious toleration, and promising the completion of the reformation of Luther in the heart of Europe; and finally its prospective influence on the character of emigration to this country, and consequently on the religious hope of the republic, commend the German Mission to the continued and increasing sympathy, prayers, and contributions of our churches.

The committee on the Burman Missions reported through its Chairman, D. G. Corey, N. Y.

Remarks were made by the Corresponding Secretary, J. L. Douglass, Burmah, T. S. Ranney, N. Y., J. R. Haswell, Burmah, B. Stow, Mass., A. P. Mason, Mass., J. R. Ludlow, N. Y., S. B. Webster, O., O. Sage, N. Y., and A. J. Joslyn, Ill.

The report was adopted.

REPORT.

The committee on the Burman Missions would submit the following.

The great work of evangelizing the nations of the earth is invested with the deepest interest to every Christian heart. Embracing as it does, the political, physical, *social, moral,* and religious elevation and salvat [illegible], for whom there is no hope apart from the gospel of Christ, in a large measure should it command the sympathy, the prayers, and labors, in a word, all the resources of the church of Christ. But while every part of the great field demanding Christian culture should receive earnest and unremitting attention, there is one department of our work as a missionary body which must ever remain dear to Baptists. We refer to the "Burman Empire." History furnishes no more striking exhibition of a Divine Providence, than in committing to our charge that portion of the heathen world. After Judson had become a Baptist, God directed his thoughts toward Burmah as clearly as He pointed Abraham to the land on which transpired the scenes of the manger, the garden and the cross. And from the day when the Burman apostle first disturbed that pagan darkness with the lamp of life, even until now, how marked have been the tokens of Divine favor. In the darkest hour, when the war-cloud threatened the extinction of the infant mission, not only was Jehovah's arm stretched out to avert the blow, but British cannon were made to cast up a high way for the chariot of the gospel.

Look at Burmah fifty years ago, compared with her moral and religious condition to-day. Then no man stood up amid her idols and proclaimed the truth as it is in Jesus; but now, faithful teachers, male and female, native and foreign, are publishing the words of life in almost every part of the empire. Then all the people were wholly given to idolatry and pagan superstitions; now, there are thousands of disciples gathered into Christian churches. Then, not one leaf of God's word had been rendered into their language; but Judson was allowed to live until on his knees he spread the last translated leaf of the Bible before God, with a grateful heart. By Christian hands the press also is established there, and for years has been supplying the people with works of science, and a religious literature adapted to their necessities. And how bright the galaxy of names associated with the origin and progress of this work. The Judsons, the Wades, the Kincaids, the Boardmans, the Vintons, the Comstocks, the Abbotts, and many others equally worthy cheerfully laid themselves upon the altar of Burmah's welfare, "not counting their lives dear unto themselves." Many of these have fallen asleep; but some remain unto the present time. No missionary field since the days of the Apostles was ever occupied by more self-denying and laborious men and women.

But while we thank God for past successes, let us also be cheered with signs of promise for the future. In all this expenditure of labor and life, the foundation has been laid for yet more glorious things to come. As the miner who has long drilled the rock and deposited the explosive element, is allowed to witness large results of former labor in a comparatively short time, so the elements of moral and religious power now existing in this our first field of missionary labor, will soon work out for Burmah a glorious Christian civilization. The intelligence which reaches us from time to time is of a most cheering character. Our schools, literary and theological, are enjoying a high degree of prosperity, and the gospel is winning signal victories in the conversion of sinners. New and promising fields of labor are presenting themselves and call for help.

So far as Burmah is concerned as a missionary field, in the opinion of your committee the great, the all-absorbing question is, shall an adequate number of missionaries be supplied? Some, now in the field, are advanced in life, and will soon pass away. Others are toiling in feebleness, and yet others are compelled by failing health to return to their native land, with but little or no prospect of resuming their labors. But shall Burmah be left without men to carry forward the great work? While young men move forward to fill the ranks of our national army, in the face of danger and death, shall not the young men in our churches and schools of learning, cheer fully offer themselves to stand in the places of those who have fallen on a battle-field where yet more glorious victories have been achieved? Let no laborer in that cherished field of our work go to his rest on high, uncheered by the assurance that his place shall be supplied. We have the men, and they should be forthcoming. We have the money, and it should be freely offered.

After having done so much for Burmah, the God of missions, in the opinion of your committee, will frown upon us, if, with all our resources, we allow any department of missionary work there to remain long unoccupied. A printer is wanted for Rangoon. Will not some young man offer himself at once? Preachers of Christ's gospel are called for to fill the places of the dead and the disabled; and shall our young men refuse to go, because more pleasant places at home can be secured? Allow us to ask, does the missionary spirit as thoroughly possess the hearts of young men who are studying for the ministry, or have just entered upon the work, as it should, or as it has, in some former periods in our missionary history? It may indeed be far more agreeable, in many respects, for a young man to preach in the cities and towns of his native land; but to-day, the great commission is as fresh and forcible as when it fell from the lips of Jesus.

In closing, your committee would express the strong hope that during the year upon which we have now entered as a missionary organization, the Burman Mission will receive competent accessions of both men and money. The fields are white and ready to the harvest.

The committee on Publications reported through H. C. Fish, N. J., Chairman.

Remarks were offered by Messrs. W. W. Everts, Ill., E. T. Hiscox, N. Y., J. Stevens, O., and H. C. Fish, N. J.; after which the report was adopted.

REPORT.

The committee on Publications respectfully present the following report.

They are gratified with the fact that the Executive Committee determined not to suspend the issue of either the Magazine or Macedonian, on account of the increased cost of the necessary materials; but that, on the contrary, the aim has been to improve the latter both in its attractiveness of appearance and its general excellence. They regret the necessity of increasing the price of the Macedonian by nearly one-half; but regard it as a cheering indication that, notwithstanding this increase in cost, these publications "never went into so many churches as now, and were never read with more interest, or by more persons." This should be received as evidence that the churches would appreciate any further possible improvement in the same direction. A lively paper, full of freshness, vigor and fire, must be a power in the churches, an inspiration and help in missionary operations, whose importance cannot be questioned at this late day. Publications are an essential agency in a work like this.

Your committee are also glad to learn that the receipts for these publications so nearly cover the cost. The principle that they should be mainly self-supporting is obviously a sound one. But to press this to an extreme, and insist that they should be absolutely so, especially at such a time as this, and to suspend their issue because it is not actually seen that they return money enough to pay the cost, were "penny wise and pound foolish." Who can tell how many dollars a single copy of a missionary paper may, either directly or indirectly, bring into the treasury? A paper cannot, like an agent, send back word and say, "Here I spoke for the good cause and raised a contribution of so much." But yet it may be all the while doing the work of an agent.

And your committee add the remark that because other agencies are so far dispensed with, the press must be the more vigorously used. They close by earnestly urging upon pastors and all friends of missions renewed exertions to extend more widely the circulation of both these publications.

Adjourned. Prayer by Rev. D. F. Carnahan, Ind.

WEDNESDAY AFTERNOON, 2 1-2 *o'clock.*

The Union re-assembled. Prayer by Rev. N. Colver, Ill.

The report on the Assam and Teloogoo Missions was presented by S. E. Mason, Mass., Chairman of the Committee, and adopted.

REPORT.

The committee on the Assam and Teloogoo Missions submit the following report.

The impression left on our minds by a review of the history of these missions during the past year is one of mingled pleasure and pain. The industry of the missionaries and of the native helpers; their strong and unwavering faith in God and in the gospel; their buoyant hopefulness amid great difficulties and discouragements; and the success which has followed their labors; all these are encouraging and full of promise. We cannot despond for those who have so much courage and hope for themselves. Our conviction increases at every step we take with them in the review of their work, that such unselfish devotion, such faith and such heroism in the cause of Christ and for the souls of men, cannot but be acceptable to God; and that He will yet put honor upon them in the sight of the heathen by causing his word to triumph in their salvation.

The element of sadness which we find in the history of these missions is mainly in the fact that they are so feebly manned. One of the stations, Gowahati, has no missionary, and has had none for several years. The other stations have but one mission family each, saving Nowgong, which was reinforced by Mr. and Mrs. Scott last November. Not only are the laborers thus painfully few, but some of them are sinking under their long continued toils, and all are working at a disadvantage for want of helpers with whom they might make a division of their labors, and share their responsibilities. It is also a saddening consideration that all the interests of these stations should be suspended upon the uncertainty of a single life. This consideration is especially painful when we look upon the Teloogoo Mission. Assam would not be altogether helpless, if even another of its stations should be left without a missionary; but take br. Douglass from Nellore, and the Teloogoo Mission is practically given up. When we look at the vast number of heathen accessible from this mission, at least fourteen millions, and at their character as among the most intelligent and elevated of the Hindus; when we look at the great effects the gospel has already produced in undermining the foundations of error and weakening the authority of the heathen priests; when we look at the evidences that the seed sown in this soil is germinating, and needs only patient waiting and care, on our part, to come to a glorious harvest;—the fact that all is so jeopardized becomes exceedingly painful.

The view which your committee have taken of the history of these missions has brought us clearly to the opinion, that they ought, both of them, to be speedily and largely re-inforced. We are convinced that there are no fields from which we might expect better returns for labor, if the stations were so manned that those who man them could labor to the best advantage. This conviction is especially clear in respect to Nellore and the Teloogoos. Our review has brought us to accept words of Mr. Douglass as words of sober truth, when he says, "Let the church send by the Missionary Union ten missionaries to the Teloogoos, to enter and occup this vast, unoccupied field, instead of keeping one man suspended here by th brittle thread of life; then, where now there are hundreds who confess the greatnes and the desirableness of the word preached, there would be tens of thousands askin what they should do to be saved. It has been my privilege to visit all the missions i the Teloogoo country except two, and I can, without envy or comparison, say tha the field given us of God in his providence, is sufficient in size to call for an outla in men and means, to an extent I could not presume to name."

Your committee cannot but hope, therefore, that measures will be taken immediately to re-inforce these missions, especially that at Nellore,—that not only the frui of past labors may be secured from failure, but that an aggressive movement may b at once entered upon and efficiently prosecuted.

On motion of J. Dowling, N. Y., the following committee was appointed to report a series of resolutions on the state of the country, viz., Messrs J. Dowling, N. Y., G. B. Ide, Mass., R. Jeffery, Pa., W. W. Everts, Ill. E. T. Hiscox, N. Y., J. W. Merrill, Mass., and J. M. Hoyt, O.

The committee on the Treasurer's report presented their report throug S. A. Crozer, Pa., Chairman, and the report was adopted.

REPORT.

The committee to whom was referred that portion of the report of the Executiv Committee entitled Receipts and Expenditures, together with the Treasurer's report beg leave to submit the following.

We recommend that at future anniversaries a synopsis of the Treasurer's accoun be printed on small slips of paper and distributed among the members of the Unio previous to the reading of the Report.

We notice with satisfaction the marked ability displayed by the Treasurer i carrying the finances of the Union through a period of trial, and we hereby tende him our thanks for his labors in behalf of the cause.

We also commend the economical administration of all concerned in the management of the Home department, and trust that this same judicious course may prevai in the future, so as to enable as large an amount as possible to be directed to th foreign field.

Your committee feel deeply impressed with the present position of affairs.

A year since the gloomy aspect presented at home induced a cautious plan i shaping the future course of the Union, and its friends scarcely hoped that the collections of the new year could equal those of the past; but it now appears that the were too weak in faith, and failed to look sufficiently to Him who can bring ligh out of darkness.

God tells us, by placing means in our hands beyond our most sanguine expectations, to "go forward;" and, when we recommend an increased scale of expenditur for the coming year, we feel that we are but yielding to the plain, unmistakabl guidance of the Master, and cannot do otherwise.

It is evident that as a denomination we are increasing in wealth; and, as God i thus prospering us, we would urge upon the members of the Union and their brethren at large their increased responsibilities.

Let us go from this place to our homes, burning with new zeal in behalf of missions, and, trusting neither wholly in pastors or agents, resolve that by the help o the Lord we will do our part in the great work committed to us.

The committee on Obituaries reported through A. F. Spalding, R. I. ıe report was adopted.

REPORT.

The committee on Obituaries respectfully beg leave to report.

He who, as God's servant, comes alike to all, has again visited our body. While ne of the missionaries have fallen, two of the most active and efficient men in the me field, both of whom were present at our last anniversary, have passed away. heir spirits are with us to-day, if the sainted dead look on earthly scenes.

John B. Durbrow, of the First Baptist church in New York city, one of the oard of Managers of the Union, is numbered with the dead. Baptized five years nce by the lamented Nott, he was worthy of membership in a church, than which ne other has been more generous in its gifts to American missions during the half ntury of their work. Constant in secret prayer, of pure and consistent life, whole arted in his advocacy of his Master's claims, he exemplified the spirit of Christ, d died rejoicing in the efficacy of his redeeming blood. Youthful in years and in hristian life, he early reached the front rank in earthly service, and has joined one and Nott in higher work above.

Henry Jackson, D.D., of R. I., a life-member of this body, also is no more. He ve his heart in youth to Christ, and joined the oldest Baptist church in America. place of many paths of ease which an independent pecuniary position opened fore him, he chose the ministry of reconciliation, and crowds to-day attest his rnest preaching of Christ crucified in different New England cities,—Charlestown, ew Bedford, Hartford and Newport. Unshrinking in Christian principle, and vout in heart and life, he was also eminently cheerful. His very presence was a ing denial of the gloom charged upon religion. As President of the State Con- ation, his love was very deep for our denominational interests in the Common- ealth of his home; and, while on his way to settle discordant elements in one of its eble churches, in a moment, on the railway, the voice of his Master came, and nd him at the post of duty. He is with his fathers, Gano and Sharp, receiving e reward of the faithful. His generous bequests to Christ's cause will make his emory precious for many years to come.

We look upward to-day to these departed spirits, and exclaim with the ancient ophet, "The chariot of Israel and the horsemen thereof." We catch the descend- mantle. We leave these moments hallowed to their memories, striving to emu- e their virtues, to imitate their piety, their activity, their Christian patriotism, d to reach their home.

All which is respectfully submitted.

The report of the committee on the French Mission was presented by . S. Burton, O., Chairman. After remarks by R. V. Desroches, Mich., e Corresponding Secretary, S. Cornelius, Mich., N. Colver, Ill., and . J. Macgowan, China, the report was adopted.

REPORT.

The committee on the French Mission respectfully report.

The report of the committee on this mission, presented at the last anniversary, eaks of it as a "little leaven in a very great lump." Encouragement was then nd in the fact that the past year had witnessed larger additions to the churches d larger contributions than the preceding one. In the facts now presented to ur committee, they think they find unmistakable evidence that the little leaven, true to its nature, is not only yet silently working in the very great lump, but working with increased power.

Last year we were rejoiced by the fact that with but four native pastors and two colporteurs, twenty-three converts had been baptized, and the entire membership increased from 304 to 319. We are now presented with the still more cheering fact that in Paris, where last year five had been baptized, the baptisms this year have been fifteen; and in Chauny, instead of four, as last year, they have been fourteen; in Denain, seven, instead of two, and the number in the whole field, forty-four instead of twenty-three, and the aggregate membership increased in like ratio. The little mustard seed gives hopeful promise of becoming a great tree. Let the good work but go on in this accelerating ratio, and the very big lump will at length be all leavened.

But the increase of membership is not the only evidence that the leaven of a pure gospel is working in France. The report represents the spirit of inquiry as spreading among the people, and earnest inquirers increasing, and that a considerable number give encouraging evidence of having embraced the truth, who have not yet been received to membership in the churches; and, though the spirit of intolerance still manifests itself in some places, and in one of the stations still prevents the reopening of the Baptist chapel, in other places it has almost disappeared, and men of influence are interesting themselves to secure for our brethren their religious rights.

The report represents the laborers as faithful and hopeful. One church has been deprived of its pastor to supply a more needy field; but the few brethren labor on, aided only by such pastoral assistance as can be rendered by pastors of other churches.

Colporteur labor seems admirably adapted to the present state of things in France, and your committee hope that the Executive Committee will be able to increase the colporteur force in France.

During the year the Executive Committee have been able to furnish only a part of the funds expended on this field, the balance having been supplied by churches in Great Britain. An interesting fact,—that in these warlike times brethren in Christ are striving to bear one another's burdens and so fulfil his law.

Let us see to it that the hope expressed by the Executive Committee, that in the coming year they will be able to sustain this interesting mission out of the treasury of the Missionary Union,—be not disappointed.

With such facts before us we cannot hesitate respecting our duty to lend still a helping hand to these, our brethren in France.

The report on the Siam and China missions was presented by C. H. Flanders, N. H., Chairman, and adopted.

REPORT.

In looking at the field embraced in this report, your committee would recommend that the two departments in Siam rest hereafter on a separate and independent basis, each receiving a separate report.

Although the Siam mission has not been marked by large additions of converted heathen during the last year, yet in view of the labor of its devoted missionaries, we doubt not that the blessing of Him is to descend upon it who said, "One soweth and another reapeth," and "that both he that soweth and he that reapeth may rejoice together."

As indications that God has the hearts of rulers in his hand, we may refer to the fact that among the subscribers to the new church building which Mr. Smith was laboring to erect, were found "the names of the first and second kings of Siam," also the names of princes and nobles, "evincing to us that in this benighted land not only kings are coming to the brightness of his rising, but they are opening the way to bring their people to it."

To the mind of your committee there is, in the words of Mr. Smith, an affecting appeal for reïnforcements to this field. "The dealings of Providence with us during the year have significantly reminded us that our work at best must be short. We have already served our Master here longer than the usual average of missionary life. Of all the missionaries of our Board who left home in 1848, we are the only ones who have not been obliged to leave our field of labor. How much longer we shall be permitted to labor with our usual health, He only knows. We therefore entreat that two more families be sent out to labor for the salvation of this people."

Such appeals coming from our beloved missionaries and their coadjutors, should find a cordial response in every Christian church, until from the abundance of our means we shall replenish our feeble missions with those whose feet are swift in bringing good tidings to the perishing.

In looking at our China mission, we can but pause a moment at the Chinese rebellion. Like our own, we doubt not it is both retributive and educational—God punishing the people for their sins—God disciplining the people for a high and hopeful history. Although the rebel leader is far from being a convert to the Christian religion, and in his raid through the empire is far from being inspired with a holy enthusiasm for God, yet controlled by his power and guided by his providence, may he not be a bold pioneer to open the waste places of China for those servants of God, whose voice shall be heard, crying in the wilderness, "Prepare ye the way of the Lord, make his paths straight." And may not his crude notions of Christ and his gospel be to his own followers and to the millions on the line of his march the dawn of the morning which, under God, shall lead some to the full day of the Sun of righteousness?

Your committee are gratified at the information of the final establishment of the Swatow mission, which, commencing at Bangkok, when China was sealed to the nations, extended to Hongkong on the opening of that place,—and by the further opening of that empire has now reached its destination; and from the fact that an encouraging degree of success has attended this mission at each step of its progress, and that ours is the only mission among the people of that dialect, we most earnestly express the hope that it will be sustained.

Since the absence of Mr. and Mrs. Sawtelle, who left China for San Francisco, California, "the entire care and responsibility of carrying forward the mission the past year has devolved on Mr. and Mrs. Johnson." Still, to use his own words, "The blessed Master has been with us. Amid much which has been trying and disheartening, we have had much to cheer and encourage us. The truth is prevailing. We may fall in the struggle, but it will be amid shouts of victory. The standard has been set up, and the chosen ones are gathering around it."

The continued success of the labors of our brethren at Ningpo, with operations extending to the Chusan island on the east, and as far west as the district of Kinghwa, lead us to hope that this mission will be duly strengthened.

Our missionaries in China, like the servants of God everywhere and in all times, have during the past year toiled on in discouragement and hope,—sometimes desponding, sometimes rejoicing,—desponding when looking at formidable obstacles and feeble results, rejoicing when looking at the Divine promises and the prophetic [illegible]

[illegible] intended to enter China by way of Burmah, and as [illegible] eastward, we hope that his opinion of the desirableness of employing Karen agency in the mountains of Yunnan and Sz-Chuen, in China, will receive attention in due time. And here we can but congratulate this mission, that with the clerical and lay agency in promoting its object, it has an efficient auxiliary in its medical agency; medicine and surgery opening a highway for the gospel,—the Christian physician bringing the benighted one to the great Physician of souls.

The committee on Indian missions presented their report through C. Willett, Min. Remarks were made by C. Willett, Min., and the Corresponding Secretary, and the report was adopted.

REPORT.

The committee on the Indian missions present the following as their report.

Among the weighty questions which the grand march of events is pressing upon the attention of our people, especially religious people, throughout our country, is that which concerns the future destiny, temporal and spiritual, of those remnants of Indian tribes which still exist in the land.

Are they ever to be elevated and Christianized? Or, has a decree like that which preceded the utter extinction of the once powerful Edomites, gone forth from the Great Spirit against them?

They are enveloped on all sides in mystery. They have a past history, perhaps a sublime history; but it is all unknown to themselves, nor has the world yet produced the man who is able to "take the book and unloose the seals thereof."

And who can comprehend them to-day? Disgusting in their habits and dejected in spirit, they may be seen in many of the newer parts of the country, roaming from place to place, apparently purposeless and passionless.

And yet what demons dwell within them. Perhaps we have imagined in these latter days that the tomahawk and scalping-knife were forever laid aside, and that the Indian of the present time was not like the merciless savage, of whose deeds of cruelty and torture our fathers and our grandfathers were wont to tell us in bygone days.

But from such a dream recent events must have thoroughly awakened us. If a difference between the past and the present is perceptible, it is in the cruelties of the recent outbreak being more intensified, the barbarities more shocking than those recorded of old.

The Indian, with rare and, in some instances, noble exceptions, is Indian still: nevertheless, he walks erect, he talks of the Great Spirit, he hopes for immortality: he is a man, yea, our brother. And shall we, because of his wretched and wasting condition, pass by on the other side, and neither heed nor help him?

In our Indian department, of late years we have done little more than to employ such teachers of various grades as could be supported by funds received from the United States Government.

This surely is but little for us, as a denomination, to do for them. Is it not far less than we ought to do?

It is true that the good results of past labors have not been so manifest as in some mission fields; and yet we think they will compare favorably with heathen missions as a whole. One fact, recently reported from the Ottawas, speaks strongly on this point. They have sent a donation of fifty cents per member to the mission treasury, with a pledge of continued coöperation, although there is no missionary located among them.

The present condition of the Cherokees is such as to call for thanksgiving, and at the same time for more sympathy, generous aid and earnest prayer.

bygone years, the existence of slavery among them caused this Union no little
ble. But slavery is legally there no more. Their national Constitution has
ı so changed as to place them among the accumulating and advancing hosts of
lom. This change is due, in no small degree, to the labors of your missionaries,
to the precepts and the spirit of the gospel they have preached.

r. E. Jones, in a recent communication, says that "during the temporary tri-
h of the rebels over them, the native preachers and more active church mem-
were special objects of hatred and spite, and the Baptist churches by name
stigmatized as the centres of anti-slavery principles, through whose influence
whole population have become tainted with abolition tendencies." Honorable
mony! But to deserve it, has already cost them much, and may cost them still
e.

an we, who watch and wait for the opening of freedom's morn, and listen to
h the joyous notes of the jubilee triumph in our own nation, be otherwise than
ly interested in their struggles and successes, or fail to extend to them, at this
of their new birth, such aid as is consistent with the nature and design of the
ety we represent? Most assuredly not. Let then the Executive Committee
inue to reach forth to them the helping hand, and aid in re-gathering the flocks
war has scattered, and in re-trimming those lamps that have done so much to
er the thick darkness from this and other Indian tribes. And especially let us
d against the indulgence of an unchristian, revengeful spirit toward them, on
unt of those recent exhibitions of their savage nature of which some of the race
been guilty.

conclusion, we would suggest that as important communications have reached
Executive Committee since their report was made up, they be at liberty to make
changes in said report as they may deem advisable.

espectfully submitted.

he hour for the election of officers of the Union having arrived, the
mittee for the nomination were appointed tellers, and subsequently re-
ed the following names as duly elected.

Hon. Ira Harris, *President*,
Hon. T. W. Ewart, } *Vice Presidents*,
J. P. Crozer, Esq., }
Rev. O. S. Stearns, *Recording Secretary*.

Managers.

MINISTERS.

S. W. Adams, O.,
W. W. Everts, Ill.,
B. Sears, R. I.,
S. D. Phelps, Conn.,
M. G. Clarke, Ind.,
J. W. Fish, Wis.,
R. Sawyer, Vt.,
E. Dodge, N. Y.,

A. H. Burlingham, N. Y.,
D. W. Phillips, Mass.,
A. Hovey, Mass.,
J. H. Kennard, Pa.,
S. Cornelius, Mich.,
W. H. Parmly, N. J.,
A. J. Joslyn, Ill.

LAYMEN.

N. Elsworth, Me.,
David Jayne, Pa.,
Prof. James R. Boise, Mich.,
C. M. Holden, Ill.,
J. Clement, Iowa,

Hon. T. E. Vasser, N. Y.
O. J. Dearborn, Wis.,
Hon. G. W. Prescott, O.,
G. Colby, Mass.,
S. Colgate, N. Y.

mith Sheldon, New York, in place of J. B. Durbrow, deceased.

djourned. Prayer by Rev. S. Cornelius, Mich.

WEDNESDAY EVENING, 7 1-2 o'clock.

The Union reassembled. Hymn 212 was sung. Prayer by Rev. J. B. Walker, Ohio.

On motion of D. G. Corey, N. Y.,

Voted, That the thanks of the Union be given to the Christian friends of Cleveland, whose generous hospitalities we have enjoyed.

Voted, That our thanks be rendered to the directors of the several railroad and steamboat companies, which have granted to the members of the Union a reduction of fare.

The Union was then addressed by Messrs. W. Dean, formerly missionary to China, D. A. W. Smith, Mass., and I. D. Colburn, N. H., missionaries elect to Burmah, and J. R. Haswell and J. L. Douglass, lately returned missionaries from Burmah.

At the conclusion of these addresses the President gave the hand of Christian fellowship to brethren Smith and Colburn, accompanying it with appropriate remarks.

The committee on the state of the country reported the following resolutions, through Rev. J. Dowling, N. Y., which were unanimously adopted.

The committee appointed to prepare an expression of this body relative to the state of the nation, beg leave respectfully to report as follows.

Whereas, The officers and members of the American Baptist Missionary Union, at their last annual meeting in May, 1862, unanimously adopted a series of resolutions, characterizing "the war now waged by the national government to put down the unprovoked and wicked rebellion that has risen against it, and to establish anew the reign of order and of law, as a most righteous and holy one, sanctioned alike by God and all right thinking men," and also expressive of their conviction that "the principal cause and origin of this attempt to destroy the government has been the institution of slavery, and that a safe, solid, and lasting peace cannot be expected short of its complete overthrow,"

Therefore, *Resolved*, First, That the developments of the year that has since elapsed, in connection with this attempt to destroy the best government on earth, have tended only to deepen our conviction of the truth of the sentiments which we then expressed, and which we now and here solemnly reiterate and re-affirm.

Resolved, Secondly—That the authors, aiders and abettors of this slaveholders' rebellion, in their desperate efforts to nationalize the institution of slavery, and to extend its despotic sway throughout the land, have themselves inflicted on that institution a series of most terrible, and fatal and suicidal blows, from which, we believe, it can never recover: and they have themselves thus fixed its destiny and hastened its doom: and that, for thus overruling what appeared at first to be a terrible national calamity to the production of results so unexpected and glorious, our gratitude and adoration are due to that wonder-working God, who still "maketh the wrath of man to praise Him, while the remainder of that wrath He restrains." Psalm 76: 10.

Resolved, Thirdly, That in the recent acts of Congress abolishing slavery forever in the District of Columbia and the Territories, and in the noble Proclamation of the President of the United States declaring freedom to the slaves in States in rebellion, we see cause for congratulation and joy, and we think we behold the dawn of that glorious day, when, as in

Israel's ancient jubilee, "liberty shall be proclaimed throughout all the land unto all the inhabitants thereof." Lev. 25 : 10.

Resolved, Fourthly, That, as American Christians, we rejoice in the growing sympathy of the enlightened portion of our Christian brethren in Great Britain and other European nations, with the government and people of the United States in this righteous war; and that while we cordially thank our friends across the water for all expressions of their confidence and approval, we embrace this opportunity of assuring them that in our judgment, the United States possesses within herself the means, the men, and the courage necessary for the suppression of this rebellion; and that while we ask no assistance from other nations, we will brook no intervention or interference with our national affairs while engaged in this arduous struggle, which we believe will soon be completely successful in utterly suppressing and subduing this rebellion.

Resolved, Fifthly, That we hereby pledge ourselves, as ministers and as Christians and patriots, to sustain the President of the United States and his associates in the administration, by our prayers, our influence, and our personal sacrifices, till this rebellion shall be subdued, and peace, upon the basis of justice, freedom and union, shall be again restored.

All which is respectfully submitted.

Hymn 889 was sung.

On motion of S. Illsley, Mass.,

Voted, That the time for the next meeting of the Union be referred to the Board.

Adjourned. Benediction by Rev. R. S. Jeffery, of Pennsylvania.

IRA HARRIS, *President*.

O. S. STEARNS, *Recording Secretary*.

MEETING OF THE BOARD.

CLEVELAND, May 20, 1863.

The Board of Managers met in the evening, after the adjournment of the Missionary Union, the President, D. M. Wilson, Esq., of N. J., in the chair.

Prayer was offered by Rev. W. H. Parmly, N. J.

Rev. W. H. Parmly, N. J., was appointed Secretary *pro tempore.*

The roll of the Board was called, and the following members were found to be present:

CLASS I.

Minister.	*Minister.*	*Laymen.*
WM. DEAN,	J. S. DICKERSON.	D. M. WILSON, H. T. MILLER.

CLASS II.

Ministers.	*Ministers.*	*Layman.*
S. BAILEY, N. COLVER, L. A. DUNN,	H. C. FISH, W. LAMSON, A. K. P. SMALL.	S. A. CROZER.

CLASS III.

Ministers.	*Ministers.*	*Layman.*
S. W. ADAMS, S. CORNELIUS, J. W. FISH, A. HOVEY,	W. H. PARMLY, S. D. PHELPS, A. J. JOSLYN.	J. R. BOISE.

The following communication was received from the Executive Committee, which was referred back to said Committee, with full power to act on their own recommendation.

"In the opinion of the Executive Committee, it was a wise arrangement, illustrated by the experience of the last five years, that entrusted to one Corresponding Secretary the service previously divided between two; thus, in a time of great financial embarrassment, saving to the treasury more than eight thousand dollars, and at the same time creating a desirable unity in the Foreign and Domestic work.

"And the Committee are happy in the belief that the Rev. Dr. Warren has executed this service with a judiciousness and a fidelity that have done much to secure for himself and for the whole Executive Department of the Union the confidence of the contributors to our Missions at home, and of our self-sacrificing laborers abroad.

"More than this, the Committee think the experiment has demonstrated the wisdom of having, at least for the present, but one Corresponding Secretary, who shall be charged with the oversight and general direction of the entire work of his Department, as prescribed by the 17th article of the Constitution. Even if the operations of the Union should be considerably enlarged, the Committee would regard such a measure with decided favor as avoiding the evils of a divided responsibility and of a possible collision of prerogatives.

"But the Committee are satisfied that the time has arrived when the one Secretary should have such assistance in his Department as will relieve him a portion of his onerous duties. Successfully as he has, for five years, tecuted the trusts imposed, and cheerfully as he has borne the heavy burn, the Committee are apprehensive that injury would ensue, both to him d to the interests of the Union, by withholding that aid which now seems be imperatively required. The principal ends of the experiment have en attained by a large expenditure of his personal strength, and he is titled to relief; and, if our enterprise is to be prosecuted with derable vigor and efficiency, it is indispensable that there should be more rvice in his department than any one man can render.

"The Executive Committee would therefore respectfully and earnestly commend to the Board of Managers, either to appoint, or to authorize the mmittee to appoint, an Assistant Secretary, who, under the direction of e Committee, and with the concurrence of the Corresponding Secretary, ll assume a portion of the Executive duties."

A letter was read from Rev. S. Haskell, of Michigan, stating that a mestic affliction prevented his attendance at this meeting.

It was voted to proceed to the election of officers of the Board. Rev. . W. Everts, Rev. H. C. Fish, and Rev. S. Cornelius, were appointed a minating committee.

Rev. S. Bailey, Rev. J. S. Dickerson, and Rev. J. W. Fish, were appinted a committee on the salaries of officers for the ensuing year.

The committee on salaries reported, recommending that the Correspond Secretary receive $1600 salary, and the Assistant Treasurer receive .500 for the ensuing year.

The report, after amendment adding $200 to the salary of the Corresnding Secretary, was adopted.

The committee on the nomination of officers reported the following list, d the persons named were duly elected by ballot.

D. M. Wilson, Esq., N. J., *Chairman*,
Rev. S. D. Phelps, Conn., *Recording Secretary*.

Executive Committee.

Ministers.
Baron Stow,
J. W. Parker,
J. N. Murdock,
J. W. Olmstead,
S. R. Mason.

Laymen.
H. Lincoln,
J. W. Converse,
D. Sanderson,
J. W. Merrill.

Corresponding Secretary.

J. G. Warren.

Treasurer.

N. Boynton.

Assistant Treasurer.

F. A. Smith.

Auditing Committee.

J. B. Witherbee,
Geo. Brooks.

t was voted, That the day of the meeting of the Union next year be Thursday preceding the fourth Tuesday in May, and that the day of jubilee services be referred to the Executive Committee, with power to se the record of the Union to conform to the day selected.*

Adjourned, with prayer by Rev. S. Bailey, of Ind.

D. M. Wilson, *Chairman*.

S. D. Phelps, *Recording Secretary*.

This action of the Board will necessarily throw the commemorative services into Saturday, tead of Tuesday, as contemplated by the vote of the Union.

FORTY-NINTH ANNUAL REPORT.

MR. PRESIDENT AND MEMBERS OF THE UNION:

The Executive Committee congratulate the members of the Missionary Union on the auspicious circumstances under which they assemble. In both the Home and Foreign Departments of your work, the tokens of the Divine favor have been multiplied, and the year now closed will be found, on a perusal of the details in the following report, to have been among the most favored of the past.

OBITUARIES.

Among the missionaries, there has been an unusual amount of sickness; but no instance of mortality has come to the knowledge of the Committee. One member of the Board of Managers has fallen. Mr. John B. Durbrow, a member of the First Baptist church, New York city, an earnest Christian and a firm friend of missions and of the Missionary Union, called away in the midst of his days and of his usefulness, has gone to join the venerated Cone and the lamented Nott in the Redeemer's presence.

NEW MISSION BUILDING.

Intelligent friends of the Missionary Union have looked forward to the time when it should become the proprietor of a building, limited in size and of moderate cost, yet sufficiently spacious for all necessary uses, and involving an expenditure in keeping with a Christian and benevolent undertaking, and approved by a wise and far-seeing economy. It would be constructed in the most thorough manner and of substantial materials, be located in a central part of the city, of ready access, with parts capable of being shut out from the bustle of traffic and trade, the whole being so situated as to make sure, always, of a full supply of pure air and sun-light. What was wanted, in a word, was a neat, healthy, attractive home and headquarters of a great Christian and missionary organization, comprising rooms for the Treasury Department, the Secretary's Department, the Publications, Library, Cabinet, &c.

For some time past the Executive Committee have been looking for s[illegible] a building, and, in June last, were fortunate enough to find one answer[illegible] very nearly to the above description. As heretofore announced, it is [illegible]cated at No. 12 Bedford Street, Boston, was purchased by the Treasu[illegible] *Mr. Boynton,* for $14,010, and, with repairs and fixtures, stands to nion at not far from $14,600; the oil-cloths and carpets for stairs, halls d rooms, having been given to the Union by the generous Treasurer.

By a vote of the Executive Committee, so much of the "Permanent ind for the support of officers" as is necessary to meet this outlay, has en invested in the building. The first floor, it may be added, is not at esent required for the accommodation of the Union, and is rented at the te of $300 per annum.

EXECUTIVE COMMITTEE ROOM.

The members elect of the Executive Committee were called together business June 3d, and effected a permanent organization the 15th of it month. Thirty-eight meetings, in all, have been held during the ir, and the business has been performed in a prompt and harmonious inner. At the meeting held April 14th, they caused the following min- to be placed on record.

"The Treasurer having stated that the receipts for the last fiscal year, m all sources, were $123,663.72; exceeding the sum total of the preling year by $38,471.46; also that the donations and legacies amounted $88,970.85; exceeding those of the previous year by $15,200.82; and, ll further, that, notwithstanding the unexpected amount paid for exinge, the regular remittances to the missions had been made, and all ier appropriations had been fully met, and the balance against the iion at the beginning of the year had been cancelled—

"The Committee would place on record an expression of the gratitude iich they feel is due to God for these manifestations of his favor, and o of the sense they entertain of the liberality of their brethren who, in h a time of severe public calamity, have so generously remembered the rk of Foreign Missions."

RETURN AND DEPARTURE OF MISSIONARIES.

Since the last anniversary, Dr. D. J. Macgowan and family, also Mrs. iowlton, wife of Rev. M. J. Knowlton, all of the Ningpo Mission, China, v. Lyman Jewett and family, of the Teloogoo Mission, and Rev. J. R. swell and family, of the Maulmain Burman Mission, have arrived in country. Rev. E. P. Scott, with Mrs. Scott, sailed for Assam in ie last. Rev. C. H. Carpenter and wife left in October for Burmah, l Rev. William Ashmore departed for China in March; the latter rening to his field, the two former going for the first time to the heathen. . Scott reached Nowgong late in November, in good health.

APPOINTMENT AND RESIGNATION OF MISSIONARIES.

Three persons have received appointment as missionaries of the Union hin the year, viz., Mr. C. H. Carpenter, in July, Mr. Daniel A. W. Smith, February, and Mr. I. D. Colburn, in April,—all of the Newton Theoical Institution. Rev. H. A. Sawtelle, late of the Swatow Mission, ina, now residing at San Francisco, Cal., sent in his resignation under e of January 24th, and the same was accepted by the Committee in rch. The announcement of the resignation of Rev. Mr. Allen, of the voy Mission, as made last year, was premature. Having recently tened his resignation, the same was accepted by the Committee.

PUBLICATIONS.

The monthly issue of the Magazine for 1862 averaged not far from 4.000 copies. Of the Macedonian, there were distributed, monthly, about 20,000 copies.[*] The July number of the Magazine contained the Annual Report; besides which, one thousand copies were published in a separate form, containing, in addition to the reports of the Executive Committee and Treasurer, lists of the officers of the Union, members of the Board of Managers, the Executive Committee and officers, and the names of such persons as had been constituted Life Members and Honorary Members for Life the previous year. Seven thousand extra copies of the July Macedonian, which contained an account of the annual meeting at Providence, were also printed for gratuitous distribution by the District Agents and others.

The receipts and expenditures on account of the Magazine and Macedonian for 1862, were as follows—

Printing paper, - - - - - - - - - - -	$2,038.52	
Printing, - - - - - - - - - - - - -	1,029.50	
Clerk hire, - - - - - - - - - - - -	700.00	
Original contributions and engravings, - - - - -	379-89	
Transportation, - - - - - - - - - - - -	82.33	
Postage prepaid on Macedonian, - - - - - -	235.52	
Incidentals—wrapping paper, twine, &c., - - - - -	107.51	
Balance on old account, - - - - - - - - -	201.93	
Total, - - - - - - - - - -		$4,775.20
Receipts on subscriptions, - - - - - - - - -		4.562.31
Balance against the periodicals Jan. 1, 1863,		212.89

When the time had arrived to make arrangements for the present year, the Committee found that the prices of printing paper and other materials had so advanced, as to render it impossible to furnish the periodicals at the terms of former years without a considerable reduction in the size and quality of the paper used, or incurring a debt to be paid, sooner or later, out of funds contributed for mission purposes. Neither of these results, as foreseen, did they contemplate with favor. The principle with them has ever been a fundamental one, that these publications, in order to be most permanently and extensively useful, as the means of awakening and sustaining a missionary spirit, must be, in the main, self-sustaining. Those who receive and read them must do so because they are remunerated to the full amount of the subscription price. Their patrons must be persons of such mental tastes and spiritual habits that they can and do, to their own apprehension, obtain their money's worth. They must go to an appreciative market, and in that market command the price that is put on them. Thus alone can they live; thus alone can they be in the highest degree useful; thus alone answer the end of their publication. To print one copy or one thousand copies to swell an issue, would be a sin. To send out large numbers, begging to be read, would be a folly and a crime. The Magazine and Macedonian want those who want them, or, at most, those who, after a slight acquaintance, will want them, and want them enough to pay for them.

The principle of a wide distribution, wholly or in part gratuitous, the expense to be met out of the general funds of the Union, the Committee have always discarded in theory and in practice. And, if any thing had been wanting to confirm them in this view, they would have found it in the experience of one of our oldest kindred organizations. That Board, it is understood, found itself issuing a monthly paper, at an annual draft of many thousands of dollars from its treasury. In a time of pecuniary pressure, this burden was deemed to be too great to be borne, and, to remove it, it was found necessary to stop the publication of the paper. Some of the principal managers, on being consulted, have advised "BY ALL MEANS the continuance of the Macedonian, if it is, and can still be made, self-supporting;" adding the assurance that if their own paper had been so, or in a large degree so, it would not have been discontinued.

Having resolved to place the Magazine and Macedonian on their own merits, and hold them before the people as publications in every respect worthy of liberal patronage, the Committee did not consent to any reduction in the value of the material of which they were made. The grade of the paper is fully maintained, as all readers well know, and maintained, so far, at about double the expense of former years. Besides this, certain changes have been introduced in the Macedonian, adding considerably to the cost, and, we hope it may be added, to the value of that sheet. The design is to adapt it more fully to the tastes of the young, while it shall lose nothing of attractiveness to the general reader. The inside remains, in all important respects, as it has been, a medium of current facts in missionary life and labors, with such editorial matter as passing events suggest, or the permanent truths of our grand enterprise may inspire. The outside is illustrated, to some extent, with maps and pictures of suitable design and execution. These will relate, for the most part, to Asiatic mission fields.

The Executive Committee, having resolved to continue the periodicals at the large advance of cost above referred to, having also resolved to abide by the principle of making them self-supporting, found it imperative to increase the rates of subscription on the Macedonian by nearly or quite one-half of the former charge, the price of the Magazine being left as before. It was also thought best to substitute one list of prices in place of the two before existing; so dropping out the prepayment of postage at the office of publication. Should the cost of paper return to the standard of former years, the expense of the Macedonian might be reduced to the reader, retaining the subscription price as now, and paying for him the expense of transportation by the mails; that is, by adopting the uniform rule of prepaying all postage at the office of publication.

It is gratifying to add that, thus far, the expectations of the Committee have been met and more than met. The friends of these periodicals have come forward and nobly assumed the increase of expenditure, and have called for larger monthly issues than last year. The Macedonian, it is believed, never went into so large a number of churches as now, and never was read with more interest or by more persons. It is expected that the expenses of the current year will be fully met by the receipts.

The distribution of the Macedonian gratuitously to the pastors of churches has been, in a part of the field, discontinued; a measure which some will regard as of doubtful expediency.

RECEIPTS AND EXPENDITURES.

The income of the Union, during the year ending with March, has been as follows: donations, $81,378.21; legacies, $7,592.64; United States Government, $3,075; American Tract Society, New York, $700; miscellaneous sources, including sales of real estate, avails of printing establishment in Burmah, interest, rents, &c., &c., $30,917.87; making a total of $123,663.72.

The donations were $12,760.24, and the legacies $2,420.58 in advance of last year, while the entire excess was $38,471.46. The income from the United States Government and coördinate Societies, was considerably less than usual. The very large sum from miscellaneous sources requires explanation.

In the report under this head last year, mention was made of funds to the credit of the Union, deposited in bank at Hongkong, the avails of real estate sold at that place, and amounting to nearly $20,000. Most of this sum has been drawn, a part of it being used in China for the purchase and fitting up of compound and buildings at Swatow and other mission expenses, and the remainder, $11,145.88, being transferred to London, and placed to the credit of the Union's account with Baring Brothers & Co. By this use, the necessity of remittances to an equal amount has been obviated, and a saving of several thousand dollars on exchange realized.

In the printing establishment in Burmah, conducted in the most economical manner by Mr. Bennett, small sums have for some time been accumulating, and it was found convenient to withdraw several thousand dollars, without detriment to that department, and expend them in current missionary operations. Under instructions from the Treasurer, the Superintendent paid over to the Rangoon and Maulmain Missions $8,560.93; so obviating, again, the necessity for remittances, and corresponding expense of exchange.

It deserves to be constantly borne in mind, that a very large part of the increase in receipts, as compared with former years, has been realized by simply using and bringing into the account funds already in possession of the Union. It seems providential that such funds were available at such a crisis as the present; and the fact presents a fresh instance of God's constant care for our missions.

The actual expenditures of the year have reached the unexpected sum of $96,506.97, being about $15,000 more than last year; an increase occasioned, in large part, by the unusual cost of exchange, which, not being foreseen, did not enter into the estimates of the Committee. All obligations have been promptly met, and the Asiatic Missions fully provided for up to the end of September next. The European Missions have received but a limited supply, as compared with former years,—a retrenchment much regretted by the Committee, and one which the Union, by increased contributions, will, it is hoped, obviate the necessity of repeating. In addition to the above, the debt against the Union at the close of last year,—$6,937.35,—has been paid, and the sum of $19,706.76, appropriated to a "Contingent Fund," to be used at the discretion of the Committee, still leaving a balance in the treasury, at the close of the year, of $512.64.

SCALE OF APPROPRIATIONS FOR 1863–4.

What the expenditures of the Union will be another year, the Committee cannot even conjecture, much less state with any degree of accuracy. If 'ere ordinary times, they would put the limit at $100,000; if the rates of exchange continue, full $20,000 ought to be added to that . At all events, the wheels must be kept moving; and to do this, y must the men now in service be sustained, but new families sent them. As a people we are fully able, there can be no doubt, to e burden of this great crisis, and bear it triumphantly; and, if we understand what the Master means by laying it upon us, what of ourselves and to our race throughout the ages, we should welcome a cheerful alacrity. This "jubilee year" of our mission work witness the people in a body, placing their offerings in the Lord's y, till there would be enough and more than enough for all purposes.

COMPARATIVE ANNUAL CONTRIBUTIONS.

STATES.	CONTRIBUTIONS.			
	1859–60	1860–61	1861–62	1862–63
. . . .	3,790.69	3,553.69	3,530.78	3,522.56
npshire, ...	2,104.85	1,949.70	2,088.75	3,951.44
, ...	789.39	996.98	1,482.71	941.13
usetts, ...	23,010.61	16,737.68	17,949.77	18,352.77
land, ...	2,839.61	1,909.25	3,114.01	2,372.34
cut, ...	5,731.10	3,769.94	2,693.78	3,200.64
k, ...	23,393.65	23,983.80	20,432.34	25,251.68
sey, ...	3,748.92	3,065.29	3,153.83	3,774.30
ania, ...	9,097.43	7,032.96	9,173.31	9,404.19
e, ...	100.00		5.00	
. . . .	4,020.14	4,066.39	3,862.67	3,763.92
. . . .	1,262.12	1,263.38	776.47	1,030.71
. . . .	2,367.65	2,862.87	2,859.47	3,149.27
ı, ...	627.79	870.94	701.06	1,236.91
in, ...	86.62	415.16	490.56	535.91
. . . .	167.72	186.36	205.00	357.87
ta, ...		60.50	155.85	138.19
ıld, ...	83,148.34	72,744.89	72,680.36	80,992.90
neous, ...	1,484.47	2,553.61	1,089.67	7,977.95
. . . .	84,632.81	75,298.50	73,770.03	88,970.85
ıs., Juv. Socs., and Children in the several es, ...	4,257.42	4,103.84	4,136.70	3,301.36

AGENTS AND AGENCIES.

suant to the action of the meeting in Providence, the Executive ittee, immediately after assuming the duties of their office, divided me field, "for missionary culture and the collection of funds," into stricts, viz., the Eastern, comprising the New England States; the ıl, comprising the State of New York, Canada West, and a part of Jersey; the Southern, comprising the remainder of New Jersey, ylvania, Delaware and the District of Columbia; and the Western, cing all the States west of New York. To each of these Districts, the Eastern, there was assigned a District Agent,—the Rev. O. being placed in charge of the Central; Rev. James French, of the ərn; and Rev. S. M. Osgood, of the Western. The Eastern Dis- ras placed, for the time being, under the superintendence of the Cor- ıding Secretary, with such assistance as he might, by the concurrence Executive Committee, call to his aid. The brethren named entere at once on their duties, and the following summary of labors and results is reported.

EASTERN DISTRICT.—In addition to correspondence and personal intercourse, the Corresponding Secretary has, to some extent, followed up his labors in the pulpit. He spent part of the month of August, in company with Dr. Dean, among the pastors and churches in the State of Maine. Several missionary meetings were held in the western part of the State, where a good degree of devotion to the cause, on the part of pastors, was manifest. Other duties calling him to the Rooms, Dr. Dean pursued his journey as far east as Calais, and, having attended several meetings at important points, returned, strengthened by the cordial welcome himself and his Master's cause met with. In the autumn, the Secretary attended three State Conventions; the Vermont, the New Hampshire, and the Massachusetts. At the two former, he was accompanied by Mr. C. H. Carpenter, missionary under appointment, who at Burlington, Vt., was publicly set apart as a missionary of the Union, in presence of a large and deeply interested assembly.

Dr. Dean spent, in all, five weeks in Maine; and, towards the close of the year, Dr. Murdock labored an equal length of time in parts of Rhode Island and Connecticut, with good results. Mr. Jewett also rendered essential service in attending Associations in Massachusetts and Connecticut. The whole amount received for the Eastern District, including donations and legacies, is $32,340.95, being $1,481.15 advance on the preceding year.

The number of churches participating in these contributions was 301, against 350 the last year. The whole number is 903.

The expense of the agency service, including travel of Corresponding Secretary, was $370.62.

COMPARATIVE VIEW OF DONATIONS RECEIVED FROM THE NEW ENGLAND DISTRICT.

	1861-2.					1862-63.				
STATES.	Number of Churches Contributing.	Contribution of Churches.	Contributions of Miscellaneous Societies and Associations.	Contributions of Individuals.	Totals.	Number of Churches Contributing.	Contribution of Churches.	Contributions of Miscellaneous Societies and Associations.	Contributions of Individuals.	Totals.
Maine,..............	65	2,987.26	244.76	255.76	3,487.78	59	2,923.38	214.58	384.62	3,522.58
New Hampshire,....	26	1,348.25	77.00	363.50	1,788.75	27	1,063.58	105.07	282.79	1,401.44
Vermont,............	26	504.74	36.14	246.83	787.71	19	447.49	101.09	364.60	913.18
Massachusetts,......	166	15,396.23	214.94	1,360.60	16,971.77	140	13,919.21	287.95	2,796.71	17,008.87
Rhode Island,.......	20	2,297.51	·	316.50	2,614.01	16	2,090.19	*	282.15	2,372.34
Connecticut,........	47	2,339.19	13.00	166.31	2,518.50	40	2,684.04	35.00	434.25	3,153.29
Totals,...........	350	24,873.18	585.84	2,709.50	28,168.52	301	[illegible]	743.69	4,495.12	28,366.70

CENTRAL DISTRICT.—Mr. Dodge reports labors and results as follows: "During the year ending on the 31st March, I have been enabled to prosecute my labors as agent of the Central District without interruption, and have been very kindly received by the pastors and churches, who generally approve of the plan recently adopted for the collection of funds.

"My present district is large, including (exclusive of Canada West,) 890 churches, comprised in 47 Associations, with a membership of 99,508.

Of the whole number of churches in the district, 412 participated in the contributions; also, 100 individuals, whose names cannot be traced to any particular church. The whole sum contributed is $24,270.23; an advance of $3,213.66 on the preceding year; total of donations and legacies, $26,961.02,—being $4,818.48 over the previous year.

"The entire expense of the agency, including salary and travel of the agent, and compensation for services rendered by Dr. Dean and Rev. J. L. Douglass, was $2,046.48. Dr. Dean attended several missionary meetings in different parts of the State, and Mr. Douglass spent several weeks, in the most busy season, in the vicinity of New York city.

"The number of copies of the Magazine taken in the district is 778; of the Macedonian, 4,632; showing an increase over the previous year.

"In the prosecution of my labors, about 10,000 miles were travelled, 186 churches visited, 8 Associations and 8 missionary meetings attended, 195 sermons and addresses delivered, and 1,700 letters and 900 circulars sent out. Particular attention has been given to increase the circulation of the periodicals. I have received and accounted to the Treasurer for the sum of $19,287.35; have also attended Pastors' Conferences and other meetings of brethren as extensively as possible, and visited many at their homes.

"I observe that many of the churches in my former district, not visited the past year, have fallen far below their usual contributions; but I am not without hope that they may be brought up to do the work themselves, and, in a few years, more be raised, and at a less expense.

"On the whole, I regard the missionary spirit as being on the increase in this district, and see no reason why we may not expect an increasing harvest from year to year."

SOUTHERN DISTRICT.—Mr. French reports,—"We have just closed a year successfully, which has been attended with unusual obstacles in collecting. At one time, owing to the premium on coin, scarcely any change was in circulation, and consequently our public collections were unavoidably diminished.

"During a portion of the year, a large number of our active members were suddenly called away to repel the invader on the borders of our own State. The people have been burdened as never before, in taxation, in providing for sick and disabled soldiers, in helping the families of the noble defenders of our government, in paying high prices for the necessaries of life, &c., &c. At the same time, the state of our country has been such that more than usual effort became indispensable to arouse attention to the wants of our missions.

"Notwithstanding all, more money has been contributed, and more churches and individuals have participated, than in any former year of my agency services.

"The collections in Pennsylvania, New Jersey, District of Columbia, and small portions of Delaware and Maryland, for the year, amount to $13,498.01,—an advance of $865.93 on the previous year, and of $3,100.37 on the year preceding that. Sussex and East New Jersey Associations, now belonging to the Central District, gave $1,936.68 of the above sum, which leaves for this district, $11,561.33.

"Out of 22 Associations, 17 have done more the last year than in the preceding one. This is also true of the few churches which have aided us in Delaware, Maryland, and the District of Columbia. I think the proportion to population, means and cultivation, were never so nearly equal before; but even now the proportion is exceedingly unequal.

"Sixty-five churches in this district contain each over two hundred members, and of these only fifty contributed. One hundred and twenty-five churches contain between one hundred and two hundred members each, and only eighty-eight of these have contributed. It is true that several of them gave something through other channels; but there is a lamentable inequality in the gifts of the churches for benevolent objects.

"The territory above named includes 533 churches. Only 300 of these participated in the collections of the last year. This, however, is better by seventeen than in the preceding year, and better by eighty-six than in the year before that. We have therefore occasion for thankfulness, that in the midst of all our troubles, and notwithstanding the difficulties in the way, we are making progress in the right direction. For this advancement we are largely indebted, under God, to brethren and sisters who have exhibited their interest in missions, not only by their offerings and prayers, but by well directed efforts to secure the coöperation of those who have not heretofore contributed.

"I have travelled not less than 10,000 miles during the year, and have corresponded largely, both by letters and printed circulars. My travelling expenses, with printing, stationery, postage, exchange, &c., for the year, amount to $226.25. Mr. Douglass labored two weeks in the district, for which he was paid $37.88."

The entire expense of the agency was $1,564.08.

WESTERN DISTRICT.—Mr. Osgood has furnished an account of this district, which is herewith submitted.

"In presenting my report for the year ending March 31, 1863, it is pertinent to suggest that it has been peculiarly a year of experiment, and largely of the preparation of facilities to test the experiment.

"When the arrangements of the Executive Committee were announced late in June, my first impression was that I could not undertake a work of such magnitude as the supervision of the district assigned to me. But after more mature and prayerful consideration, I consented to make the trial; and though I can now see many things important, which have of necessity been left undone,—and there are no doubt many others, which a more careful survey would reveal as having suffered for want of attention,—the general results have been more favorable than I anticipated. It cannot, however, be said, so far as this district is concerned, that the new plan has been fairly tested. There are many things, pro and con., which must yet be more thoroughly developed, before the expediency of the measure can be safely determined. I should add, however, that a very general and generous confidence in its operations has been expressed, and it will no doubt be considered wise to continue the present arrangements for at least another year.

The valuable assistance rendered by our esteemed brother, Rev. J. L. Douglass, in the three and a half months of labor performed mostly in Indiana, and the short tour of Dr. Dean in Michigan, contributed largely to the results of the year. Thanks are due also to several pastors and others, who, without charge, or at the most, the refunding of their travelling expenses, attended several of the District Associations, and promoted the interests of the Missionary Union. I ought also to say that in the preparation of my books, and of circulars, and extra copies of the Macedonian for the mails, I have been much aided by the voluntary services of my family.

"The experience of the year, though not decisive in regard to the wisdom or expediency of the present plan of operations, has, nevertheless, taught some lessons, and confirmed some impressions which it may be well to note. It has been doubted whether correspondence, and particularly a printed correspondence, in the form of circulars, could be made of much avail in cultivating a missionary spirit, or in directly promoting collections; but if I may judge from the result of my correspondence during the year under review, this method of influence is by no means of doubtful utility. The direct responses and the clear indications of specific results, as well as the evidence of increase of interest, growing directly out of this correspondence, are too apparent to be mistaken. But it is equally clear that the efficiency of correspondence is greatly promoted by personal intercourse, and a general acquaintance with pastors and churches. On another problem, then, relating to the wisest bestowment of personal effort, the experience of the year has thrown some light. As an experiment, missionary meetings have been held in various localities during the year, and generally with favorable results. And it is believed that their efficiency will be somewhat increased, as their character and intent become more generally known. But thus far, with only two or three exceptions, and these in cases where they have been held in connection with the meetings of the Board of a State Convention, or the semi-annual meeting of a District Association,—the influence was extended but little beyond the individual church with which the meeting was held. As affording opportunities for more extended acquaintance and personal influence, the District Associational meetings have been found much more available; and with our present plan of operations, the objections which were formerly urged against the presence and cordial reception of the representatives of our missionary organizations, have been largely removed. The number of these representatives is so reduced, that their reception ceases to be an embarrassment to the business of the Association, while at the same time it is clearly seen and conceded, that to shut our missionary organizations out from this method of reaching the denomination, will go far to defeat the success of the whole plan. During the last year, the Missionary Union and the American Baptist Home Mission Society have been represented in an unusually large number of the District Associations and State Conventions; and, with the trifling exception of one Convention and one Association, their representatives were received with great cordiality, and ample opportunity given to speak of the condition and wants of the missions. And even in the exceptional cases, the kindest feeling was manifested; but in an evil day, when there were conflict and contention in our organization, and when the number of agents was so large as to be deemed burdensome, resolutions had been passed which not only shut out the representatives, but even the representation of these interests in their meetings. I think it will be generally conceded, that the missionary element in the Association excites as much interest and calls out as large congregations, as any other portion of its services.

"In prosecuting our work upon the present plan, the circulation of our missionary periodicals will be increasingly important; and I very much regret that my efforts in this direction have not been more successful. Of the Macedonian, including the number sent gratuitously to pastors, there are circulated in this district a little more than three thousand copies, and of the Magazine, about six hundred. This, so far as relates to the four North-Western States included in my report of last year, is a slight decrease; of the other portion of the district, I have not the record of former years. Of the 2,437 churches in the district, only 181 are supplied with packages of the Macedonian. I cannot but hope that the record of another year will show a very considerable increase.

"I have now on record, as connected with the States of Illinois, Indiana, Iowa, Michigan, Minnesota, Ohio and Wisconsin, the names of 130 Associations, numbering 2,437 churches, with a membership of nearly 100,000. Of the Associations in the other States and territories included in this district, my records are yet very imperfect; and though my correspondence has been extended in greater or less degree to each, no systematic plan has been adopted for their cultivation, and their contributions have been mostly voluntary.

"The following table will show the number of the churches in each of the seven States mentioned, the number which have contributed, and the aggregate of their contributions. Added to these, are the miscellaneous contributions; such as collections in Associations and other public meetings, donations of individuals, &c., and the legacies, making up the total receipts from each State.

STATES.	No. of Churches.	No. of Contributing Churches.	Amount of Contributions.	Miscellaneous Contributions.	Amount of Legacies.	Totals.
Illinois	586	126	$2869.87	$245.12		$3114.99
Indiana	509	42	721.41	285.30		1006.71
Iowa	272	39	253.61	104.66		357.87
Michigan	219	68	1040.37	176.54	$20.00	1236.91
Minnesota	194	17	129.09	9.10		138.19
Ohio	457	109	3161.63	302.29	300.00	3763.92
Wisconsin	200	41	474.83	55.08		529.91
Totals	2437	442	8650.81	1177.69	320.00	

Add Kentucky, 86; Kansas, 18; Missouri, 307.28; Nebraska, 18; Oregon, 6.70 ...... 435.98
Total in Western District $10,584.48

"The above shows an increase over the contributions of last year, in Illinois, of $255.52; Indiana, $230.24; Iowa, $152.87; Michigan, $535.85; Wisconsin, $39.35; and a decrease in Minnesota of $17.66; Ohio,

$98.75. Total increase in the seven States, $1,097.42. The number of contributing churches in Illinois, Iowa, Minnesota and Wisconsin, is 56 more than last year. In the other States, I have not the data for comparison.

"The entire expense incurred in the supervision and cultivation of this district for the year under review, including the travelling expenses of brn. Douglass, Dean and others, is $2,051.21.

"The following is a summary of my labors and their results: miles travelled, 16,185; public meetings attended, 34; churches visited, 108; addresses delivered, 201; letters written, 1,854. Of three circulars issued, 3,900 copies have been sent out; and about 2,500 extra copies of the Macedonian. Collections made and forwarded, $7,673.80. Subscriptions made or renewed for 216 copies of the Magazine, and 3,541 copies of the Macedonian; collections on old accounts for the periodicals, $48.

"The extent of the district has made it necessary to rely more on printed correspondence than in former years; and this must continue to be the case with the present plan of operation.

"Although my health has been generally good, I have often found myself bending under the pressure of care and labor incident to a field of such extent and character; and in consequence my spirits may have been less buoyant than in the year previous.

"I am glad to be able to say, in conclusion, that both the increase of contributions and the interest manifested, indicates a rising tide of missionary feeling which will, I trust, flow on till the contributions shall not only come up to the standard of former years, but be far more abundant."

HONORARY MEMBERS FOR LIFE.

Number of Honorary Members for Life, constituted since April 1, 1862, 101.

MISSIONS.

In approaching the Asiatic Missions, and casting the eye over the field of vision, several facts are observable which call for an enumeration before passing to the different stations.

The year has been marked by an unusual amount of sickness among missionaries. It would be easy to count up eight or ten who, at one time, were in the physician's care, and so prostrated as to be unfit, or nearly so, for their customary duties. Several obtained relief by a brief sojourn at Penang, Serampore, and Calcutta, while others set out for the United States. More than half were suffering with affection of the throat, and two, at least, for a time lost entirely the use of their voices. At last accounts the signs, as a whole, were more favorable. All this relates to Burmah. In this state of things, several of the older missionaries, and among them Wade, Haswell, Bennett, Thomas, were moved, without previous concert, to address letters to the Executive Committee, setting forth the facts in the case, with their bearing on the future of the missions, and urging the necessity of immediate reinforcements. When those letters were read in the Committee, measures were adopted which have resulted already in the appointment of two valued brethren, who, if God permit, will leave the country in September.

The European residents, English and others, at the points where your missions are established, apprised of the state of things in this country, and of the difficulty connected with keeping the missions fully supplied with funds, have shown themselves uncommonly ready to bestow aid; and considerable sums have been received from these sources, and expended in different parts of the work. The native Christians have also been stimulated to increased self-denial and effort in this direction. The Treasurer, having formally brought these facts to the notice of the Executive Committee, they placed on record the following vote:

"*Voted*, That the Committee have heard with special pleasure of such contributions, as indicating a growing interest, in most encouraging forms, in the missions of the Union; and that the Treasurer be instructed to acknowledge as receipts all such sums reported by our missionaries; also, that the missionaries be informed that the Committee would be glad to have them gather from their respective fields such aid as may be practicable, and as may tend, in the ultimate result, to render the missions self-supporting."

The crown of glory has been placed on your efforts by the mighty working of the Holy Spirit. The details of the several missions will abundantly confirm this statement.

The fields are becoming wider and more inviting with every passing year; and, if you were shut up to either one of the five great countries you have entered in Asia, you would, we believe, soon find enough there to command and absorb all your energies. We do not see how a people could be summoned to an undertaking more glorious, and by motives more constraining.

MAULMAIN BURMAN MISSION.

MAULMAIN.—Rev. J. M. HASWELL and wife. In this country, Rev. L. STILSON and Rev. J. R. HASWELL and wife.

This mission has been called to a severe trial during the year, in the continued disability of the younger Haswell, resulting in almost total loss of speech and hearing, and making it indispensable for him to leave the field. He had gone abroad with high hopes, in which the Executive Committee and all who knew him fully shared. Having passed his childhood and youth in Burmah, he was able, very soon after reaching there, to use the Burmese tongue with remarkable fluency and power, besides adapting himself readily to the habits of the natives. Already had he gained a strong hold on them, and everything indicated a career of uncommon usefulness. The first rainy season developed a disease of the throat, which was aggravated from year to year, till, all medical treatment having proved unavailing, nothing offered any hope of continued life and usefulness, but a change of climate. This decision was reached after a painful and protracted struggle on his own part, and one, as we may well believe, scarcely less painful on the part of his parents. All, at length, yielded to the plain teachings of Providence, and, in company with his wife and child, br. H. reached Boston in February of this year.

Brother Haswell, senior, has furnished the following account of the progress of events in the mission under date of January 1, 1863.

"The arrival of the new year seems to bring the question across the waters, 'Watchman, what of the night?' Would that there were more marked tokens of the coming of the morning. We are often made to feel that the night is very dark; yet we think there is evidence that midnight is past, and that the morning cometh. Hope does not forsake us; though the blessing tarries, we will wait for it, hoping that it will come and not tarry.

Labors abroad.—"In the first part of the year, my son was able to accompany the native preachers, and direct and aid them in their labors, though his throat gave him constant trouble. He made a tour to Shwaygyeen, and several short excursions by boat among the villages on the rivers; but was finally compelled to desist entirely from labors, and, as you are already aware, leave for America. This was a very heavy blow to us all; the native Christians and preachers felt it very much. My own feelings I will not attempt to describe. Left alone in the Burman Mission in the Tenasserim and Martaban provinces, with no prospect of reinforcement, you can imagine with what reluctance and sorrow I yielded to the conviction that he must leave.

Native Preachers.—"In Maulmain, we have five native preachers, viz., Ko Shwa A, Ko Oung Moo, (supported by the Sunday school of the North Baptist church, Troy, N. Y.,) Moung Reuben, (supported by the Sunday school of the First Baptist church, Cambridgeport), Moung So Bong and Ko Tawmunga. The latter is nearly superannuated. He is able to do a little in the way of conversation from house to house, in his own neighborhood. Moung So Bong is a man in the prime of life, and is employed on trial. We hope he may make an efficient helper.

Plan of labor.—"Our plan of labor is, as in years past, to go from house to house in different parts of the town, and stop and preach whenever we can find hearers, and give tracts and portions of Scriptures to all who wish to receive them. During the wet season, the rains were unusually heavy, and we were unable to visit the villages, and our labors were confined almost exclusively to the town. Since the dry season commenced, we have been itinerating, and hope to keep a party among the villages most of the time till the rains set in.

Religious Services in Town.—"Sabbath worship, morning and evening, is regularly maintained at the Burman chapel, and a service, consisting partly of Sunday school exercises and partly of preaching, at the Dinewonguen school-house, at seven, A. M. Preaching service in English at the English chapel, regularly, Sabbath evening. There is an English Sunday school at half past seven o'clock, and a Burman Sunday school at nine o'clock, A. M. Burmese prayer meeting, Monday and Saturday evenings; English, on Wednesday evenings.

Schools.—"Two boys' and one girls' school have been maintained during the year, with an average attendance of about two hundred. No funds from America have been applied to these schools, the principal source of support being tuition fees.

Baptisms.—"As the apparent result of our labors in town, eleven have been baptized."

AMHERST.

"Ko Oung Men continues his labors at Amherst. There is more of a spirit of inquiry than for years past. Three or four persons appear to be near the kingdom of heaven. One man has been *rantized* by the Church of England chaplain. He had applied to me for baptism, but I was not satisfied with him, and, by some means, he was drawn to the English missionaries and was received by them. Of course this has led to much discussion with the Christians at Amherst, and the 'church' convert is quite uneasy; for he has the Bible in Burmese, and reads it, and finds immerse only; and, what is a little curious, when the chaplain sprinkled him, he used our Burmese formula, 'I immerse thee,' and only sprinkled a little water in his face with his fingers. Others may be led the same way; but I trust not. I visited Amherst in April, and again in August, and spent a week there in December. I was much encouraged on my last visit, and hope that good days are in store for poor hardened Amherst. Oung Men is encouraged. His plea in every letter I get from him is, 'Pray for the people of Amherst and for the church here.' I baptized two of Oung Men's daughters on my last visit. The school is prospering. The teacher, Moung Shway Po, is supported by the Fall River Mee Shwayee Society. The number of pupils has varied from fifty to one hundred. The number varies very much with the season of the year. All attend Sabbath school and public worship on the Sabbath. Instruction is entirely in the vernacular."

CAWHLIKE.

"On the Salwen there are two villages by this name, near each other, one a Peguan, the other a Toungthoo village. Ko Yah-nah is stationed at the latter. He understands three languages, Toungthoo, Shan, and Burmese. He is a zealous laborer, and is spreading abroad a knowledge of the gospel. He meets with people from all parts of the country, and is not ashamed to bear witness to the truth. He distributes many tracts and portions of Scripture. There are some hopeful inquirers in this neighborhood."

SHWAYGYEEN.

"La Chapelle still continues at Shwaygyeen. I have not heard from him for some time past. My son was much encouraged on his visit there in March, by what he saw of the apparent effects of La Chapelle's labors. There had been no conversions, but the people were more ready to listen, and there was apparent an improved state of feeling. How long we shall be able to sustain him, I do not know. I have been hoping some individual or church at home would adopt him. I am paying out monthly for schools and preachers, for whom I have no certain source of income, 96 rs. Hitherto funds have come in to meet it, and I will hope for the future.

"You see from the above sketch, we are trying to do what we can; and, though no great things have been accomplished, we are determined to persevere in our labors, remembering the injunction, 'In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike good.' Pray for us, that our faith fail not."

At a subsequent date, Mr. Haswell added the following interesting items. "We had good meetings, both in Burmese and English, during the week of prayer, from the 4th to the 11th of January; in Burmese, two meetings daily, in English, one. Yesterday the pastor baptized two of Ko Bike's sons and a Madras man. Ko Bike's sons leave in the steamer tomorrow to attend school in Serampore. They are promising lads, and I hope may make useful Christians."

MAULMAIN KAREN MISSION.

MAULMAIN.—Rev. DR. WADE and Mrs. WADE, in the literary department. Rev. C. HIBBARD and wife, in charge of the churches.
OUTSTATIONS.—Dong Yan and others.

From the tabular view, as made out and forwarded by Dr. Wade, we present the following statistics, showing the state of the churches.

Statistics.—Churches, 13; native preachers, 12; of whom 7 are ordained; baptized, 26; received by letter, 6; restored 12; dismissed by letter, 10; suspended, 20; excluded, 7; died, 18; present number, 769. Pupils in village schools, 94; in Normal schools, 60. Donations, 384 rs. 7 annas, 9 pice.

One native preacher, Kurnah, was ordained in the early part of the year; two churches have been united in one, and one church, that at Newton, having been, heretofore, made up almost wholly of pupils from different localities, and it being deemed best that these should be connected with churches in their several homes, has been dissolved, and the name dropped from the list. The Normal school was still in session at the time the report was made up, October 10, 1862. Of the pupils, sixty in all, sixteen gave evidence of conversion and were baptized during the term. The school was under the care, in part, of Rev. Pahpoo, whose name is familiar as an assistant for some years past in the Theological Seminary. He was anxious to have something more done in this way for the churches and preachers of his own native district; and with the entire approval of the missionaries he undertook this school. A signal blessing crowned the first session.

Normal School.—Writing under an earlier date, Dr. Wade thus referred to the school: "We have in Maulmain a male boarding school, of about sixty pupils, during the present rains. A large majority of these pupils come to the school in an unconverted state, and several are from heathen localities. An earnest religious concern has pervaded the school, and a good number have, we believe, been born of the Holy Spirit. I assisted a few days ago in examining candidates for baptism. Sixteen were unanimously received by the members of the church. Their baptism was to us an interesting scene.

Dr. Wade's Labors.—"In relation to my own labors during the past year," continues Dr. Wade, "I need scarcely say more than that they have been a continuation of those of the preceding year. I have devoted more time than previously to the 'Karen Morning Star,' making it, in some measure, my substitute in the work of travelling and preaching among the Karen churches, being no longer able, through age and infirmities, to do this work personally. In addition to my labor connected with the 'Star,' I have had in hand the revision of the Pilgrim's Progress, the translation of Barth's Universal History on Scripture principles, and the completion of the Karen and English Dictionary, or, as it has been called, Vocabulary. These works are still in hand. As I hope soon to put Barth's History into the hands of the printer, I devote to the revision of its translation what time I can spare at present. My assistant writer, having formerly studied English in the Normal school taught in Newton, I devote an hour each day to his English, with the design of making him capable, if possible, of copying manuscripts which are part English and part Karen. If I succeed, and if he will continue with me, he will be doubly useful as an assistant in my particular department."

Mr. Hibbard's Labors.—During the dry season, Mr. Hibbard travelled extensively among the churches, extending his tours into the Tavoy district, full reports of which have appeared in the Magazine. He found the churches generally in a good state, and the signs of a permanent advance are not wanting. If there be not all the sprightliness and vigor of some other localities, there is real life, and a measure of growth which ought to encourage the most faithful and persevering efforts on the part of all the workmen. During the rainy season, Mr. Hibbard was occupied in the Normal school, already referred to. Towards the support of the school, the Karen churches contribute about eleven hundred baskets of paddy.

TAVOY MISSION.

TAVOY.—Karen Department, ——
OUTSTATIONS.—Matah, Patsauoo, and others, with about twenty native pastors and preachers.
Burmese Department, ——.
Burmese pastor, *Ko Myat Lay.*

At the request of the Executive Committee, Mr. Hibbard, of the Maulmain Karen Mission, visited this field in January last, and was present at the Association, held with the church in Matah, a locality memorable in the history of the mission. He made the trip wholly by land, travelling a distance, in going and returning, of five hundred miles, embracing every opportunity to preach the gospel. He met with some lovely Christians, and not a few interesting inquirers, several of whom seemed near the kingdom of heaven. A marked difference was observed between those communities where consistent Christians reside, and those where none such are found. Mr. Hibbard left home on Christmas morning, and pursued his toilsome march through the jungle nineteen days, reaching Matah on the 14th of January. He found the disciples already assembled in large numbers, and waiting for his arrival.

"The pastors and people had met in the morning, and consulted whether to begin the meeting at once, or wait. Sau Quala told them I had said I was coming, and therefore they might certainly expect me. They therefore determined to wait till Monday. However, as but few of the people had gone away, and *they* were in the vicinity, we concluded to begin the meeting of the Association to-morrow. This evening, Rev. Sau Pway Po preached an excellent sermon to a very large and interesting congregation.

"The Association was an interesting and profitable one. Above three hundred persons were present. But since brother Cross left Tavoy, there has been a large falling off in the number of the disciples. There were then, I believe, some 1,062. This year there were reported but 700. As there are several churches which were not reported, I think it safe to say there are about 800 at present in good standing in the churches of Tavoy and Mergui. Of the balance, I fear very many have apostatized. It is probable, however, that some have only wandered away among their heathen friends and relatives, and have been lost sight of by the under-shepherds, and that they will yet be gathered into the fold of Christ. That a missionary is most urgently needed for Tavoy and Mergui is very manifest."

Baptisms the past year, 34. Pupils in school, 66. Total membership in the church, about 800.

SHWAYGYEEN MISSION.

SHWAYGYEEN.
OUTSTATIONS.—*Warthola*, and others. Native preachers.—*Sau Dumoo*, and others.
Rev. G. P. and Mrs. WATROUS, in this country.

This wide and inviting field, the Committee are sorry to report as being still destitute of a resident missionary. In July, when transmitting the annual schedule of appropriations, they repeated the request of a previous year, and invited Dr. Mason to extend his influence as fully as possible over the preachers and churches, and to do all in his power to encourage and strengthen both. No report of his efforts has reached us. San Dumoo, the most prominent and influential native preacher, has, more than once, we believe, in company with a number of the disciples, visited the Toungoo Association; and there are other indications of a tendency to look in that direction for advice and sympathy. The field is certainly broad enough to consume the time and energies of one missionary, and we hope to be able soon to say this demand has been met.

In the last report, the membership in the churches was put down at 1,170.

TOUNGOO MISSION.

TOUNGOO.—Rev. F. MASON, D. D., Rev. E. B. CROSS, and their wives. Native preachers.—*Sau Quala*, *Pwaipau*, *Shapau*, and *Kyouk Kai*, who have been ordained. Of unordained preachers and teachers, there are not far from 150.

OUTSTATIONS.—*Lay-Myoung*, and about 150 others.

Training Native Preachers.—This department of the mission has remained, as in the previous year, under the supervision of Mr. Cross, who has labored with his wonted zeal, and not without cheering evidences of success. During the dry season, he travelled somewhat extensively, in connection with Dr. Mason, and furnished for the Magazine interesting accounts of Associational meetings where he attended and took part. O his school, which commenced about the middle of March and continued til the middle of August, he has furnished the following account:

"I have just closed a term in my school, and it may be my duty to make a report.

"My school, for the present, must continue to be made up of the pastors and preachers already connected with the churches of this district. These men, at least a great majority of them, were called to their posts without any previous training. They were generally inexperienced young men. A good number of these men have been received this term. I have succeeded in providing suitable buildings for the accommodation of the school. The whole number who have been in this term is 136. I found, however, that I could not support so many, and called on volunteers to leave. Enough left to reduce the number to about eighty.

"A number returned to their churches after one or two months, as this was the extent of the time which they could well be spared. Dr. Mason wished to retain the charge of the churches; and at his suggestion this division was made of our fields of labor; that is, that the responsibility of looking after the churches, counselling the assistants, directing the stations to be occupied, should be in his hands alone; and the conduct of the school committed to me. The assistants have thus far been directed to Dr. Mason for his consent both as to being admitted at all, and in regard to the length of time which they could be allowed to remain.

Desire for Instruction.—"It has been necessary to be strict in this respect, for it was found that all, with but few exceptions, were pressing to enter the school; two of the three ordained preachers made application for admittance, and most of the others, even those who have had most experience, would gladly have come in. We have admitted but few of this class, on account of the peculiar demand for their presence among their people this year. About the beginning of the rainy season, the Eastern Bghais made inroads upon the Christian villages on our eastern borders, and the Government called on all the Christians to meet these depredators, who had burned a number of villages and carried off a number of captives. This call upon the Christians to go to war or to pay a tax to support those who went, made it necessary for the assistants to be with their people, and to require them not to leave, even when they were desirous to be in school.

Course of Study.—"Our term commenced about the middle of March, and continued till the middle of August. The progress of the pupils, in the opinion of English residents who have visited both at the close and during term time, has been commendable. The principal course of lectures, which the students have nearly all taken down, has been on the Psalms.

We have given a continued exposition of the Psalms up to the fifty-second, in a form which we trust will answer for a permanent commentary, as we have taken great pains in the preparation. We have also had an exercise on the books of Daniel, Hosea, Joel and Amos. We have also given a daily lecture on the natural sciences, designed to furnish a simple explanation of the phenomena of nature which the natives see and hear, and hence associate with them their superstitious notions.

"The Commissioner and others who visited the school at the close of the term, expressed themselves quite astonished at the familiar knowledge which the young men evinced of phenomena and of calculations, which, as taught in the books, are really abstruse. It required, in fact, more knowledge than is always carried away from our schools at home, to follow them. In these lectures I have used no book, but have taken abstruse things and stripped them of their difficulties, for the sake of showing them plainly, and not merely to teach the formulæ by which they may be proved or calculated. In this way we have got at the calculation of latitude and longitude by altitudes of the sun, &c. I know very well that these things may seem to have little bearing on the preaching of the gospel; and yet they are not so far off as they may seem to some of our supporters. When the principal facts of astronomy are made clear, and not read over or listened to as some wonderful and incomprehensible things, the minds of the pupils are opened into a field of strength and resources for preaching and illustrating the gospel, which no other thing can produce. I heard one of these young men preach from the text, 'God is a Spirit,' and reply to the cavil of the Burmese, when they say, 'Show us your God, that we may see Him and believe Him.' He led the minds even of his untaught audience, step by step, till he opened before them the illimitable extent of God's presence, as He is present with and holds the stars in their places. 'He is a Spirit and invisible, or He could not be present in places so infinitely distant from each other at the same time.'

"The school also had lessons in arithmetic, and Mrs. Cross has received a class of sixty or seventy daily into the house, and given them a thorough drilling on the maps and in geography. The school has also had an exercise under Mr. Bixby in singing and in the rudiments of music. He has carried on the instructions still more thoroughly, in which Miss Ellen Mason made so good a beginning last year. The Karens have great talent for singing, and have made good progress under Mr. Bixby. Singing we regard as not only an accomplishment, but as a power with the Karens. And to be able to sing scientifically, we regard one of the best things in the education of the students for the ministry among the people.

Encouraging Prospect.—"I think I do not express simply my own opinion, when I say I think we are getting on well, and that we may look with almost unmingled hopefulness on this large class of pupils for the ministry. It is true we need more support; but I trust that as we are better known, we shall receive a little more from our friends in America. We may feel the necessity of touching tenderly upon the purse-strings of our brethren, who have so many other claims; and yet we trust that even a tender pull will be sufficient for those who need no great force to open their purses for such a cause as this."

The Churches.—These remain, as in previous years, under the general supervision of Dr. Mason, aided by the native pastors and preachers. The relation of Dr. Mason to the churches, and the nature and extent of his supervision, will be understood from the following extract of his report for 1862:

"Six hundred and eighty-six persons were baptized last year, while there were only five exclusions. For the admissions, exclusions, suspensions and restorations, the native pastors are alone responsible. I never interfere with the internal arrangements of the churches. I lay down general principles for their guidance, but never take any part in particular cases of church discipline. The churches and their pastors settle those matters between themselves, as independently as if there were no missionaries on the ground, or as churches in England and America. If not interfered with, I intend to give the experiment of mission churches governing themselves and managing their own ecclesiastical affairs, a fair trial. If it prove a failure, the churches at home will then know how to instruct their missionaries hereafter. How far it is likely to prove a failure, these annual reports speak for themselves."

The progress of the work, so encouraging in every respect from the beginning, has been somewhat interrupted the last year by hostile raids from heathen tribes on the East. Several Christian villages were broken up, religious services and schools temporarily suspended, and a considerable force mustered in warlike array to beat back the invading foe. This state of things was not, however, of long continuance, and much less harm resulted than was at one time apprehended. The minds of the natives, as also of the missionaries themselves, have been somewhat disturbed by certain strange teachings of Mrs. Mason. This last subject has been the occasion of earnest and protracted deliberation on the part of the Committee, and, for months past, the theme of considerable correspondence. No definite result has, as yet, been reached; and, until such a result can be had, we bespeak a suspension of judgment on the part of the members of the Union. We labor in the hope of being able to save the purity of the churches, the reputation and usefulness of the missionaries, and the honor of Christian missions. May it please the God of missions to grant us success.

The Association was held as usual in the early part of the year. Under date of February 6th, Dr. Mason remarks—"The Associations are over, but I have not yet had time to work up the statistics. At the Bghai Association, we ordained another man for the Northern Bghais. He is a Bassein man, who has labored for the last two or three years among that people with much success; and, God having approved of his work, there seemed no reason why we should refuse ordination. It was only following the path which God pointed out."

The whole membership of the churches, as given last year, was 4,733.

MISSION TO THE SHANS.

TOUNGOO.—REV. M. H. and MRS. BIXBY.

Following up the details, given in the last report, of the commencement of missionary operations among the Shan tribes of Burmah, the Missionary Union will be happy to learn that good progress has been made within the year past, and, so far as the eye of man can see, ultimate success is sure to crown the undertaking. The immediate ingathering may not be large; faith and patience may be tried; and the day of small things may possibly be lengthened beyond the expectations of some; still, we may rest assured that in this, as in ten thousand other instances, "He that goeth forth and weepeth, bearing precious [illegible] doubtless come again with *rejoicing, bringing his sheaves with* [illegible]llowing facts and statements will mark the course of events, and indicate the spirit of the laborers.

May 8, 1862, a date which marked the close of his first year at Toungoo, Mr. Bixby ascended the mount of vision and surveyed the work in hand, retrospectively and prospectively. He described the year then closed as one of "very great trial." "The god of this world, awakened from his century-sleep, seems conscious that a new territory is invaded, that another race is about to be taken from him by the 'stronger than the strong man armed;' and he has been ready to dispute every inch of the ground. * * * At the beginning of the year, we did hope for a grand and speedy victory; but our expectations have not been fully realized. Only a few pickets have been taken."

At one time, Mr. B. was brought by fever to the verge of the grave, besides which, scores and hundreds of the Shans were swept away by a terrible epidemic, while "the fairest portions of the remainder became the victims of European lust." These were severe trials. "Faith had much work to do, but this is the work of God. We cannot doubt that the Lord has been with us and is still with us. He stands at the door of the sepulchre ready to raise the dead, but would have us roll away the stone."

It was not without "the greatest difficulty" that a comfortable dwelling house was procured. This prime necessity at length being met, was followed by the want of a suitable place for public worship. It was found difficult to obtain a suitable site for such a building, and quite as difficult to gather up the means of defraying the expense of erecting it. Before industry and persistent efforts all obstacles vanished, and the result reached, after several months, was "a substantial teak building, sixty-five feet by thirty-five, with teak roof, a belfry and study under it, at a cost, including land, furniture, &c., of rs. 2000." The funds, in large part, were furnished by friends in Calcutta, Maulmain, Rangoon, and perhaps other localities in the East. On account of the war in this country, Mr. B. could "not find it in his heart" to solicit assistance here, save of a single friend in Providence. Other parties have, we believe, since furnished a suitable bell for the chapel.

At the above date, May 18, 1862, regular Sabbath worship was held in Burmese in the morning, followed by a Sabbath school. In addition to this, there was a day-school of some thirty scholars, taught by Mrs. Bixby. One or two persons, Burmans, were employed more or less of the time as assistants. The larger part of the year, Mr. Bixby preached once a week in English, seeking thus to benefit a regiment of English soldiers stationed at Toungoo, several of whom were pious men. "I have," continues Mr. Bixby, "kept up the study of both Shan and Burmese during the year, and have now nearly ready for the press two tracts in the Shan language. Many Burman tracts and books have been scattered, and many hundreds of both races have heard the gospel during the year,—many of them for the first time. I have visited many of the Shan traders, as they have encamped for a few days in the vicinity, telling them of God, Jesus and the resurrection, and some of them seemed pleased with the message, and urged me to return with them to their country. I sent kind messages to their chiefs, and requested them to report to me next year the favor with which they are received."

At a subsequent date, Sept. 25, Mr. Bixby reported the formation of the First Shan and Burmese church of Toungoo, composed of nine members, six of them being baptized natives, Burmans, who came out, amidst great opposition from their acquaintances, and avowed their faith in Christ. A few days later, the first Shan convert is mentioned, of whose conversion the following account is given.

"Several weeks ago the Nan Toke, Tsaubwah (hereditary Shan chief) placed his eldest son, a young man of about twenty-one years, in my care to be educated, but requested me not to make a Christian of him. I told him we had no power to make Christians; God alone could do that; but it was our duty to teach;—that if I could not be allowed to teach him, then it was of no use to make him my pupil;—that I would not force him to worship contrary to his convictions, and that I would not baptize him if he did not ask for it, and show a fitness for it. 'Very well,' said he, 'take him and be to him as a father.'

"I put him at once to the study of the Scriptures, with other branches. From the first he was instructed in the Scriptures, and soon became so fond of the Bible as to prefer it to other studies. After a few weeks, one Monday morning he came to me to talk about the sermon he heard at the chapel; and in the conversation said, 'Teacher, idols are not God. Gaudama is not God. The eternal God, He alone is God. What must I do to worship Him?' We told him if he would worship God, he must believe on his Son. Within the week he appeared to me to have received the Lord Jesus as his Saviour. He talked freely about the true God and the only Saviour, to the Shans who came. The next Sabbath his father came to see me, and I persuaded him to attend our worship. He consented reluctantly, but listened attentively. Oung Myat, his son, told him that he had received the doctrine of the true God and of the Lord Jesus Christ. 'Well,' said he, 'if you believe in Him, continue to worship Him. I shall not yet change my religion.'"

A week later his baptism was reported.

"I have the pleasure to add to the above, that the young Shan referred to above and a Burman convert were baptized one week ago last Sabbath. It was a good day, and they made a good profession before many witnesses. The young Shan, Oung Myat, is with me daily, and spends most of his time reading the Scriptures and talking to the people. His father does not oppose him, but says he will consider. Instead of becoming the chief of a Shan tribe, I hope he will become a leader of the Lord's hosts. Several Shans attend worship with us every Sabbath, and a few appear to be almost persuaded.

"Let the thousands of Israel listen to the 'sound of a going.' The seed-time (the dry season) is near. Every effort in our power will be put forth to scatter the seed. Who will water it with their tears? Who will pray for the Shans without intermission, at least twice every day, during the year which you will enter about the time this reaches you?"

Mr. Bixby has furnished additional facts, which will show more conclusively the character of the field and the probabilities of success.

"In the February number of the Magazine for the year 1858, I find the following, in a letter from Dr. Mason, viz.

'I recommend the appointment of another missionary here, with the least practicable delay, for Burmans and Shans. After studying the Burmese language, he should take up the Shan dialect, many Shans residing here, many caravans of that people passing through the city annually from the northern border of the Burmese empire, and Toungoo being altogether the most eligible station occupied by the Board, for the commencement of a mission to the Shans,—a people more numerous than the Burmese and less grounded in Buddhism.'

"I was struck with the coincidence between this opinion of Dr. Mason expressed years ago, and our actual experience within the past eighteen months. It seems to have been ordered of God that the two races should be taken together; and any effort to reach the Shans independently of the Burmese, I think would have been a failure. The former have an instinctive reverence for the latter, such as is always awakened by rulers among the ruled. The Burmese is the learned language of the Shans, and they consider a man rude, uncultivated, who does not read it. So strong is this feeling that, I am told, they have Burmese priests in the Shan country when they can get them, instead of Shans. This accounts for the fact which has often surprised me, that these refugees, many of them, can read Burmese far better than their own language, though in speaking they use the latter.

"I regard this as most favorable to the work of evangelizing the Shans; for in Burmese, we have not only the entire Scriptures, but many other useful books, which we could not expect to have in Shan for many years, nor without very great expense. The products of half a century are ready to be applied.

"Furthermore, Burmese preachers can be used to advantage. Then, a previous knowledge of this language to a considerable extent has enabled me to work successfully from the beginning of the mission, instead of spending several years in study before entering upon the work of preaching.

"Another fact is deeply interesting to me, because it shows the mysterious workings of Divine Providence, and adds another visible link to the long chain of events which have attended the opening of this mission. When the question of opening a mission to the Shans was proposed, I hesitated because it seemed an abandonment of the Peguan or Taling language, over which I had spent several of the best years of my life. I came to Toungoo with the expectation that my Taling would be of no use whatever.

"I now learn that some portions of the Shan country are thickly populated by Talings. According to Mr. McLeod's journal, which contains an account of a tour through a portion of the Shan States, 'two-thirds of the inhabitants of Zimmay, Labong, and Lagon are Taling refugees,' who were driven from Burmah many years ago. I shall probably have use for the Taling language; and, if spared a few years with the health I now enjoy, I shall not be wanting in the use of the Burmese, Taling and Shan."

RANGOON MISSION.

BURMAN DEPARTMENT.

RANGOON.—Rev. E. A. STEVENS, Rev. A. T. ROSE, and their wives; also, Mrs. KNAPP.

Mr. Stevens has placed in the hands of the Committee the following summary statement, showing the progress of the work in the last ten years:

"The missionaries engaged in this field, for the last ten years, were Messrs. Kincaid, Dawson, Ingalls and Stevens, with their wives, and Mrs. Knapp. But of these, only Dr. Dawson has been on the ground the entire period.

"Of the native assistants, the principal were the aged and venerable pastor, Ko Thah A, Ko Shway Doke, Moung Thah-zan, Moung Shway A, Moung Thet-nau, and Ko En, the present pastor of the church, and successor to Ko Thah A. Besides these, who were all ordained, much valuable and efficient service has been rendered by other preachers also.

"During the entire period, the number baptized, on the profession of their faith in Christ, is 237. But of these, a considerable number were from villages more or less remote from Rangoon, where they could not enjoy stated religious worship nor careful pastoral supervision. As a consequence, some have disappeared; a good many, without relapsing into idolatry, have grown lax in religious duties; and a number, also, have apostatized. Others, again, although thus isolated from the body of the church, have maintained their distinctive character, and, by the grace of God, letting their light shine, have been the means of leading others around them to Christ.

"This is especially true of the district of Thongzai, about three days north of Rangoon, a place formerly noted for its wickedness. In 1855, five persons were baptized here. They were visited, from time to time, by native preachers and missionaries. Subsequently Mrs. Ingalls, after her return from America, went and resided several months among them, and then made their village her home. Two successive years, also, Associational meetings, of several days in continuance, were held there. The result has been, through the blessing of God, that the little band has grown to forty-one members. Nor is this all. From this place visits were made to Letpadau, a day's journey beyond, where the preaching of the word has been blessed to the raising up of another church of more than twenty members.

"The Associational meetings, that is, meetings for preaching, prayer and consultation, composed of delegates annually chosen from different churches, and held several days in succession, have been very much blessed of God. At first the Rangoon church was in association with the Karen churches of the Maubee district. But those churches being many, and for the edification of the greater number, the annual meetings being conducted almost wholly in the Karen language, the Burmese delegates could derive but little profit, and consequently felt comparatively little interest in them. It was determined, therefore, as there were several churches with which to make a beginning, to form a Burmese Association, of which the annual meetings should be conducted in the Burmese language. The effect has been most happy in strengthening the courage of the Christians, increasing their mutual love, and stimulating their zeal in the Master's service. Three such meetings have now been held, at each of which were manifest tokens of the presence of the Holy Spirit, converting sinners, as well as quickening and edifying the people of God.

"Besides the Thongzai and Letpadau churches, other branches also have shot forth in other directions, but not with equal vigor and fruitfulness.

"At the last Associational meeting, held at Henthada in February, 1862, Moung Thet-nau was ordained pastor over the churches at Thongzai and Letpadau, where, in connection with Mrs. Ingalls, he had already been laboring more than two years. From such a good beginning, we may surely look for the best results.

"The importance of systematic contributions for the support of religion, has not been overlooked by the Rangoon church. The native members of the church and congregation raise by subscription more than ten rupees a month towards the support of their pastor; the sacramental contribution is maintained, and the "missionary box" gathers its weekly pice from children and others, besides occasional collections for specific objects; so that, probably, the entire contributions of the native members of the church and congregation, for the period under review, have averaged rather more than one hundred rupees annually.

"The prominent feature of the plan of labor in the Rangoon Burmese Mission, has been the direct preaching of the word of God in the vernacular tongue, both in the town and in the rural districts. Schools, indeed, have not been wholly neglected, but they have been of a primary character, and generally teaching the ordinary rudiments in the vernacular only. There have been such schools at Kambet, at Kemendine, at Thongzai, and in Rangoon itself, where the principal one has been supported by the ladies of the Burmah Female School Society, under the immediate superintendence of Mrs. Knapp. It numbers about twenty-five pupils, and has been instrumental of much good. Besides these primary schools, the government school has been accessible to the male children of the Christians, where English is taught as well as Burmese.

"Interesting individual cases of conversion have occurred from among the Armenians, the Mohammedans, Teloogoos and other races of India, besides the Burmese. And of these last, one is a prominent certificated pleader in the civil courts, and others were priests. The leaven of the Divine word is evidently working in the town and in the country, and there is every indication that, with proper supervision and the continued blessing of God on our labors, the churches will continue to grow, and will be multiplied; and we pray that it may yet be our privilege to record, that "great grace was upon them all."

The Burmese Association, above referred to, comprises four churches, the Rangoon, the Thongzai, the Henthada, and the Bassein. The last meeting was held in Rangoon, in the early part of this year, and a most interesting occasion it proved. Writes one, "Like all our previous meetings, it more than met our expectations, and confirmed us in the belief that their influence upon the native Christians is good exceedingly. On the last day of the meeting, Ko Eng, (the first man baptized in Henthada,) was ordained pastor of the Henthada church. The number baptized during the year and added to the church is 67." Another, Mr. Bennett, bears the following testimony: "Our Burmese Association passed most agreeably, and we had the pleasure to see, what I have never expected to see, over two hundred Burmese Christians assembled together; and I say it with pleasure and gratitude to the Giver of all good, that the meetings were some of the most interesting I have ever attended in India or Burmah. The Burmese brethren from other stations, whom I have never met before, give promise of having more of the teachings that are from above than I had given them credit for. The letters from the churches were original and more pointed, showing more advance in the right direction than it had ever been my privilege to see before. To behold two hundred Burman Christians assembled together in one place and at one time to read the word of God and sing his praises, and to bow together in prayer before his throne, was more than I once ever expected it would be my privilege to witness.

"The services at the ordination of a pastor over the church at Henthada were solemn, interesting, and encouraging. After the ordaining prayer, and a most excellent charge to the candidate from brother Crawley,—to see some sixteen or eighteen members of that church rise up in the midst of the congregation, to be addressed on their duties and responsibilities by br. Stevens, was a new era in my missionary life, and that life has not been a short one. I have seen larger congregations among Karens, but never so large among Burmans. The Burman Mission has every reason to thank God and take courage. Nothing but the Spirit of the Most High could change these once idolaters to the service of the living God."

In reference to the same meeting, Mr. Stevens remarks, "The congregation of professed disciples together, converts from heathenism and from Buddhism, was truly encouraging to our hearts, and we felt that it is not in vain to labor for the Burmese. It is an interesting field, and ought to be well cultivated. Let the Executive Committee remember that we no longer occupy the field alone. The Society for the Propagation of the Gospel has its missionary in Maulmain, and soon it will have others in Rangoon. They will labor mostly by schools. Let us have a strong corps of preachers, if possible. To this branch of effort we are especially called. Our people at home demand it, and the missionaries in the field heartily respond. In my judgment, so far as the Burman Department is concerned, the much-abused work of the deputation has left a broad and deep mark, leading, without discarding schools, greatly to the magnifying of the preacher's office, and to a more direct, simple dependence on the power of God to make the word mighty to save. I feel thankful, whenever I look back on the effects of their visit on my own mind. The thorough canvassing, to which many topics connected with the missionary work was then subjected, was a blessing to me, and, I rejoice to add, has led me to throw myself more earnestly than ever before on two things, as *the* great means of success in the missionary work; —the word of God and prayer. Science is good in its place; but these are the evangelizing, sanctifying instrumentalities appointed by the Great Missionary."

Under the superintendence of Mr. Stevens, the native preachers have been usefully employed, and much seed has been scattered in different places, in and around Rangoon. Distant parts, as in former years, have been visited, and the word of God sounded out in "the regions beyond." Everything indicates that the gospel is gradually securing a stronger hold on the people at large, and we may look confidently to see increasing numbers turn to the Lord.

The number baptized and connected with the Burmese church at Rangoon during the year is 22, making a total membership of not far from 190. The membership of the English church is put down as last year, 81.

THONGZAI, LETPADAU AND VICINITY.

THONGZAI.—Mrs. INGALLS.

In closing up the year 1862, Mrs. Ingalls took the following survey of the year then ending.

New Chapel.—"Last dry season we were interrupted by our work of building, and did not move among the people as much as the former year. We found our place too strait for us; but the Lord opened the hearts of the Christians, and, with some sacrifice, we erected a large teak chapel at this place and a small one at Letpadan.

Location.—"We removed to the outskirts of this village, and filled the space between this and another village. We now have seven Christian families here, which has caused us to be called, by many of the heathen, 'Christ's Village.' This is the site of an old monastery, and very much reverenced by the people, so that, coming from distant places, as they pass our door, they take off their shoes, and some even bow with clasped hands. It is really a pretty place, with palms and cocoanuts on the right and left, about us a number of large banian trees, and in front the Thongzai stream, which, especially in the rains, is quite alive with large rice-boats from distant towns. It is now only a large ditch, affording but a sufficient quantity of water for the people and for animals.

Study of the Scriptures.—"During the rains, I spent three months with the Christians in Bible study, which has been very profitable to us all. We hoped those baptized last year were the Lord's, and we received them, mere children in Bible truth and Christian experience.. They were the occasion, often, of great anxiety to the pastor and myself. and we often consulted about the best way and time of teaching them. God was with us; we set a time, gave the call, twenty men and women responded to it; and it was to us all a glorious three months. Each day we commenced our study at 7 o'clock in the morning, breakfasted at 10, and studied till 4, with only brief intermission. In the evening, a sermon was preached by one of the men, from a text previously given out. The women made great efforts to advance in knowledge; and, besides being better wives and mothers, will be true helpers to their husbands in the work of the gospel.

State of the Church.—"Our church now numbers 78, only 14 having been baptized the year past; but I feel much better satisfied with the results of this year than of the last, when we baptized so many. We have been obliged to exclude two members,—a woman for constant Sabbath-breaking, and a man for ill-treating his wife. The man is penitent and will soon be restored to us; the woman was 'not of us,' and we mourn not for her as a fallen sister. Death has claimed one of our number, who, when the testing time came, passed away, trusting firmly in Christ, and is now singing the song of heaven.

Plans for the dry Season.—"Last week," [the second week in December, 1862,] "we commenced our work abroad by making our first trip to Lounnay, where we had a good working week. We have many visitors and letters from distant places, where we have not yet been, and we now go forth full of hope and trust in the Lord. I have this year a band of ten workers; five preachers, two school teachers and three Bible women. These will go out by twos. I am sure my friends of Warren, Ohio, of Marion, Fayetteville, Albany, Brooklyn, and New York city, N. Y., who support these workers, will pray for them. My most earnest request to all these friends is that they will hold us up by their prayers. Pray that the hearts of the people far and near may be open to these blessed teachings. Pray, too, that these new Christians, the fruit of your alms,—these preachers and their wives, may grow in grace, and in the knowledge of God, their Saviour. They must carry on the work when we have passed away. The pastor of this church, the man who came with me, is a strong man, and, from the midst of these people, God has raised up other preachers, two of them men of equal strength and devotion. I hope they will, in time, become pastors of these little churches about us."

PUBLICATION DEPARTMENT.

Rev. C. BENNETT, Superintendent.

The Mission Printing Press, with all that pertains to it, has become well established at Rangoon, and already an amount of job-work, secured from Government and other sources, far greater than was ever realized at Maulmain. "I have," writes Mr. Bennett, "more work offered than I can execute, and every year the demand for printing increases. I am happy to say, what I have never been able to say before, the office, the past year, has paid its own expenses, rent included."

The annual printed circular which for many years past has been regularly received from the Superintendent, in which he has given both the amount of matter printed and the amount issued from the depository to the several missions during the year, with other important facts relative to the department, has from some cause failed to reach us. It would not be strange if his many burdens had prevented his making it out; or, it may be, that having been prepared with great labor and sent on its way hither, it was lost with the British Mail Steamer, "Columbo," as were many other letters. From other sources we learn that mission printing has been constantly and vigorously prosecuted in the line of Scriptures, books and tracts. In November, Mr. Bennett states that he had "in press a small work, 'Daily Food,' or 'Truths for every day in the year,' printing in Burman, for a lady here, who pays for it. 'The Child's Hymn Book,' in Karen, is also being printed for Mrs. Vinton, who pays for it, and will have the proceeds of the sale. I have copy in hand for Pilgrim's Progress in Karen and Burmese, for Barth's General History in Karen, Commentaries on some of the Epistles, the Burmese New Testament, and the Karen Bible, &c., as well as many tracts that are out of print—work that altogether will cost from 40,000 to 60,000 rupees, most of which must remain untouched till I have help, though the money is ready for a good portion of it."

For some years past Mr. Bennett has repeatedly and with good cause, as the Committee believe, urged the necessity of having some one of suitable qualifications sent from this country to take a part of his cares and labors. And for an equal time we have been making inquiries, personally and by correspondence, in different and even distant parts of the United States, for a printer, who would offer himself to this department of service in our missions, and go out under appointment as a missionary of the Union. Two or three times, and once within the last six months, we have been, as we supposed, on the point of securing the desired person; but till now have not succeeded; and at present there is no prospect of success. We make this statement in the hope that its publicity may turn the attention of the right man in this direction. Such an one might expect to be sent forward to his work at once, or so soon as the necessary arrangement could be effected.

A new movement in connection with this form of evangelizing agency has sprung up at Rangoon within the year. It is a society comprised of missionaries and friends of missions from the English civil and military service, merchants and others, and is called the "Burman Bible and Tract Society," being similar in character and aim to one which has for some years existed in Calcutta, and designed to accomplish for Burmah what that society is seeking to do for Bengal and other provinces of India. It was organized in April, 1862, and held its first anniversary meeting in September, that being, perhaps, the most su[illegible] season of the year for the recurrence of such occasions. Several persons of distinction took part in the exercises, and a collection of over rs. 600 was taken up to further the objects of the organization. "I do not believe," writes Mr. Bennett in reference to the meeting, "there has been a more propitious day for the civilizing and Christianizing of the tribes of Burmah than this evening's anniversary, since the landing of Mr. Judson in Rangoon nearly forty years ago. God is moving the hearts of men in high places, and He has means and ways to accomplish all his purposes."

The readers of this report may be interested to see in this connection a summary statement of what the Mission Press in Burmah has turned out —of Bibles, books, tracts, &c., in the last ten years. At the request of Dr. Mullens, of Calcutta, Mr. Bennett made out such a statement in the early part of the year, and furnished us with a copy.

"Printed, in the last ten years, 38,287,700 pages; of which 7,000 were copies of the Sgau New Testament; 45,500 parts of Scripture, and 351,075 books, tracts, &c. There were issued in the same time from the depository, Scripture and parts of Scripture, 60,175 copies; of tracts, &c., 827,500 copies."

Within the last year a transaction has been closed by which the Missionary Union has come into possession of the printing presses, materials, implements, &c., being the entire movable portion of Mr. Ranney's late establishment at Rangoon. The real estate is still occupied by the Union on lease.

KAREN DEPARTMENT.

THEOLOGICAL SEMINARY.

KEMENDINE.—Rev. Dr. BINNEY and Mrs. BINNEY.

The full report of the academical year, closing in March, 1862, did not reach us in season to be embraced in the last Annual Report. Though it appeared in the September Magazine, the most important portions are presented here, that they may receive from the Union and the Board that attention they so richly deserve. After referring in general terms to the character of the school and the difficulties necessarily connected with such an undertaking, Dr. Binney speaks thus of the pupils, teachers, course of study and other connected topics.

"The Karen teachers do as well as we could expect; but everything they do requires close supervision, and every difficult point in their instruction must be first made plain to them. It will readily be seen, with so many subjects and classes of pupils, how largely the teaching department devolves upon me. When it is considered that the most difficult of our studies are conducted without text books, that the matter and arrangement have to be prepared anew, or selected and arranged, that often the very terms used must be constructed or transferred, as we proceed, it will be plain to every one that no one man can do all this well, as it should be done. Should any man at home pretend to do well what here devolves upon one man, he would be at once regarded as a deceiver, or a very foolish man. Sure I am, that what I gain in surface work, is lost in its quality and depth. I can only say, the pupils have all there is of me. I do nothing else. And the progress of the pupils has done *them* credit during the year.

"*The Pupils and Teachers.*—The average number of pupils for the nine months has been fifty-seven (57). Of this number, seven (7) comprising the class that have been five years in study, left us at the close of the term. Three others, belonging to the same class, so earnestly asked to remain another year, that I have yielded to their wishes. One of them will aid me in teaching, as Pah Poo leaves to establish a school of his own in Maulmain. During the past year we have had the aid of two Karen teachers, and at times the more advanced pupils have aided in teaching the younger classes. This has been done for their own improvement, as much as to aid the teachers.

"The young men who have just left us, having passed over all the studies included in our present course, are more or less qualified to become intelligent preachers and teachers in the different studies they have pursued. They have necessarily taken the course irregularly, as some of the subjects belonging to the earlier stages have been introduced at a later period. Still, a statement of the course of study gives a fair view of what the class has done.

"*Course of Studies.*—The first two years, supposing the pupil not to have the preparatory study, are given to arithmetic; the whole of Cross' and Stilson's geography, a grammatical study of their own language, and rhetoric. During this period, they have a daily exercise in the New Testament, partly for its moral influence, and partly to accustom them to the study of the Bible. After this, they enter upon their Biblical and theological course in about the following order: the exegesis of the Pentateuch, with an informal application of the rules of interpretation; they then review the Pentateuch, collating the peculiarities of the Mosaic dispensation, especially the Jewish fasts, sacrifices and feasts.

"With this knowledge they continue the exegesis into the Book of the Kings, analyzing the whole, and collating, as they proceed, the history of the theocracy. During this second stage, they take up the formal study of the Rules of Interpretation, and apply them as they continue the exegesis. After having completed this period, they cease the exegesis, except in particular passages, and only analyze and collate the subjects till they finish the Old Testament. They then take a brief historical view of the period intervening between the closing of the Old Testament and the opening of the New Testament; after which they enter upon the exegesis of the whole New Testament. Here they are rigidly held, so far as is possible for them, to the rules of interpretation, with rhetorical rules as far as they are connected with the object of the study. As they proceed, they analyze the whole, and compare the Old and New Testaments, so as to understand the relation of the two dispensations.

"Having completed the direct study of the Bible, they commence that of systematic Biblical Theology, adhering strictly to Scriptural proof and illustration, according to the sense before assigned to each passage in their exegetical course. In like manner they consider the church and its province; the relations and duties of church-officers and members. At the same time, they take up the principles of rhetoric and logic in their application to speaking and writing, and especially the analysis and arrangement of theological subjects. So far as I am able, I persuade them to adopt the textual treatment of subjects for the pulpit. If it is not best for Americans, it is certainly best for the Karens.

"It will be seen from the above that the course of study is far from being complete; partly for want of time, and partly for other reasons. They receive more or less instruction in prophecy; but as I know but little about it myself, and know of no work that I would dare take as a guide, my teaching is very indefinite, and largely made up of cautions not to attempt to *teach* what they do not themselves know. The history of the church and of doctrines, true and false, is taught informally; but only so far as to aid in more clearly seeing subjects directly or indirectly otherwise before them. The great object is to enable the pupils to understand and to feel the teaching of the Bible, and then simply, but clearly and forcibly, to present it to the minds of their fellow-men."

During the year, the bishop of Calcutta, being on a visit to Rangoon, by invitation of Dr. Binney visited the school and examined the graduating class. After his return to Calcutta, the following notice appeared in the Friend of India.

"The bishop of Calcutta, during his visit to Pegu, inspected the Karen Mission Institute at Rangoon. He reports that the answers of the lads in training for the native pastorate showed an accurate and thoughtful acquaintance with Scripture. Nothing can be more encouraging than the accounts given of the Karen missions, numbering 30,000 Christians. There are fifty candidates for the ministry, lodged in neat but plain houses, built in Dr. Binney's compound, after the model of those to which they are accustomed in their native villages. This is the true style of work; but the Karens were prepared for the gospel, as the Hindus and Mussulmans are fortified against it."

No connected account of the school for the year just closed has come to hand. We glean some facts from late letters. Dr. Binney has suffered much from his throat, and been compelled, at times, to curtail his labors, or suspend them wholly for brief periods. During the rains, the disease assumed such an aggravated form as to raise the question whether he would not be compelled to seek relief by retiring from the field, at least, for a season. Mrs. Binney had also at the same time become so much reduced, that her physicians urged a change of climate as the only chance of restoration. A trip to Penang gave some relief, and deferred, possibly to an indefinite future, a voyage for herself and husband to this country. At last accounts, both were more comfortable, and yet it could not be foreseen what necessity would compel them to submit to. It is their earnest wish to remain, if possible, in their loved employment.

In August, Dr. B. wrote,—"It is a great field, worth cultivating, worth all it would cost. . . . But for our state of health, the present term is one of great interest. Since giving up preaching, my throat is somewhat improved. I am able, with all my other work, to teach two classes each day,—not all I would like to do, nor all that is here needed; but it is much more than I feared sometime since. I shall be compelled to give my throat rest for a few days at the close of the term." In October he added—"I am thankful to say I am getting better; have all my classes, as usual, but have to use great care, and for a few days have taken no extra work."

The number of pupils in attendance and the course of study did not vary much from the preceding year.

PWO KAREN DEPARTMENT.

KEMENDINE.—Rev. D. L. BRAYTON and wife.

The health of Mr. Brayton has suffered considerably the last year, and at one time his voice became so much impaired as to compel him to suspend preaching, which fact occasioned the most painful apprehensions. Under the advice of his physician, and with the concurrence of the missionaries at Rangoon, he took passage for Penang, where he remained a few days, and with favorable results. The rest and the change of climate restored, in part, the use of his voice, and he returned to Rangoon in the early part of the dry season, in a state to resume his usual jungle work, though he finds it necessary to be more moderate than in former years. Mrs. Brayton, who for many years—"twenty-five," we think it is said—has been accustomed to attend her husband in his preaching tours, was deprived of this privilege the last season by the severe and protracted sickness of their only child, the wife of Mr. Rose. Notwithstanding all these hindrances, much work has been done, and some fruit garnered.

At one time Mr. Brayton wrote,—"There have been several interesting beginnings the present year; but I cannot possibly give particulars without neglecting what I conceive to be higher duties. We do not see any great masses of heathen coming out at once; but new interests are being started here and there in widely different localities, and there is a general agitation on the subject. Our great and pressing want is an army of native preachers to scour every nook and corner of this extensive delta, besides many other localities where no preachers of the gospel have ever yet penetrated."

At another time, September 10, after referring to the frailty of the instrumentality, as evinced by the sickness of so many of the missionaries, and his confidence in God as the efficient worker, he adds—"We have been having a deeply interesting school during the rains, and hear cheering news from several different parts of the jungle. During the quarter of a century which we have been in the work, we have never seen the time when, to human appearance, our labors were so much needed as at the present moment. But God seeth not as man seeth, and we bow with reverence to his decision."

After returning from a tour in the Dallah district, he adds, under date of January 15, 1863,—"Found some things very encouraging, among which I may mention evidence of steadfastness among Christians."

This department of the mission comprises eight churches, with a membership, at last accounts, of two hundred and twenty-five.

BASSEIN MISSION.

BASSEIN.—*Pwo Karen Department.*—Rev. H. L. VAN METER and wife.
Sgau Karen Department.— —— ——.
Burman Department.—Rev. J. L. DOUGLASS, in this country.

The following statistical tables furnished by Mr. Van Meter present the evidence of progress and the results of labor in all the departments of the mission, as reported in February, 1862. Reaching us too late for the last Annual Report, they are in place here.

STATISTICS OF THE BASSEIN CHURCHES FOR THE YEAR 1861.

	Sgau.	Pwo.	Burmese.	Total.
Baptized	223	47	6	276
Restored	46	3	..	49
Excluded	69	11	..	80
Died	50	7	..	57
Present number of members	5287	485	21	5793
" " churches,	49	11	1	61
" " pastors (ordained 9),	49	9	1	59
Licensed preachers	30	7	3	40
New worshippers, or recent converts from heathenism	47	59	5	111
STATISTICS OF SCHOOLS.				
Pupils in village schools	611	109	..	720
" normal or station schools	97	40	..	137
" English schools	103	2	3	108
" at other stations	70	5	..	75
Total, scholars	881	156	3	1040

CONTRIBUTIONS OF THE BASSEIN CHRISTIANS FOR RELIGIOUS AND EDUCATIONAL PURPOSES FOR THE YEAR 1861.

	Sgau.	Pwo.	Burmese.	Total.
Home Mission Society Rs.	769	142	15	926
Support of pastors,—cash	1380	126	..	1506
Do. rice, Sgau, 4774 baskets, Pwo, 722 do	1909	289	..	2198
Aid for poor, cash and rice	176	3	..	179
Paid teachers of village schools	729	..	..	729
Normal and English schools at the station	2427	278	18	2723
Rice for do., Sgau, 1168 baskets, and Pwo, 201 do., equivalent to	467	80	..	547
Chapels, including Rs. 59 for gongs	890	230	..	1120
Paid for Bibles, Hymn books, Commentaries, and school books	331	61	..	392
Total	9078	1209	33	10,320

"The number of baptisms and new worshippers is larger than that reported for several years past. Of the 276 baptized, forty-seven are Pwos, and fifty-nine of the new worshippers are also Pwos.

"Of the eleven Pwo churches, three have been formed this year; two in new places, and one in the locality and from a part of the members of a church now removed to another part of the district.

"Thirty-five native missionaries in all have been engaged, some for a short period, others for the entire year. Of these, twenty-two are Sgaus, eleven Pwos, and two Burmese. This missionary band is composed of the 'licensed preachers' and young men from our normal schools.

"The number of new worshippers or recent converts from heathenism is more than double that reported for last year.

"No 'Grant in aid' has been received yet for any of the schools. Some help has come in from other sources. The Sgau Karens have done nobly, and the Pwos are following on as fast perhaps as we might expect. During the year, as will be seen, they have given over 3000 rupees in cash and rice. A similar amount has just been apportioned among the Sgau villages for the expenses of the current year. The amount given by the Pwos is far beyond the contribution of any previous year. The Sgaus gave also for the Pwo school one hundred baskets of paddy, and some money.

"Upwards of 400 rs. have been paid for books, chiefly Sgau. Nearly 40 rs. of this amount were paid by the Christian natives for Burmese books.

"Of the seven (Pwo) 'licensed preachers,' two are from our normal school; three from Dr. Binney's recent graduates. One is an elderly man, a prominent and active member of the Tha-Ya-Gon church; and the last has been laboring several years as a missionary."

Since the above account was made up, intelligence has reached us, from time to time, of steady advance in all departments and in every direction.

PWO KAREN DEPARTMENT.

Mr. Van Meter, who has the sole charge of this department, transmitted the following interesting items, under date of April, 1862.

"*Progress of the work.*—As the first quarter of the year 1862 is just past, let me give a brief account of what has taken place in our field during this time. The number of new worshippers or converts from heathenism is unusually large. No three months of our missionary life has, perhaps, witnessed such cheering accessions to the Christian ranks. I have already communicated intelligence of the three families—thirteen persons—converted at the time and near the place of the annual meeting in February.

"Shortly after this we heard, through one of the Sgau missionaries, of eighteen persons in a village some distance north of Bassein, mostly Pwo Karens.

"But the most encouraging cases have come to our knowledge during the past month. On the 5th ult. I visited Myat-lay-kyoung, a name now becoming familiar to the readers of the Magazine, and had the pleasure of meeting with a number of Karens who had declared themselves Christians only at the beginning of that week. There were nineteen in all, including children, who in this case go with their parents, making a Christian community in that place of forty-seven persons.

"It is now a little more than a year since Tha Bwa began laboring here. He is gaining influence daily, is now building a good house in a central place, and the people, besides other aid, have already given thirty rupees toward it. Tha Bwa's support is provided for by the West Chester, Pa., Sabbath school.

"Others from this vicinity have joined the Christians since. On the 27th ult., two more men, heads of families, came in to me to give their names as disciples, and on the 29th another man came and did likewise. These, with wives and children, make sixteen in all.

"From Pay Beng, a little to the northeast of this, and where is one of our best churches, word comes that two families, ten persons, have renounced heathenism during the past month. A new interest also is just beginning on the Bassein river, about half way to the sea. A delegation came in a short time since, with a young Sgau man, who speaks Pwo, to get my consent to his going to live with them as their teacher.

"But the most surprising and the most interesting news, is that of the sudden awakening of a large number of Burmans in the Pay Beng. The essenger sent to visit them has returned. He spent several days with em. Nine houses have unitedly begun to worship Jesus. Some have me in to see the teacher and to get books. A few are already asking r baptism. In view of what has here taken place, we do rejoice, but it with trembling. May it be that we shall see here among the Burmans, hat has so often been witnessed among the Karens! I am now making rangements for a teacher or preacher to live among them and instruct iem. The Teloogoo man, who began this work, is not a preacher, but a isiness man of influence among the Burmans and Karens of that dis- ict.

"And still they come! Only last Saturday old Ko So brought in a urman, never seen by me before, to say that he, with wife and children nd two of his neighbors, with their families, are now professed disciples. 'his man has been reading our books for the year past; has not worshipped lols, nor priests, nor attended heathen festivals during this time. The ther two families have united with him only for two or three months ast. They live at Pa-douk-bin, on the Duggah, some twenty miles north f Bassein."

Work still advancing.—At a later date, September, 1862, Mr. Van Ieter added to the above—

"Since I last wrote, I have visited Myat-lay-kyoung, just east of Bas- ein, and fully organized the church there, baptizing ten more into the ellowship of the church, and appointing two deacons. The whole num- er of baptized there is sixteen, not including the preacher's family.

"Within a week or two past, two more families of new worshippers are eported from this place.

"Br. and sister Crawley have been with us. Br. C. has been out on ne tour to Pay Beng; he does not find the time favorable for seeing the eople, as many are away from their homes at this season, working in the addy fields. He saw a number, however, who declare their desire to be- ome Christians, and who we hope soon will be numbered among Christ's lisciples.

"Br. C. baptized three last Sabbath here in town, two Burmese and one Chinese. The two former are children of old Ko Bike, and I would have aptized them before, but that br. C. was expected. Here is another in- tance of the reward of 'patient continuance in well doing.' How many nonths and years has this man labored and prayed for the conversion of is family! He might at times have felt almost discouraged; but I have ever heard him give utterance to such a thought. His pervading habit eems to be that of simple, child-like trust in God; and now God is re- arding his faith and trust openly.

"The Chinese is a young man from a Karen village below Bassein. He has become a Christian through the efforts and instruction of Karens. This is the ninth Chinaman who has declared himself a Christian in con- ection with this church, of whom eight have been baptized. Seven of these are living, one has gone to his rest."

Jungle Labor—"I have been able to do more jungle work this year than last; have been out almost continually the last three months of 1862. Mrs. Van Meter's health has been good, and she has been with me twice, in both which instances we visited places where missionaries had never been seen before. My labors are chiefly given to the Pwos, doing at the same time what I can for the Sgaus and Burmese, when it does not interfere with my special work among the Pwos. Ko Bike goes with me at times, so as to aid more directly in labors among the Burmese.

Grand aim.—"Our motto is 'forward,' and not 'backward.' We wish to bring these churches to a still higher and nobler sense of their direct and personal responsibility to God, and to look to or depend upon the foreigner for *nothing* which they can do for themselves."

BURMESE DEPARTMENT.

Though references have already been made to the work in this department, it deserves a distinct mention. Mr. Douglass, after a providential detention in this country, will, if God permits, return to Bassein the coming autumn, and take the supervision of his former field of labor. The native Christians have long been looking for him, and it is hoped the desire of their hearts will be granted. Besides the very valuable assistance rendered by Mr. Van Meter, in the absence of Mr. Douglass, Mr. Crawley, of the Henthada Mission, having a knowledge of the Burmese language, has, at the request of the Committee, visited the mission twice during the year. After his first visit he wrote briefly as follows.

"I took the opportunity while there, of going to see the villages where so many inquirers were reported to be. It was the paddy-sowing season, and I could not, consequently, see all the people of whom I heard. I saw enough, however, to convince me that there were very many whose minds were thoroughly awakened, whose convictions were strongly on the side of Christianity as contrasted with Buddhism. I wish it had been in my power to spend a month in that quarter. One short week was all the time I could give. I hope br. Douglass will return soon. He will find a more encouraging state of things than he left, even. In the town of Bassein I baptized three Burmans and one Chinese. I shall endeavor, if possible, to make another trip to Bassein in the cold season."

Near the commencement of the present year, Mr. Crawley re-visited Bassein, and baptized eleven persons, part of them in the city, and a part in the villages, making fifteen during the year.

HENTHADA MISSION.

HENTHADA.—*Karen Department.*—Rev. B. C. THOMAS and wife.
Burmese Department.—Rev. A. A. R. CRAWLEY and wife.
OUTSTATIONS.—As last year, sixty in the Karen Department and four in the Burman.
NATIVE PREACHERS.—As last year, five Burmese and sixty Karens.

BURMESE DEPARTMENT.

For the year ending with December, 1862, Mr. Crawley has furnished the following statement of labors and results.

"The history of the mission for the year 1862 contains nothing sufficiently remarkable to distinguish it particularly from the other seven years of its existence, or to require any lengthened remark. There is, however, one distinction to be recorded with gratitude; the number received into the church by baptism is greater than in any previous year. There is observable, too, we think, a more decided growth of Christian life in the church, as well as a more marked interest in Christianity among the people generally. The former has found expression in the prayers and exhortations of the brethren, and also in their inquiries respecting certain religious truths. The latter is ascertained from the reports of the preachers from their several stations.

"The annual meeting of the Association of the churches of Rangoon, Thong-

Bassein and Henthada districts, was held here in February last. Great bers came to see and hear, and there can be no hesitation in ascribing he influence of these meetings much of the encouragement with which re now cheered. Much astonishment was expressed by the heathen at number of Christians; and, on the last day of the meeting, when eleven mans were baptized, the largest crowd perhaps ever seen here assem- . to witness the ordinance. It is remarkable, indeed, that a baptism r fails to attract large numbers, even of those who have frequently it administered. And this is always gratifying, for the following on. By some means or other the most absurd stories respecting the ner of baptizing have become current throughout the country, and t the missionary wherever he goes. For instance, we are frequently d, by those even who are well disposed, 'When you baptize, what is r object in asking the candidate, after you have immersed him once, you see Gaudama,' or, 'Do you see Shway-da-gong pagoda?' and, if nswers in the affirmative, continuing to immerse him, until, exhausted half dead, he replies in the negative? or, 'Why do you make the lidate tread on an image of Gaudama before you will baptize him?'— so on. Of course, therefore, the more extensively the people see for nselves, the more speedily will these silly fabrications cease to be be- ed.

Tours.—"Two visits having been made to the Bassein district, less time usual has been spent in tours among the Henthada villages. The na- preachers, however, have travelled more extensively than during last r, and thus supplied my lack in that respect. They have returned in y instance with most cheering reports. The obstinate bigotry which, he first years of the mission refused even to listen, has given way, and now common for the preachers to be invited into the houses and zayats posely to tell their story.

ssistants.—"There are six assistants stationed as follows: Ko Eng, at thada; Moung Long, Itinerant; Moung Bike, Itinerant; Moung Yan , at Taing-dau; Ko Choke, Donabew; Moung Tha Dway, Henthada, dent.)

The first four of these are supported entirely by the churches in the ish Provinces. Tha Dway is supported by a church in the States. two or three months of the hot season, the assistants come to me and y the Bible, History, Geography, Natural Philosophy, and singing by . Ko Eng will probably be ordained soon at the request of the church , who have elected him to the pastorate.

abors in Bassein District.—"It is necessary to refer but briefly to e, as Mr. Van Meter will probably give a full report of the Burman sion there. On my visit there in the rains I baptized four, and in De- ber seven, making in all eleven added to that church during the year. native brethren there are much cheered at the prospect of soon having them again their teacher, br. Douglass.

ur statistics at Henthada are these: Baptized, 16; received by letter, total number, 41.

The School.—"The school was initiated in February last. The aver- daily attendance is twenty. Five of the scholars have been baptized. school is supported entirely by the churches in Nova Scotia and New

Brunswick. It is a source of decided influence for good among the heathen. For, though the pupils are, with one or two exceptions, from Christian families, their proficiency is the subject of wondering remark among the heathen. One man brought his two boys and requested us to receive them, saying that they had been with the priest three years and they could not yet read a word. They both read now, as also a third child, a daughter, whom he afterwards brought. The girls of the school have spent some time every day, for the most part with Mrs. Crawley, learning geography, sewing, &c.

Church partially self-sustaining.— It has been mentioned that the church have elected a pastor. Although not able to contribute for his support more than one-third of the sum required, we feel that they do what they can, and that a gratifying commencement has been made in establishing the self-sustaining system. A good pastor, it is obvious, is a great aid to the missionary. In the prosecution of his own proper work among the heathen, he is relieved of much distracting care about the welfare of the church, from which he is often absent for weeks and months at a time.

Contributions.— The church, numbering forty-one members, has contributed for all purposes more than [illegible] rupees.

"We feel, in reviewing the year, that we should be sadly ungrateful indeed, if we did not gather new hope and quickened zeal for the future from the results already obtained."

KAREN DEPARTMENT.

Mrs. Thomas' health had become so much impaired as to render a temporary change indispensable; and accordingly, in company with Mr. Thomas she repaired to Calcutta, and subsequently to Serampore, where she remained several weeks, and with such good results as to give promise of [illegible] speedily to resume her work. Mr. Thomas, having returned to [illegible] before her, was at last accounts expecting soon to welcome his wife [illegible].

With this exception, the work in all its parts has gone on even with more than former measures of success. Since returning from Calcutta Mr. Thomas has made several tours for preaching, [illegible], organizing churches, and stationing native preachers in new locations, and he reports a spirit of inquiry and a readiness to receive the word seldom if ever witnessed by him before.

Referring to one of these, Mr. Thomas writes,— "I have seldom made a more important missionary tour than this has been. I visited fourteen churches, [illegible] did not stop to [illegible] ordinance in them. [illegible] ordained Karens had done a part of this work for me. Yet I administered the Lord's [illegible] seven times, baptized upwards of thirty converts, and formed two new churches. I also stationed four Karen preachers in as many new places where the Karens had just become believers, or were willing and desirous of being instructed. I have been constantly surrounded by the Karens [illegible] and had many precious privileges of preaching the gospel [illegible] Karens and Burmans.

"[illegible] are still hopeful [illegible] at the [illegible] good which we see around us [illegible] in your prayers."

The Association had not been held when he last wrote, and we repeat here the membership of last year, [illegible], though we know it has been much increased.

PROME MISSION.

PROME.—Rev. E. KINCAID, D. D., Rev. T. SIMONS, and their wives.
OUTSTATIONS.—*Thayet, Enma, Woontenzike, Poungday, &c.*
NATIVE ASSISTANTS.—As last year, twelve. Six ordained preachers, including Ko Shway Nee at Ava.

The work at this point has been somewhat interrupted by sickness, Mrs. Kincaid having at one time become so much reduced as to render a change to Rangoon indispensable, and to awaken fears that a voyage to America might be found necessary. As a last resort, a new prescription was tried, and with good effects. "In about two days," says her husband, writing under date of Jan. 30, 1863, "the disease was removed, and now Mrs. Kincaid has better health than for nine or ten months past. There is much danger in this climate that there may be a relapse; but 'sufficient unto the day is the evil thereof.'"

Mr. Simons has, in behalf of the mission, forwarded an account of the work, in its prominent features, from which we make extracts.

Loss of the chapel.—"The chapel is greatly missed. Being situated in the most central part of the town, near the bazaar, where the people are constantly passing, we had hoped it would have been, for a long time, a blessing to many. It was admired by every one who saw it, and strangers, attracted by the singing, were beginning to find their way to it. A regulation now in force requires that all the buildings in that vicinity shall be built hereafter of bricks. To build a brick chapel will require a large amount of money. We hope friends will soon be raised up to furnish it.

Sunday services.—"Since the fire, the services on Lord's days have been conducted in the school-house in Mr. Kincaid's compound, but only occasionally do strangers attend, and these mostly are related to some of the Christians. An evening service on Lord's days has been held for some time at Ko Bwah's house, where a few strangers attend. Another service has been held in the afternoon at the Kyen village, about two miles distant, and the one at the jail is continued.

Baptisms.—Moung Hmoung-ga-dong, a timber merchant, was baptized, Sept. 14. He had been an inquirer for a long time. His residence is in the extreme northern part of the town, and it is one among the few which are built of brick and not injured by the late fire. Having a large acquaintance for whom he felt a special interest, at his own request a service was held at his house in the afternoon for several Lord's days, preparatory to his offering himself for baptism. On the day of his baptism, the usual service at the school-house was omitted, and all went to his house, when, after preaching, he was examined in the presence of several of his old acquaintances, and, having been received by the church, was baptized, with another candidate, in the river near his house; crowds of people, men, women and children, from all parts of the town being present.

Inquirers.—"This coming out on the Lord's side produced quite a sensation, and alarmed the friends and relatives of others who were considered good inquirers. These, with others, to the number of eleven, sometime ago visited our residences, partly to show their friendship, and partly to satisfy themselves regarding some questions which had been introduced in a discussion which they had had with the native assistants. They are 'slow of heart to believe all that the prophets have spoken,' and hence difficulties are often referred to others, better informed than themselves, for a satisfactory solution. These men are considered by those of the inhabitants who are firm and devoted believers in Buddhism, as their leaders in discussions on their religion, and a decided course taken by them in favor of Christianity, would, with the Divine blessing, no doubt have a great influence for good. The women are the greatest opponents, and being ignorant and unable to read, they blindly follow their heathen teachers and their customs."

The "timber merchant."—Referring to the "timber merchant" above spoken of as baptized, Dr. Kincaid adds the following items of interest: "I had feared that his wealth and position would keep him from an open profession of his faith in Christ. He is one of the most wealthy men in the town, has one of the most costly houses in Prome, and is a thorough business man. His house, built of brick, and two stories high, is in the extreme north part of the town, and he has opened it for preaching, and it is well filled. He intends to put up a much larger building adjoining his present house, and to have the whole upper story, one large room, fitted up for preaching.

Shan Merchants.—"A party of Shan merchants, about twelve, took up their abode in a zayat not far from our residence. They had been to Arracan, and were on their way to their homes, about three weeks' or a month's journey from Prome, taking a circuitous route to escape being plundered by robbers. Some of them were ill with fever, and others with dysentery. They had no prejudice against our medicines, and were glad of the service we could thereby render them. One, finding himself much better by what he had taken, purchased some, and took a supply of books to read when at home. They could read Burmese very well, but did not hearken to the truths of the gospel without showing some opposition,—a thing common to all ignorant Buddhists.

Kathays.—"In our vicinity we have a village of Kathays, who came sometime ago from Burmah Proper. They are silk-weavers. In their worship they are Hindus. Having observed an old man at his devotions near his house, where he had erected a mound of earth, conical-shaped, about a cubit high, with a tree of wild mint in the centre, which he was worshipping, I put the question to some young men of the same race, who had come to the house the next day for some books, whether they worshipped in that way? They replied, that it was the old people's custom, but they did not follow it; they wished to read our books, and learn the right way to worship God.

Value of books and tracts.—"Our books and tracts are doing a good service, and are becoming more and more in demand. Their value, as a means of giving important information, is beginning to be properly estimated, and light is spreading. Hence, we have persons from all the distant towns and villages calling on us for them. A Chinese young man, educated at Penang, who is employed as a writer in Padoung, called to purchase an English Bible for himself, and some school-books for his children. He asked for some Burmese tracts. He wanted them for some Kyens, who lived in a village near the Arracan mountains, as they had begged him several times to get some for them. A Burmese young man from Poungday, who had come to purchase books, and get some tracts, said that since the Thooghyee (head-man) of Poungday and Enma had begun reading our books, he observed that he had become less attentive to his heathen worship. In this way there is no doubt that Hinduism is gradually losing its hold on the minds of many. It may be sometime, however, before they will be sufficiently enlightened to renounce it and embrace Christianity.

The Monthly Messenger.—"The Burman Messenger, a monthly publication from the Rangoon Mission Press, for which subscribers pay a rupee for the year, will be an important auxiliary in this department of our labors. It is encouraging to see a disposition in some to purchase books for their own and their children's use. During the year, 442 rupees have been received for books sold.

Schools.—"To meet the wishes of some of the members of the church and their friends, a small school has been taught for a few months by Moung Shway Men, formerly a pupil in the Howard school, Maulmain. Ma Bau continues her primary school, and has about the same number of scholars as Shway Men, fifteen.

Karens and Kyens.—"Moung Myat Young, one of the Karen teachers from Bassein, in company with Ko Ghyee, the Kyen assistant, visited the large Kyen village in the direction north-east of Prome, and says he found the people more ready to hear the truths of the gospel than the Karens at Poungday and Enma, among whom he and his three companions had been for some time laboring. These young men are sent here by the Bassein Sgau Karen Home Mission Society. Their labors have been blessed to the Karens at Kanseh village, where they have several good inquirers."

More recent communications mention the fact that since the above account was made up, thirteen Karens had been baptized, all within the month of January.

State of the church.—"During the year 1862, sixteen have been baptized, eleven males and five females. Ten are Burmans. one a Burmese Mussulman, two Kyens, one Shan, one Karen, and one Eurasian. Three were baptized at Enma, one at Thayet, and the rest at Prome. One has been restored, one has died,—leaving sixteen to be added to 210, making the present number on the books 226. Some of these are unworthy of the profession they have made; but as no action of the church has as yet been taken, their names have not been erased. Some have gone to other places, but have not removed their membership. Reports are unfavorable of the conduct of some of the members at Woontenzike, which will receive attention at the earliest opportunity. As the members remaining at Thayet are few, the meetings have been only occasionally held."

The facts stated above show advance in different directions and among different tribes of the people of Burmah. The bands of superstition are being loosed, and minds long locked up in darkness are opening to the light; while some are absolutely coming to a knowledge of the truth as it is in Jesus. Everything encourages to the most faithful appliance of the means now in use, and a multiplication of these means a hundred fold.

ASSAM MISSION.

SIBSAGOR.—Rev. WILLIAM WARD and wife.
NOWGONG.—Rev. MILES BRONSON, Rev. EDWARD PAYSON SCOTT, and their wives.
GOWAHATI.—
In this country, Rev. A. H. DANFORTH, Rev. I. J. STODDARD, Rev. C. F. TOLMAN, and their wives.

Soon after the last annual meeting, Mrs. Tolman joined her husband in this country, and both are now laboring in connection with the Second Baptist church at Lawrence, Mass. Their future will be determined by the developments of Providence. In June last, Mr. and Mrs. Scott took their departure from Boston, by ship, for Calcutta direct, and reached their destination in Nowgong the latter part of November, in good health. Before leaving, Mr. Scott had, in accordance with his own wishes, been designated to "the Nowgong station, to labor with special reference to the 'Hill tribes.' At once, on reaching the field, in company with Mr. Bronson, he took a trip of exploration to the Mikir hills, an account of which has been furnished for the Magazine. At last accounts the new missionaries were 'giving all diligence' to acquire a knowledge of the language, and were looking forward to the time when they should speak to the natives 'concerning Jesus and the resurrection.'"

GOWAHATI.—This station is still without the labors of a resident missionary. Mr. Bronson has visited the place twice since the last report, once in May of last year, and again in February of this year. In the last visit he was accompanied by Mrs. Bronson and Mr. and Mrs. Scott.

State of the church.—Of the first visit, he gave the following account. "I have spent the last two Sabbaths with our little band of native brethren at Gowahati, having worship with them daily, and neglecting all other society to labor for them. The temptations that beset them are many and increasing. They greatly need the help of a resident missionary. They all reside together on the mission premises. Because they disregard caste, and some of them are respectable, well informed, and hold good situations, therefore certain loose, lewd persons, who should set them a better example, seem to desire nothing more than to drag them down to their own degraded level."

Mr. B. found these disciples peculiarly exposed to the vice of intemperance, and, as a barrier against its inroads, induced them to form, in connection with some others, a temperance society, and to sign the pledge of total abstinence, a measure destined to be productive of good.

Desire for the return of Mr. Danforth.—Under date of Dec. 23, 1862, we have this language from the same source. "The disciples at Gowahati are looking and praying for the return of their old teachers, Mr. and Mrs. Danforth; and I somehow feel that the Committee will decide that it is their duty to send them out soon. I do earnestly hope you will have mercy on Gowahati, and send them back to these waiting disciples and these perishing heathen. They are a hundred fold better than new and inexperienced persons."

Of his recent visit he thus speaks.

Converts baptized.—"We have spent two Sabbaths, but expect to return to Nowgong after one Sabbath more; but how to leave them alone, how to turn away from a field where we are so urgently needed, is a subject that gives us the greatest solicitude. For five long years this station has only received an occasional visit, and could you and the Committee have heard the urgent plea of Randura, our native assistant, that they might not be left to struggle on, 'an orphan band,' as they call themselves, alone any longer, I am sure you would feel the necessity of something being done for them at once. Amid all their temptations and difficulties, they have got along much better than could have been expected. Worship on the Sabbath and during the week occasionally, has been sustained. The temperance pledge has evidently accomplished great good, and the English residents in the station speak of them with respect. This is gratifying; but, best of all, actual progress has been made, and souls have been hopefully converted. Last Sabbath [illegible] long to be remembered by us all. After morning services in the beautiful little chapel, built by brethren Danforth and Ward, the whole congregation proceeded to a little tent pitched on the bank of the noble Brahmaputra, and there surrounded by the most beautiful scenery, and in the presence of a goodly number of the heathen, I baptized five happy converts, and at four o'clock in the afternoon we all sat down together, to commemorate the Saviour's dying love, at his table."

After giving an account of the circumstances connected with the conversion of each of these disciples, the account proceeds—

Wanderer reclaimed.—"One excluded person expressed penitence and was restored to the church. Others seem desirous of beginning anew in the Christian life, and I meet many people here from a distance, who have heard much of Christianity, and for whose conversion there is much encouragement to labor."

NOWGONG.—In the absence of a condensed statement from the mission, we cull from letters, here and there, such items as will indicate the progress of events. In the early part of the year, Mr. and Mrs. Bronson, then left without associates at the station, repaired to a point on the Brahmaputra called Laukhua-Ghat, where they spent some time in direct mission work. Many seemed disposed to listen to the word preached, and on the Sabbath, audiences of two or three hundred persons assembled, to whom the parable of the talents and other portions of Scripture were explained. "It is quite a relief to get away from the influence of the bigoted Hindus of the station, and to drop the seed of the gospel into less prejudiced minds." "The hearts of several around us are opening, I trust, to receive the truth, and we see every thing to encourage us in going forward." This was in February and March, 1862. In May he wrote again, "Here in Nowgong, our Christian families are becoming more established and consistent in their Christian walk."

"When I remember how all their lives they have been surrounded by evil influences, the whole country being one vast Sodom, I rather wonder that they manifest so much Christian character as they do. There are several persons who have for months attended our meetings, and have wholly renounced heathen practices, and expressed their belief that Christ is the only Saviour. I trust the little light they have received will increase unto perfect day. I hope to baptize some of them soon."

Still later, "This is not an age of miracles. Christianity finds the heathen sunken for ages to the lowest point. Can they be expected to leap up at once to the full height of Christian attainment that we consider necessary to Christian character at home?" "For my part, I do not feel disposed to doubt God's promise, and throw away the work of twenty-five years. I hear Christ saying, 'Those who sow and those who reap shall rejoice together.' We have some among us whose daily life and sacrifices, made for the cause of Christ, would do honor to any body of Christians at home."

To the above, Mrs. Bronson added, in October, "Our little church are all doing well; but there seems no special interest among the heathen. If a waning zeal in their own heathen ceremonies is a good sign, we have that to cheer us." "I have one item of special interest to notice. Quite unexpectedly, and without solicitation, our new Commissioner, Major Houghton, has promised us a monthly donation of fifty rs. for a normal school for the Mikirs, which donation is to hold as long as he holds his present appointment. Is not this a gift from God in a time of need?

Helpers welcomed.—Listen to the exultation in the mission house when, in August, intelligence arrives that "fellow helpers to the truth" are about to leave our shores. "Ten thousand thanks for your short letter of June. Though short, it bore news that made our desponding hearts swell with the deepest emotions. A ship at the wharf, ready to bear away those who are to be our associates in the stern battles we are engaged in! Associates to reach us by the first of December!! Ah, are our prayers to be answered? Or, will the sad defeat before Richmond still again cast gloom over the country, and hold back the so much needed help? We hope not. May our dear associates live long, endure hardness, foil the devil in every tussle, stand here faithful unto the end, and finally have many converted heathen as the crown of their rejoicing. I told you when I left Boston that my heart was as young as ever, and so it is.

"Our dear brother and sister were not more happy in ending their journey than we were in welcoming them to our hearts and our heathen homes. We thank you for sending such loving and lovable and well qualified fellow laborers."

SIBSAGOR.—No very note-worthy change has occurred at this station during the past year. Under the direction of Mr. Ward, all the different departments of labor, in the church, the school, and the printing establishment, have been kept up, and not without some signs of progress. The faith and patience of the workmen have been tried; some of the disciples have shown that they are not yet perfect; but there has been evinced no disposition to abandon the undertaking as hopeless. On the contrary, the fullest confidence of ultimate success has been expressed. "We are going on here much as usual, trying to 'sow the seed by the side of all waters,' not knowing 'whether shall prosper, this or that, or whether they shall be both alike good.' I do not deem the soil too unpromising for the expenditure of services so little worth as mine. So long as the same sun of grace and truth rolls over our heads as rolls over yours, so long as the same rains and dews of promise distil, and we sow the same life-giving word in every part of our same untoward soil of low humanity, so long I pray that I may never lack the faith to obey the voice of my departed Lord, to teach, in part, all nations. We are not utterly without indications that the word of grace is not dispensed in vain."

The Press.—Translations.—Under the same date as the above, Aug., 1862, Mr. Ward thus refers to the printing department. "The press has thus far been supplied with work, and I am in hopes of obtaining some Government printing for which I have applied, my request being backed by the highest officer in Assam. This is a kind of work which, while it will be remunerative, will require less of my personal oversight. The Psalms, which I am going on with in fragments of time, are completed nearly to the one hundredth."

Native preachers.—Kolebor, the native spoken of in the last report as an assistant, has continued to move among the people, exposing the follies and sins of heathenism, and holding up the attractions of the cross. He finds many indifferent, but now and then an attentive listener, with occasionally one who gives evidence of a sincere desire to know the truth.—During the past year, another member of the church has been called out, and sent forth as a colporteur.

TELOOGOO MISSION.

NELLORE.—Rev. F. A. DOUGLASS and wife. In this country, Rev. S. S. DAY, Rev. L. JEWETT and their wives.

The Church.—The native pastor has furnished the following account of the state of the church at Nellore, for the year ending with December, 1862. It is addressed to the Executive Committee, and through that body to the Union, having been translated by Mr. Douglass.

"During the year previous to the one now closed, the church made choice of one of its members to become their pastor. In accordance with this decision, Konakiah was ordained the first pastor of the church, Sabbath, Dec. 14, 1861, the services of the ordination having been performed by the missionaries, L. Jewett and F. A. Douglass, in the presence of the church and congregation assembled in the mission chapel. Polyper and Rungiah have been chosen deacons by the church. In March, 1862, Ezra Keller was chosen clerk.

"The whole number of church members on the church book at the commencement of the year was twenty-six. Of that number, one, our brother Chungiah, died in the faith of our Lord, January 16, 1862. Chinna Ragaman, for irregular conduct, was excluded from the church, April 6, 1862. Also during the year four members have been suspended from the communion and fellowship of the church. One of the number has been restored to fellowship, the other three are wandering.

"Through the influences of the Holy Spirit, Unkamah and Goorapa, having renounced the world and heathenism, and joined themselves in strong faith to Jesus, were baptized by the Rev. F. A. Douglass in the Pennar river, Dec. 5, 1862, and welcomed with much joy to our number.

"Unkamah is the mother of Obaloo, our brother, who resides near Ongole. She is about sixty years of age, and serves the Lord night and day with much hope and joy. Goorapa is an orphan lad about seventeen years of age. He first heard the gospel in Vizagapatam from the missionaries of the London Mission. Having accompanied some of his relatives to a village near Nellore, he was providentially led to our compound, when, being more fully instructed in the way of truth, after months of prayer and consistent conduct, his soul seemed much drawn in love towards God's people, with whom he is now in full fellowship.

"It will appear from the above that the number of members at the close of the year was the same as at the close of the previous year, viz., twenty-six. During the year, the church, out of deep poverty, has contributed for the support of the pastor sixty rs., for incidental expenses fifteen and one-half rs., making a total of seventy-five and one-half rs.

"My dear brethren, kindly indulge me in a few words in conclusion. Through the mercy of our God and Saviour, my poor, benighted country has received much light. Although the light may seem but small to a worldly eye, I fully believe that when God's appointed time shall fully come to bless largely my poor countrymen, many, very many precious souls will be gathered into his blessed kingdom. When I think of this body of believers in Christ, I am reminded of the parable of the mustard seed. As this seed is the smallest of herb seeds, and yet there springs from it a tree in which the fowls of the air lodge, so I believe that this church, though but a germ of life, will, by the blessing of God, become as the fruitful vine, stretching far and wide its branches, the shade and fruit of which shall nourish many a famishing soul. If any one questions my faith, I answer him in the words of God to Moses, 'Is, the Lord's hand waxed short? Thou shalt see whether my word shall come to pass unto thee or not.' Believing that nothing is impossible with God, I am fully resolved by his grace, to render what service I am able to his name.

"When I compare the former with the present condition of my countrymen, a great difference is most apparent. Now the light of God's word begins to shine more and more in the hearts of men; the veil of sin is pierced; the chains of ignorance are parting; and men, though in darkness, inquire concerning Jesus and his word as never before, confessing Him to be the way and the truth and the life. With these evidences before me, the kingdom of God seems near indeed. As the husbandman toils and waits for the harvest, so in hope and joy do I look for the outgrowth of that truth already lodged in the hearts of my idolatrous and caste-bound people. With faith and love, courage and fidelity, I desire to serve my Master in heaven, and hope to share in the prayers of my brethren, whose faces I expect to see in a better world than this, where all are one in Christ Jesus our Lord.

"I only wish," observes Mr. Douglass, in transmitting the above, "you could read the Teloogoo report as drawn up by the pastor, to which my translation does but small justice.

Education.—The school year closed Dec. 17, on which day occurred an examination attended by many friends, both native and European, all of whom were pleased with what they saw and heard. The pupils acquitted themselves in the most satisfactory manner. The number present was seventy-eight, a fair average of the attendance during the year. They were examined in arithmetic, geography, history, reading, writing, composition; but more especially in the Holy Scriptures, to which study special attention had been given. With the exception of two or three exercises, the whole examination was in Teloogoo.

"Several of the gentlemen and ladies present, understanding more or less of the language, and among them several who believe that the languages of India must be the medium by which she is to be brought to Christ, showed marked interest in our work. So far as our observation goes, the friends of missions are generally beginning to distrust the practice of extensive labors in English."

The presence of Judge Story added much to the interest of the examination. He presided over the exercises in a manner calculated to win the confidence of the pupils, and at the close distributed prizes from his own purse among the deserving, most or all of whom came under this designation. He also furnished at the mission compound, through the agency of Mrs. Douglass, but at his own expense, a sumptuous entertainment, which, a few days later, was partaken of by the children and their relations, to the number of ninety or more, the judge himself gracing the occasion by his presence, and speaking words of Christian instruction to his delighted friends, both young and old. The funds for this school are furnished almost wholly by friends on the ground, and the supply seems to keep pace with the demand.

Out among the villages.—As in former years, much time has been spent in travelling from village to village, and speaking to the people of "Christ and the resurrection." Many good believers were found, and now and then an inquirer. At the "car festival" in Nellore, "our tent was well filled during its continuance, and many hundreds heard from several witnesses the words of life." The cry for more laborers is repeated, and with increased importunity.

In view of the discussion which arose at Providence, last year, in connection with this mission, it is but right that the missionaries themselves should have an opportunity to be heard, and we give place here to some utterances of Mr. Douglass.

"On reading the abstract of the report given in the Macedonian, of the discussion, at the last annual meeting, upon the propriety of abandoning this field, I confess to mingled surprise and indignation. A thousand precious memories rushed into my mind—of scenes witnessed on these grounds, made sacred by agony and tears, by triumphs of faith, by dying grace such as was never, to my knowledge, surpassed in any land; and I felt like sounding them with trumpet tongue into the ears of those who seemed asleep,—amid the great concerns of a great denomination, men, whose conservatism and men whose well known radicalism, would unite to strike from among its more brilliant sisters, this Lone Star. But another and better way opened before me. The record is on high. God is sending this as a message to us to be more faithful, to teach us whence our strength cometh, viz., from the counsels of his will, and not from a time-serving policy that feeds on empty comparisons between Paul and Apollos, as though Christ were divided by continents, races, human agencies and plans. He who would thus degrade the religion of Jesus, making his conquest of the world to conform to a dry rule in political economy, would reason all true religion out of the world.

"But I would ask, is the Teloogoo Mission to be forever the subject of apology by its friends in America and India? If so, what are to be the grounds of that apology? Apologists should know for what they apologize, or be silent. Has the denomination made a mistake in giving its prayers and sympathies, at least in some humble measure, to this mission for the last twenty years? Have Boards and Committees been ill advised in reference to the matter? Have they been misled? Have they led others astray? Having obtained more light, do they wish to cancel past acts and apologize for past conduct? Or, is the apology to come only from the Indian side of the question, and are the feeble agents of mission labor (four families in twenty years, for sixteen millions of heathen) to be called to give account for not laying in the dust massive temples of caste, the master-pieces of Satan, that have withstood the tempests of ages?

"One word more. Are the Christians of America sorry that their means, or rather God's gifts, have been, to a limited amount, expended on the Teloogoos? Is any one prepared to ask our Heavenly Father why He has not taken to himself, washed in the blood of the Lamb, one thousand instead of thirty souls? Why there is not to-day a church of a million instead of thirty? Why there are not fifty or a hundred schools, well sustained and full of promise, instead of two, or, at most, three? We must not forget the great law, that as thy work is, so is the blessing God measures unto thee. We are not lone workers, we are co-workers.

"Let us up and away from these apologies. Let the churches send by the Missionary Union ten missionaries to the Teloogoos, to enter and occupy this vast unoccupied field, instead of keeping one man, suspended here by the brittle thread of life. Then, where now there are hundreds who confess the greatness and desirableness of the word preached, there would be tens of thousands asking what they should do to be saved. It has been my privilege to visit all the missions in the Teloogoo country except two, and I can, without envy or comparison, say that the field given us of God in his providence, is sufficient in size to call for an outlay, in men and means, to an extent I would not presume to name. One has only to feel the pressure of a thousand responsibilities that lay hold on eternity, to hear the low wail of millions floating on the air, and asking rest, eternal rest for the soul, to look at the promises scattered through the word of God with a profusion of mercy, to feel that, to pause or to look back in this work of bringing men to the Saviour, must bring darkness on the soul and involve guilt equal to a second crucifixion of the Redeemer."

To this appeal Mr. Douglass adds in a note, "I thought to be silent on the subject, but my brother Jewett calls for united testimony, so I most cheerfully add mine to his, far more effective than the pen can give."

The Executive Committee are happy to add that Mr. Jewett, in the providence of a merciful God, has been, with Mrs. Jewett, carried through a long term of service in an exhausting climate, and both are expected to be present in your assembly at Cleveland. Mr. Jewett will be glad, "*viva voce*," to add his testimony, and also furnish any facts that may have a bearing on this weighty subject.

SIAM MISSION.

BANGKOK.—*Siamese Department.*—Rev. S. J. SMITH and wife.
Chinese Department.—Rev. R. TELFORD and wife.
OUTSTATIONS.—*Lengkiachu, Bangchang, Chentaboon,* &c.

The health of both Mrs. Smith and Mrs. Telford has suffered much during the year, and at one time it was thought fatal results could be avoided only by a change of climate. A merciful Providence interposed, and, at the last dates, both were better, Mrs. S. being restored to usual health.

SIAMESE DEPARTMENT.

No special interest has characterized the year. The missionary and wife, except when hindered by sickness, have, as heretofore, abounded in labors; and though converts are not multiplied, still they see ground of encouragement to toil on. Religious services on the Lord's day and during the week have been faithfully kept up. "The nine o'clock Sabbath services at Wat Koh are kept up with the usual interest and attendance. We have many apparently attentive listeners, and often have repeated to us what has there been said."

"After preaching at Wat Koh," reports Mr. Smith, "I proceed to the chapel in the rear of the British Consulate, and preach there at half past ten o'clock, A. M. The new road passing through this lot has vastly increased the congregation at this place. This location is destined to be one of great importance to the Siamese mission. Its position is central, and will furnish a large congregation of all classes of men. It is located in the vicinity of the mission compound, and must henceforth be the important preaching post of the mission. It must also become the place for religious and secular education, book distribution, &c. The chapel that stood there is torn down, to leave the line of the new road unobstructed, and a new edifice for church and school purposes is being built." A temporary building has been put up near by, which is used till the new church is completed. To secure the erection of a commodious and substantial edifice, combining facilities at once for chapel and schoolhouse, Mr. Smith invited the co-operation of citizens, both natives and foreigners, and a most iberal response was made to his call. More than $2,000 were subscribed, he larger portion of which was paid at once. Among the subscribers we bserve the names of the "First" and "Second Kings," princes, nobles, ative and foreign merchants, &c.

The missionary and sewing societies are both kept up, and prove valua-le auxiliaries in promoting "the piety, industry, benevolence and taste of heir members."

Printing Office.—The printing office has been closed most of the year, nd the bulk of the books that were on hand have been distributed.

The Church.—During the year one has been baptized, one licensed to reach, one dismissed, to join the Chinese church, one suspended, and one as died. Total number of members, twenty-nine. "The church mem-ers need much care and instruction. Several profess a desire to unite ith the church."

During the year Mr. Smith was invited to act as interpreter in the ne-otiation of two treaties between the government of Siam on the one part, nd the governments respectively of Prussia and Netherlands on the other art: a service which was liberally compensated, and the avails, as is cus-omary in such cases, placed to the credit of the Union.

Mr. Smith closes his statement with the following observations: "The lealings of Providence with us during the year have significantly reminded s that our work, at best, must be short. We have already served our Master here longer than the usual average of missionary life. Of all the nissionaries of our Board, who left home in 1848, we are the only ones who have not been obliged to leave our field of labor. How much longer ve shall be permitted to remain, with our usual health, He alone knows. We therefore entreat that two more families be sent out to labor for the alvation of this people."

CHINESE DEPARTMENT.

The following account, from the pen of Mr. Telford, will show the state f things in this department.

"It is with no slight degree of depression that I turn from reading the vonderful accounts of the triumphs of the gospel but a few days' journey rom us, to record the barren results of the past year's labor in this depart-nent of the Mission in Siam. Duty, however, requires a faithful record f the 'shady' as well as the 'sunny side' of mission efforts.

The Church.—"The present Chinese church has been organized about ighteen months. It was constituted with eleven members. Since then ne has been baptized, and three from the old church have united with us—naking our present number fifteen native members. Two others have ap-lied for letters to unite with us. In several cases our hopes have been aised by apparently sincere inquirers; but at the present time there are ot more than three who can be regarded as at all hopeful. Two of these ave applied for baptism, but have not yet been received as candidates. The annual Chinese subscription amounts, for the past year, to $19.95; ollections at communion seasons, $30.37; total, $50.32.

Special Contributions.—"Mr. Thomas Miller donated $75.00 to be ap-lied in purchasing the Wat Koh chapel lot for the Chinese church; or for ny other object the pastor of the church may deem best. In addition to his, I have raised a sum by subscription, to make good the losses sustained y the church on account of the government-road passing through the gar-len used for the past eighteen years as an asylum for the Chinese poor, and as a burial place for their dead. It will require more than this sum to make good the proposed changes; but if we are permitted to make them and enjoy them in quiet, the little church will have a small but sure income for the support of its poor and infirm members.

Sabbath Services.—"These services are opened at nine o'clock, A. M., by a Bible class and Sabbath school, conducted by Mrs. Telford. These services are well attended, and we hope productive of good. The exercises at Wat Koh commence about ten o'clock, A. M., and consist of preaching, exhortation, tract distribution, prayer and praise. Attendance at this place continues good, but the demand for books is not great.

"Our Sabbath worship in Chinese closes with a prayer and conference meeting, commencing at two o'clock, P. M.

Assistants and Tract Distribution.—"We have employed two members of the church during the greater part of the year, in the capacity of assistants. They are both, however, far from being efficient laborers; yet the very best that could be procured. The younger of the two has been kept under instruction, rather in the hope of future usefulness than for his present services. I am sorry to say that he has not appreciated the importance of applying himself to the study of the Scriptures as he ought. I have felt it necessary, therefore, to suspend him from present employment, hoping that it may be the means of letting him see his want of knowledge, and of stimulating him to greater exertions.

"Chek Pua, the other assistant, has been much longer connected with the church; he has more judgment, more knowledge, and more tact in communicating it. But I would dismiss him to-day, could I find a better man to take his place.

"In addition to the assistance which these brethren have rendered in our Sabbath exercises, it has been their business to open the Wat Koh chapel a part of each day for exhortation and tract distribution. In this way our books have had a wide circulation.

Tours.—"Want of means has been the chief obstacle in the way of touring. I have visited Anghin, Bangplasoi, Lengkiachu and Petchaburi. But as these visits were very brief, very little could be done in the way of tract distribution.

School.—"Mrs. Telford's day school has been continued through the year, with as much encouragement as during any previous year since it was established; and we hope that when 'the reaping-time shall come,' it will be seen that her labors have been crowned with success by the Lord of the harvest.

"She has had fourteen pupils in Chinese and five in English. The Chinese are taught Chinese only. As Mrs. T. is anxious to do all the good her time and strength will admit, she teaches four pupils in English, together with our eldest boy. The school is opened with singing in English and Chinese, and prayer in Chinese. An unexpected donation of sixty dollars from an English merchant, formerly of this place, also a donation of ten dollars from the wife of a sea captain, have enabled her to employ a Chinese teacher.

"Six native boys board in our family and are supported at our own expense. The school is small, yet it is more than Mrs. T. should think of attempting; but she is extremely unwilling to discontinue it.

The Future.—"We do thank our heavenly Father for the mercies of the past, and we must confide to Him the future; for the weak vision of our aith cannot penetrate the dark cloud that obscures it. Our hearts are sad or our country. We look most anxiously for better news."

TIE CHIU MISSION.

SWATOW.—Rev. J. W. JOHNSON, Rev. WM. ASHMORE, and their wives.
Native Assistants.—*A Tui*, *A Sun*, *A Ee*, and *A To.*
OUTSTATIONS.—*Hongkong*, *Tie-chiu-Hu*, *Tat-hau-po.*

In the last report, the Union was informed that Mr. Sawtelle and wife had been compelled, by declining health, to withdraw from the field and repair to San Francisco, California, where they were awaiting the developments of Providence. Under the invigorating climate of that locality, they soon found their strength returning, and br. S. early entered on missionary efforts in connection with the First Baptist church, in a part of the city needing evangelizing influences. Within the past few months he has become pastor of a newly organized church, with every prospect of usefulness; and, about the same time, the Executive Committee received from him a communication resigning his connection with the Union as its missionary, which resignation was accepted.

Mr. Ashmore, with his wife, the youngest daughter of Judge Dunlevy, of Lebanon, Ohio, sailed from New York, in March of this year, by ship "Benefactor," bound for Hongkong, direct. By the favor of Providence, they will reach Swatow in the early autumn, where they will become associated in labors with Mr. and Mrs. Johnson.

It thus appears that the entire care and responsibility of carrying forward the mission the year past, have devolved on br. and sister Johnson, who have devoted to its different departments their undivided time and energies. During the summer, they were much worn by incessant toils; more recent accounts, however, speak of returning vigor. Public worship has been regularly maintained at the chapel on the Lord's day, and other meetings for preaching, teaching and prayer have been held on week days. Many inquirers from different and distant localities have sought the mission house, some of whom have been guided to the Lamb of God, who taketh away the sin of the world.

The native assistants have been kept steadily employed, and indications are many and plain that the truth is gradually gaining on the dominion of error and delusion.

In the absence of the annual statement, prepared by Mr. Johnson, and lost with the British mail steamer "Columbo," we make brief extracts from letters, written at different times, and in the order of their dates.

As far back as March, 1862, bro. J. had occasion to write, "The blessed Master has been with us. Amid much that has been trying and disheartening, we have had much to cheer, much to encourage. The truth is prevailing. *We* may fall in the struggle, but it will be amid shouts of victory. The standard has been set up, and the chosen 'ones are gathering around it.' We have four more applicants for baptism, and others are inquiring 'what this new doctrine is.'"

June 4, he reported further: "We received six the first Lord's day in May. Three of them are men of more than ordinary literary attainments. One of them is a military mandarin from Tie-chiu-Hu. This is the largest number I have ever baptized on any one occasion, and I have been enabled to feel in them all a peculiar satisfaction. There are still others who give us hope. God is blessing our labors. Pray for us."

Jan. 22, 1863, bro. Johnson added the following, in the closing paragraph of a hasty business letter.

"I write in great haste, for I am particularly pressed for time this week. We have an unusual number of inquirers here just now. From Chung Lieu there are three families and other visitors with them, in all seventeen persons. Four of them, females, are applicants for baptism. The others have come to see and hear for themselves more of this new doctrine. We have visitors too from other localities, so that I am this week having a series of meetings. God grant that good may result, and fruit be gathered to eternal life."

The following is a record of the state of things at Hongkong, as observed on a visit to that place: "In Hongkong I found the members, so far as I could judge, doing well. I was there two Sabbaths, and met good congregations of Tie-chiu people on both days, and administered the Lord's Supper to eight brethren and sisters still resident there. We had a good season."

NINGPO MISSION.

NINGPO.—Rev. E. C. LORD, Rev. M. J. KNOWLTON, and Rev. H. JENKINS, with their wives. Dr. MACGOWAN, with his family, is in this country.

OUTSTATIONS.—*Chusan, Jih-z-kong, Kinghwa, Yiang-dzing-long*, and *Nying-Kong-Gyiao.*

NATIVE ASSISTANTS.—*Chiu Teh-piau, Dong-Gyan-cong, Dying Chi-yin, Sing-ze-he, Yi Sing-dje, Zsiang Jing-yian.*

Statistics.—Ningpo, including King-hwa and Yiang-dzing-long, baptized, 11; died, 1; present number, 44. Chusan,—Baptized, 15; died, 1; present number, 38. Jih-z-kong,—Baptized, 2; present number, 9. Besides these, there is a small church in connection with Mr. Lord's labors in another part of Ningpo, where five have been baptized during the year, making in all a native membership of not far from one hundred.

Contributions.—Ningpo, $23.80; Chusan, $13; Jih-z-kong, $5.

The following statement of the course of events and the progress of the mission for the last [illegible] from the pen of br. Knowlton.

"The past year at [illegible] has been one of disturbance and trial among the natives, both heathen and Christians, and one of anxiety to the foreign community. The Taiping rebels took the city on the 10th of December, 1861, and were driven out of it by the French and English, and native troops, on the 10th of May following. On the approach of the rebels, nearly the whole church took refuge in my house, where they attended the daily morning and evening services, as well as the Sabbath services. During the stay of the rebels, no services were held in the chapel in the city; but, the church being [illegible] into my own house, I was able to labor more directly with it th[illegible] before.

The Rebels and Christianity.—"To some extent I visited the rebels in their barracks, conversed with them and gave them books. But few of them, however, could read, and they seemed a hard class to labor with, though they treated me with respect, and readily assented to all I said, saying that they, 'too, worshipped God, the heavenly Father, and believed in Jesus, the Saviour.' Of the principles of Christianity they seemed entirely ignorant; but all the older Taipings could repeat the doxology, originally written and used by our Southern Baptist brethren of Canton, and also a hymn appended by the rebel chief. These they chanted at their daily worship, when they offered some rice and tea. Their life filled up with murder, rape and pillage, they are not in a condition to listen with profit to the pure and love-inspiring principles of the gospel. The rebel chief is a fanatic of the most monstrous and perverse kind. He has published the New Testament, with his own absurd comments! In him the devil is playing his part at expounding the Scriptures, on a scale only excelled in the person of the Pope of Rome. Depend upon it, Satan will not give up his sceptre, which he has swayed so freely for so many ages over this numerous people, without a desperate struggle. He will not at least be dethroned, without much prayer and fasting as well as faithful gospel preaching.

Influence of the Rebellion in Favor of Christianity.—"Still, Satan often, in the providence of God, is made to defeat his own ends, and I believe it will be so in this case. This movement seems accomplishing some of the purposes of God already; the people are being chastised for their sins, and their confidence is being weakened in their idol gods. This at Ningpo is manifestly true, and the people seem more willing to listen to the gospel than ever before. Moreover, the opportunity has been afforded to show them kindness in their deep troubles, and thus to strengthen the slender bonds of union and sympathy that previously existed between them and us. They have looked to us for assistance and protection, and having received them, their gratitude has been awakened. They have come to look upon us not as enemies and 'barbarians,' but as friends. Their suspicions are fast wearing off, and they are confiding in us more and more. They admit the superiority of foreigners; and the most bigoted are willing to concede to Christianity a place almost on a par with their own long cherished systems of religion. Their language is that 'Confucius, Jesus, and Buddha are the three great worthies of the world.' In placing Jesus in the same class with Confucius, they think they have made a great concession, and one that demands a similar concession on our part; if we will do this, we can go on in a 'most harmonious and prosperous manner, propagating our faith.'

Religious Services.—"Our meetings in the city, since the rebels left, have been well attended, and the attention given to preaching, as a general thing, is much better than formerly. On the Sabbath, the hearers number about one hundred, and on other days, (for unless something special prevents, the chapel is open on the week days also,) the number averages about twenty. The difference in the number of hearers on Sundays and other days indicates an encouraging fact, viz., that we have a good number of regular attendants on the Sabbath.

Assistants.—"I have a class of four young assistants, whom I meet every Friday. They are going through with the Scripture Catechism, which embraces a full compendium of Christian doctrines. They study the Catechism and the numerous Scripture references, and prepare essays on the subjects examined, which are read and criticized in class, and the doctrines freely discussed. These assistants spend a portion of every day and the Sabbath in preaching, thus joining practice and doing good, with gaining knowledge.

"Native assistants are a great desideratum. With scores of them, and the blessing of God, scores of churches might soon be seen springing up, under our labors, throughout this Ningpo plain. Though the rebels should continue to hem us in as now, within a circuit of about a hundred miles, still there is a field left large enough to give scope to hundreds of laborers, if we had them.

Baptisms—State of the Church.—"Of the eleven baptized at Ningpo the past year, four are females. At the present time there are several females as well as males who attend the Sabbath service regularly, and some of them are requesting baptism.

"In regard to the state of piety among the members, I am sorry to say it is not such as I would wish. Their consciences seem greatly to lack tenderness, and their hearts feeling. The same remark will apply to all the stations, and to the stations of all the Chinese missions with which I am acquainted. The Holy Spirit has not yet been poured out copiously upon the Chinese; and until it shall be, their inveterate hypocrisy and moral obtuseness will not be thoroughly eradicated. If Satan feels a pride in his peculiar character for deception and lies, then must he glory in the perfect reflection of his image in the Chinaman's heart. But grace is able to erase even this image, and to restore the likeness of the God of truth; and, blessed be his name! there are not wanting some examples of this here already. O that their number might be greatly multiplied!

Awakening and Baptism at Chusan.—"This station has suffered in some respects for want of an able and experienced assistant; still the blessing of God has rested upon it. The young assistant, Sing-ze-he, has labored here with faithfulness and acceptance. He has been aided by three of the brethren, two of them deacons in the church, in looking after the members, and maintaining meetings for prayer and preaching, both in the city and in other parts of the island.

"In the early part of the year, there was quite an awakening in the Red Bridge district, in connection with the prayer meeting commenced by the brethren there a year ago last summer, and still maintained. These meetings were fully attended by those not members of the church, and much private conversation was had by the Christians with their heathen neighbors. The result has been, the hopeful conversion and the baptism of twelve persons there. They all heard the truth first from the faithful old brother, Dzing, who is now in heaven, of whom I have given particulars in some former letters. A hopeful sign here is, that the wicked are roused to opposition.

Aggressive Movements.—"I have selected three young brethren of promise from the church, who, with one from Ningpo, are now studying at Chusan with a view to their becoming assistants.

"At Siau-saw, a large district in the north part of the island, where three of the Christians reside, they are requesting me to establish an out-station, which I intend to do as soon as I have a suitable man to place there.

"The morning, evening, and Sabbath services have been maintained as heretofore; also the daily preaching to callers from the street.

"I have purchased a room adjoining the chapel, which may be used to enlarge the latter whenever required. It is now rented out for about ten dollars per year, which goes to help support the school for native assistants.

"During the year I have made two or three tours to different parts of the island, and the appearance of the people was of an encouraging character, especially at Siau-saw; here they urged me to send them a preacher.

Jih-z-kong—Death of an Assistant.—"This station was in charge of br. Jenkins up to the end of June, when he resigned and I resumed my labors there. The members have suffered from the depredations of the rebels. Gyin-King-ying, who was laboring there with great acceptance, was taken captive about the first of May; and one of his fellow-captives, having escaped, reports that not being able from lameness to keep pace with the company, he was killed by blows with a sword. His removal is a great loss to the mission. He was a consistent Christian, a faithful laborer, and a good, earnest preacher. The brethren of that station greatly mourn his loss. He had been with them from the first, and all but one had been converted through his faithful labors.

Helpers Raised up.—"The Sabbath services, since Gyin's removal, have been conducted by the young assistants, Yi-sing-dje and Tsiang-Jing-yian, the remainder of the week being spent by them at the chapel in the city, studying and preaching. The church and friends there are quite anxious that the former should labor permanently among them, which I shall be glad to have him do after further instruction and experience. He is a zealous, talented young man, and I have hopes of his being very useful.

"Gyin's widow, an intelligent Christian, is doing much good among the women there. She has led several of the heathen women to attend the chapel regularly, and some of them, as well as a few men, are requesting baptism. On the whole, the station is in an encouraging condition.

Kinghwa—The Idols Abolished.—"Chu Tehpiau commenced his regular labors here a little more than a year since. The rebels had been in possession of that district some three or four months; but he was well received by the rebel officers, and was permitted quietly to preach the gospel to his numerous relatives and neighbors, and also to the rebels themselves. The idols and idol temples of the people, which, for generations as far back as they can trace, had remained fixed institutions, indispensably necessary to the well-being of society, had been destroyed before their eyes. Their protection, which they had earnestly sought, had failed, and the gods themselves were in ruins. With the confidence of the people thus weakened in their idols, and in their affliction and humiliation, the young assistant commenced his labors among them, and they have not been in vain.

Successful Labors of Native Assistants.—"When he had been there some eight months, Chu Tehpiau wrote me, requesting me to come and examine the converts, and baptize those whom I should judge suitable candidates. In his letter he discreetly avoided naming the number of converts; but the old brother, who brought the letter, informed me that some three hundred had professed to renounce idolatry and receive Christianity, and were seeking instruction from the assistant.

"Owing to the unfriendly relations which about that time arose between foreign powers and the rebels at Ningpo, it would have been the height of presumption to venture into the rebel territory, and those relations have been growing more unfriendly ever since: so that my visit to that important field must be postponed indefinitely. At one time the assistant was urged to become an officer in the Taiping service; but he steadfastly declined, choosing to devote himself to the work of preaching the gospel. A short time since I heard from him through his brother, who is in the Presbyterian printing house at Shanghai; it was then quiet throughout the Kinghwa district, and he was assiduously pursuing his work of persuading his countrymen to be 'reconciled to God.'

"Dong-Gyun-cong returned to his home at Kinghwa last April, just before the rebels were driven from Ningpo; since which I have heard nothing from him. He is no doubt also preaching the gospel there.

"Both these assistants are consistent Christians, and educated, strong men. I expect great good to result from their labors in that, their native district.

Yiang-dzing-long—A new Outstation—Baptisms.—"This new station is about a mile from the west gate of the city, in the suburbs, which extend out along a wide, beautiful canal, some two or three miles. It was commenced about the first of last April, by Dzing Chi-yin. This is his native place, and he is laboring among his relatives and old neighbors. He has labored faithfully, and as the result five from that place have been baptized and united with the Ningpo church. This, I believe, is an illustration of what might be done at numerous other places, if the men were at hand to locate in them, and daily preach the gospel. Others at that place are inquiring.

"In conclusion, I cannot but render thanks to God that in the midst of terrible civil wars, and numerous discouragements, and the separation from Mrs. K., who is on a visit to her native land to recruit her health, He has still enabled me to hold steadily on my way, and given me strength of body and heart to wage war home upon Satan's kingdom, and through the holding up of the cross of Christ, to give deliverance to many captive souls."

Mr. Lord has furnished the following additional particulars.

"The regular routine of missionary work has been greatly broken up during the past year. My own plans, and I suppose the plans of every one, have been frustrated. Still I have not ceased to labor, and so far as I can judge, no year of my missionary life has been attended with greater encouragement. My studies have been much interrupted; indeed, I have done almost nothing of my former exegetical work; but my out-door missionary work has not in the least been lessened. I have not been able to do as much as I intended at Nying-Kong-Gyiao, my outstation in the country, owing to the unsettled state of things both there and here. Still the station has been kept up. The region has been two or three times overrun by the rebels and local banditti. At one time the assistant stationed there was obliged to make his escape to Ningpo over the mountains and unfrequented roads. At another time, when he was away, a native disciple stopping in the chapel was put to death by the rebels. The native assistant, formerly stationed there all the time, lately has remained there only every other week, spending the alternate week with me. At the outstation there are at present two applicants for baptism, both for sometime regular attendants at the chapel.

"At Ningpo, in my own neighborhood I have plenty of work, and I am thankful to say there is much encouragement. At the communion season, about three months ago, I baptized five persons, three men and two women, and I have at present several other applicants. The protection I was able to afford the people in the neighborhood during the rebel difficulties has opened a way to their hearts such as I never had before. Mrs. Lord is very active and untiring in laboring among the women. This seems to open the door still wider, and I am much encouraged. Three of my little flock have died during the year, one of them my old teacher, who formerly fell into some difficulties, but, I doubt not, heartily repented of his wrong. He was to me, at least, an invaluable helper, and his loss is irreparable."

When, in May, the English and French took the city from the rebels, Mr. Jenkins' house suffered so much from the bombardment that it was found necessary to rebuild it,—an undertaking which has since consumed much of his time. He has also been interrupted somewhat by sickness of an inflammatory character, but on the whole enjoys good health.

The following extracts from a recent letter will show his spirit and temper after two years' residence among a heathen people.

"If I may institute comparisons, I think I have progressed with the language as rapidly as those who joined this station with me more than two years since, and I know I can say something for Christ to those whom I meet. Basing my hope of success upon this fact, I have no doubt but I shall accomplish something for God, but may fall far short of meeting the expectations of my friends and the demands of my supporters. My main trust is in Him who has brought me through the dark hours of the past. If God be for me, and I be in Him, how can I fail of success? * * * The greatest hindrance to success is the state of my own heart, combined with the awful wickedness and meanness of this people. So wicked are they that they seem impervious to the truth, while the little truth they know is turned to bad account, or entirely unheeded. The Spirit, the Spirit of God is alone able to accomplish for the Chinese that mighty change which shall make them worthy of a Christian name."

MISSION TO GERMANY.

Hamburg.—Rev. J. G. Oncken, Rev. C. Schauffler, J. Braun.
Berlin.—Rev. G. W. Lehmann.
Barmen and Elberfeld.—Rev. J. Köbner.
Stations and Outstations 1102; churches 74; 5 missionaries, and about 153 native preachers and assistants.

The work of the mission in Germany grows upon our hands. The field widens on every side, and the opportunities of usefulness are limited only by the lack of more abundant resources. The Divine blessing attends the efforts of the faithful, efficient, and whole-hearted laborers. A fresh manifestation of the revival spirit has recently appeared in several of the stations, and multitudes of tongues have broken forth in the song of redeeming grace and dying love.

I. NORTH WESTERN ASSOCIATION.

The annual meeting of the North Western Association was held at Ihren, East-Friesland, Aug. 22–25. The members of the church in this town live around their chapel in houses encircled by fruitful gardens, like Israel around the ark of the covenant. There are twenty-five outstations in connection with Ihren; added by baptism, 15. Total, 288.

Varel has nine preaching places; Seefeld, eight. Several instances of conversion have taken place. In Oldenburg several female members of the church have taken it upon them to visit the hospital by turns, in order to distribute among the patients the healing balm of eternal life. This church celebrated in September last its twenty-fifth anniversary. Thirteen have been added by baptism.

The church in Sage have obtained an eligible lot, and are about to build a new chapel, which has been much needed. Within the limits of the two latter churches, there are sixteen places for preaching. Six female members of the church in Jever have commenced collecting money regularly for the mission. Twenty-five past and present members of the Sabbath school have been hopefully converted and received into the church. Preaching *is held at Bremerhaven* once a fortnight; a Sabbath school has been commenced there with thirty pupils. The outstations connected with the church at Seefeld have been visited once in two weeks, and are prosperous. A new outstation has been commenced. Elsfleth has fourteen outstations and a promising Sabbath school.

To the church in Schleswig nine have been added by baptism. Some new outstations have been occupied, and many doors are opened. In several places there is hungering for the bread of life. The church have sustained a missionary entirely by their own contributions, paying also his travelling expenses. They have also paid the expenses of three brethren in visiting the outstations. At Halsbeck three have been received and four excluded.

The church at Bremen has received additions nearly every month; ten have been baptized, and six have joined by letter. The members have endeavored to do good in every way possible. Several members go to the houses in the city once in a fortnight with loan tracts. Others distribute tracts. Six brethren have proclaimed the gospel, and 400 meetings have been held, in which multitudes have heard the word. The pastor has spent some time on a collecting tour, visiting Hamburg, Schleswig and Tangstedt, with the outstations belonging to them. He was everywhere received with kindness. Should other churches manifest the like liberality, the church of Bremen will soon have a convenient chapel, which they have long needed. The church has a Sabbath-school of fifty children, who collect for the work in their missionary boxes. There are several societies, organized for benevolent objects.

Besides the operations of the Baptists, several Bible societies have their depositories and colporteurs in and around Bremen. Something is done for emigrants, many of whom sail from that port. Eight have been hopefully converted during the year.

In Westphalia and Schaumburg Lippe a missionary would find full occupation, and the brethren there have long since requested help.

The chapel of the church at Hanover, which they have occupied only a year, is well attended on Sabbath afternoons, and it is hoped that it will soon prove too small. Fifteen have been added to the church, of whom seven are young women. The members who are in the employ of the citizens are held by them in the highest estimation. The church contribute their freewill offerings for the advancement of the kingdom of God.

Occurrences have taken place in Mecklenburg, which justify the most cheering hopes. The truth has been preached to crowded and attentive assemblies.

II. MIDDLE AND SOUTHERN ASSOCIATION.

Thirteen have been added to the church in Cassel. There have been no special awakenings, but strangers come in to the meetings at all the outstations. The police have made some opposition, but the members continue faithful. There is a lack of young brethren, so that the church is wanting in some departments of doing good. About 9000 tracts have been distributed. The church at Oberkauffungen has remained nearly stationary. Several brethren go out into the country on the Sabbath to distribute tracts and to bear witness for their Divine Master. At Spangenberg there has been some opposition, but out of the ranks of his enemies, God has been pleased to draw a number to Himself; thirty-two have been baptized.

The church at Fronhausen has received a blessing, and thirteen converts ave been added by baptism. Fourteen have been baptized at Salzgitter. he church dispensed with the labors of their pastor eighteen Sabbaths, nd he embraced the opportunity to preach to eighteen other churches. uring this period he visited 101 outstations, held 100 meetings, and bored to advance the cause of religion by conversations and otherwise in tage coaches, steamboats and railroad cars, as well as along the streets. hile he was absent, meetings were maintained by the deacons and co-inisters, and aided by the visits of neighboring preachers. Meetings held, 54, besides prayer meetings; 260 Bibles and Testaments, 8000 tracts, nd 3000 other works, have been distributed.

Twenty-six have been added to the church of Hersfeld. The members ave to some extent felt the hand of persecution; but the life of the church as manifested itself in the Young People's Association, which has contribted much to the interest of the Sabbath school, as well as in the distribuion of Bibles and tracts and other publications.

The church at Einbeck has suffered by passing storms, but the members ho remain are the more deeply rooted in the truth. The church has eceived a new pastor, the former incumbent having resigned. The memers also support a missionary.

The pastor of the church at Volmarstein, formerly of the national hurch, has apostatized, and returned to his former relations. The church r a season was greatly distracted, and several members were cut off. eace, however, reigns again. The various societies and the Sabbath chool has received a new impulse, and seven of the excluded members have een restored.

The labor of the brethren in Switzerland is divided among seven small antons, all having their own peculiarities, and different degrees of religious reedom. From four to six brethren have labored there during the year, reaching at twelve or more different places. Meetings were variously ttended, sometimes full, sometimes sparsely. Some of the stations have een blessed, and forty-four have been baptized. The Sabbath-school and eekly meetings have been continued. There has been work enough, but w laborers. Several visiting brethren, including one from Baltimore, ave given important aid.

At Herisau, a village of about 1000 souls, the most flourishing outstaion of the church in Zurich, from thirty to thirty-five new members have een received during the year, and many are anxiously seeking the way of ife.

In Denmark, at the beginning of the year the prospect was very favorale; and though the expected harvest was partially blighted, still the hurches have been blessed. New doors have been opened for the gospel Falster, a neighboring island, containing 25,000 inhabitants. On the land of Lolland, which is also a place of great darkness, 148 meetings ave been held, 43 on Falster, 6 on Fuhnen, and 5 on Langeland. Eight ibles and 27 Testaments have been sold, 2200 tracts distributed, and bout 200 visits made.

III. PRUSSIAN ASSOCIATION.

The annual meeting of the Prussian Association was held at Berlin, May 5–16. On the day preceding the Association, the brethren at Berlin celrated the twenty-fifth anniversary of the organization of the Baptist hurch in that city. The crowd, assembled in a commodious chapel, little resembled the trembling company of three or four souls, who met in fear and hope twenty-five years before. The little seed had risen to a tree, spreading its branches all over the country, with thousands of ransomed souls rejoicing in the Lord. The church now numbers 477 members. The net increase of the church in the year 1861, was seventy-nine; during most of the year 1862, there was less encouragement. The pastor, br. Lehmann, was compelled by failing health to be absent for a season. In December and January, a remarkable movement occurred, especially among the children, several of whom have been baptized.

The latest accounts indicate that the religious movement still continues. About thirty, old and young, have offered themselves for admission to the church. If the interest extends, the chapel will be too small to accommodate all who come. New cases of conversion among the children are constantly occurring.

Some of the operations of the church, particularly the distribution of tracts, have received a new impulse. The members have labored to extend the kingdom of God. Some who spent the last summer in Russia, send back favorable reports. One brother who emigrated to America has written how he preached on board the ship, and after his arrival saw the fruit of his labors. Others have gone to Australia, and have not suffered their talents to be hidden. New outstations are added to those already existing; at Steinfort, near Neustadt, on two successive evenings, about 200 hearers came to listen to the word of God. The field is constantly extending, but the laborers are few.

The outstations connected with the church of Berlin have been greatly blessed. At one of them, Landsberg, a town of 17,000 inhabitants, a church was constituted Nov. 16th, many of the members being dismissed for that purpose from Berlin, which is from fifty to one hundred miles distant. The new church embraces about forty preaching places and one hundred and forty-five members, and the members hope to increase gradually and to spread more widely.

At Lindwerder the word preached has been received with joyfulness. At some places the families removed all their furniture with great trouble, and brought in boards for seats to accommodate the hearers. The sacrifices and efforts which the owners or tenants of such houses have to make are very great, and deserve all praise. But their joy in the work of the Lord is so great, that they do not permit their sacrifices to be mentioned. Their account of all that had occurred during the past months is deeply affecting, and merits a grateful record. Often, after long watching, for days and nights, they had just retired to rest, when they were roused from their beds by such as were under deep concern for their souls, or by those who had found peace in the Lord, and could not for a moment be silent, but felt compelled to come and ask for prayer or thanksgiving.

A hall for meetings, after many efforts, has at last been hired in Dantzig. It will accommodate 300 hearers, and has all the necessary conveniences. The hall was opened for worship Nov. 2, and preaching is maintained every Sabbath afternoon. The meetings are generally well attended. Meetings are held in Marienburg the second and fourth Lord's days of every month, and some are anxious.

In Dirschau the year has been a season of sowing rather than of reaping; but the former must precede the latter. The word has been preached to very many souls, and new doors have been opened for the gospel, more than we can enter. The magistrates offer on oppposition; but the clergy in some places throw hindrances in the way.

At Lunau, a village near Dirschau, the Lord has opened a door where meetings are held once a week, and some souls have already passed from death unto life. In connection with the station at Dirschau eleven have been baptized. The church has not been forgetful of the duty of giving.

At Königsberg the year has been a season of spiritual harvest; 157 have been baptized, of whom 104 belong in that city. The church embraces a large field; the members reside in forty-four different places, which are for the most part visited regularly, and the word of God is preached. Several of the outstations have enjoyed an encouraging increase. The number of church members in Königsberg is 159. The brethren are very active; they have put in circulation 27,000 tracts and 352 Bibles and Testaments and other publications. Though not wealthy, the members have manifested a praiseworthy liberality. The prospect is that it will be necessary soon to enlarge the place of worship.

The church at Pobethen numbers 165 members, scattered in thirty-four different places. The members are poor, but they support a missionary there, besides maintaining three places of worship. The missionary has preached at twenty-six places 168 times, and made upwards of 350 visits. The meetings at the villages were well attended. The district around Fischhausen has been especially prospered. The church in Wolgast has diminished in numbers, but the meetings the last three months in the year were well attended.

The church at Stolzenberg partly supports a missionary, and has enjoyed a season of refreshing. The same may be said of Bladiau. Several have found the joys of pardoned sin. At Freihafen, where meetings are held once a fortnight, the missionary was detained till ten o'clock in the evening, conversing with anxious inquirers. In Zinten a dancing-hall has often been hired for meetings, and the assemblies are large. There is a movement also in other places. The field is continually expanding.

Stralsund, the central point of another circle of churches, including Dammgarten, is a Pomeranian city of upwards of 20,000 inhabitants. The gospel was first preached here by our brethren in 1843, and the first fruits were gathered in 1850, since which time regular meetings have been held. The church now numbers seventy-three members, residing in twelve different localities. Eight have been added by baptism to the church at Hammerstein. Missionary journeys have been made into East Prussia and a part of Pomerania, and the word of God has been preached to many attentive hearers.

The church in Reetz has received seventy-one by baptism. Precisely this number were baptized in connection with this church in the years 1858, 1861 and 1862. The members, 351 in number, live in about fifty-four localities; the meetings generally have been well attended. A new and very encouraging outstation has been formed at Arnoldshof. A remarkable revival has taken place there—a Pentecostal effusion of the Holy Spirit; more than a hundred souls professed to have found peace through the blood of the Lamb. Crowds assembled to hear the word in Tarnow, near Reetz. "It is refreshing to the heart and soul," says the pastor of Reetz, "to see how the kingdom of God on all sides is coming with power."

Twenty-two members of the church of Bitterfeld have emigrated to America. In Western Prussia the work has advanced. There is an interesting revival at Graudenz. Eighty-five have been baptized at one out-station. The prospects in this whole region are promising.

Some have been baptized at Seegefeld, the oldest of the outstations. Pleasing success has been enjoyed also at Hohenrathen. The pastor at Zäckerick has swerved from the truth, drawing away with him a portion of the members. Those who continue steadfast have re-united with the church at Berlin, forming an outstation. Cüstrin has been a large out-station of Berlin many years. The church have a good meeting-place, which is sometimes crowded to excess. Sixteen were baptized in November, and others are anxious. The field of Mr. Zeschke, of Frankfort on the Oder, extended formerly over the space of a thousand English square miles, but has been divided, and part put under the charge of another missionary. At Förste there are nineteen members, and additions have been received. One baptism was held, at which three candidates were baptized by starlight. A spiritual spring is budding at Seelow. New doors are continually opening for the promulgation of the gospel; and an earnest desire is manifested for the truth and for salvation in Christ. Several converts at Wilhelmsthal are with us in spirit, but have not courage to leave the Catholic church. One of them was awakened by a sermon by br. Oncken at Breslau, in 1848. He reads the word of God in his house, and prays and sings with his family. He has already suffered much persecution.

The church at Breslau has been tried by some who sought to sow the seeds of error, but most of the members have stood steadfast, and a few have been added by baptism. The congregation at Breslau numbers only from forty to fifty persons, and the outstations seem to be equally feeble. The members have distributed 1884 tracts, and have given of their money for the diffusion of the gospel.

In Hersfeld and the vicinity there is a great desire for the word of God. The magistrates are now favorable, and meetings have often been held in the open air.

The churches in Hesse hold a united meeting semi-annually, meeting with successive churches after the manner of our Associations. Such a meeting was held at Cassel Dec. 25; a hundred and sixty sat down together at the Lord's Supper. The church in Cassel being poor, the expenses were shared by the other churches. The Baptists have not been acknowledged by the government, but the magistrates offered no opposition.

Special interest has existed at Prenzlau, where there is no stated missionary, but two brethren from Templin visit the place alternately every fortnight. On one occasion, at a love-feast, several confessed their sins and submitted to God. Among these was a young man from Silesia, who, with another, confessed his guilt before God. They fell upon their knees and the brethren prayed with them. Upon this the children were affected, till seven, from eleven to sixteen years of age, were pleading for salvation. By four o'clock in the morning nine had found peace in the blood of the Lamb; several have offered themselves for baptism. Similar scenes have taken place in Gerswald. Whole nights were sometimes spent in prayer, and as many as fifty at one time were rejoicing in the mercy of God. The number of persons hopefully converted is about seventy. A similar influence extends through all the region round about.

The church at Templin early in the year was tried, and suffered by the exclusion of twenty of its members. Some of them, however, have sought to be restored, and others are in a hopeful state. About the close of the year, the Spirit of God was poured out with wonderful power, and great numbers have been "added to the Lord." Week after week, from the opening of the new year as late as our tidings reach, there was one extended day of Pentecost, and parents and children, young and old, became obedient to the faith. In almost every house there were some anxious souls. From Christmas day in less than a fortnight about a hundred persons professed to have found peace in God. On the first of February, fourteen were baptized in the presence of an audience of about a thousand spectators. A fortnight later fifteen more submitted to the ordinance. New outstations are springing up around Templin, at one of which, on two successive evenings, about two hundred hearers were present. The work extends to Sensou, five English miles distant.

At Thymen, near the borders of Mecklenburg, there is a great movement, and several have been hopefully converted. Crowded assemblies have been held in Mecklenburg. At Warthe there have been several conversions.

Rositten has enjoyed a harvest of grace; one hundred and twenty-five have made a profession of their faith in Christ, most of them at the outstations, in almost every one of which fruit has been gathered. There have been eighteen baptismal occasions. Albrechtsdorf, an outstation, at the beginning of the year numbered seven members; at the close, fifty-seven. A new spirit of activity has shown itself in Elbing. The prospects for a more extended proclamation of the word of God are very encouraging. At Voigtsdorf, which is in a Catholic vicinity, the word of God has not been without effect. The people receive the visits of the brethren gratefully; but they stand in fear of the priests and of the police. Some have been baptized. Tracts distributed, 5771, of these a large number went into Austria, where they are eagerly read.

At Memel, 64 have been added to the church by baptism. Most of them live in Russia. God has made bare his arm in several districts of that empire. Many have been hopefully converted and desire to be baptized. But persecution has been roused against them, and several of the brethren, as also some from Kurland, have suffered imprisonment. The Young People's Union in Memel have been faithful in distributing tracts. The female societies have also made important contributions.

Fourteen were baptized on the evening of Jan. 31, but the whole number, together with two older brethren, were the next day summoned to trial. They planted themselves on the word of God, and the newly baptized were dismissed, but the other two brethren are kept in close confinement. A new police officer has expressed his purpose to root out the Baptists entirely. In Kurland every effort is made to put them down. Petitions have been presented to the clergy and the magistrates in their behalf, as well as to the emperor, but hitherto without success. Still, there is help in God. Three brethren are also imprisoned at Libau, crowned with this honor for their Master's name. It is a dark hour; but, as one of the brethren writes, "perhaps we shall soon hail the dawn of a triumphant morning."

Members of the Berlin church spending the summer in Russia, and some who have established themselves in that empire, send the most encouraging reports from Riga. Some have been brought to the knowledge of the truth, and the field is ripe for the harvest. Persecution, however, rages. This is the case not only in Libau, (Kurland), where two brethren have long been in prison, but in the country around, and specially among the Lettish people. Not a meeting can be held securely. Whenever a brother holds a meeting, he is at once apprehended and thrown into prison. One is now in prison for the third time.

Two brethren are devoted to the work among the Lithuanians. A new church was formed June 24, composed of members dismissed for that purpose from the church in Memel.

The work continues to prosper among this people, and there have been new cases of hopeful conversion. Mr. Albrecht, their missionary, travels every year upwards of 2,500 miles. The field is very extensive and difficult, and should be remembered in the prayers of Christians.

The awakenings continue in Poland. From new year to April 30, 1863, thirty-nine were baptized, and during the month of April, twenty-one,—nearly all Poles. Mr. Alf, the missionary there, says—"I hope to sow the seed of the Divine word more and more widely in Poland, trusting that God will add His blessing."

And so the tide of blessing rolls on. The work with every year widens and deepens, and enjoys more and more the seal of the Divine approval. Converts are multiplied, and the King of saints puts on new crowns, ever marching to new and glorious victories.

The usual tables follow, exhibiting the statistics of the work.

CHURCHES IN GERMANY, SWITZERLAND, DENMARK, FRANCE AND POLAND.

Churches.	When constituted.	Ministers and Bible Colporteurs.	Stations and Outstations.	Added by baptism.	Added by letter.	Restored.	Died.	Dismissed.	Excluded.	Increase.	Decrease.	Members, December, 1861.	Members, December, 1862.
GERMANY.													
Baireuth	1840	J. F. Knauer	2	....	1	....	....	....	1	....	....	11	11
Barmen and Elberfeld	1852	J. Köbner F. Neuhaus	16	11	10	1	2	3	6	11	....	108	119
Berlin	1837	G. W. Lehmann and 4 others	42	67	15	6	2	141	31	....	86	563	477
Bernsdorf	1857	H. Berneike	6	....	....	1	....	....	....	1	....	21	22
		A. Radant											
Bitterfeld	1840	F. C. Werner	13	13	8	3	3	13	1	7	....	77	84
		M. Geissler											
Bremen	1845	F. Oncken	13	10	6	....	....	6	5	5	....	121	126
		W. Haupt											
Breslau	1846	H. Strehle	3	6	....	1	1	3	12	....	9	98	89
Büdingen	1856	H. Reichardt	10	12	7	....	1	1	2	15	....	54	69
		J. Pfennig											
Cassel	1847	F. Steinbach	8	13	1	....	3	2	5	4	....	78	82
		G. Meyer											
Dirschau	1859	B. Vogel	19	11	28	2	1	4	8	28	....	112	140
Einbeck	1843	C. Kippenberg	9	3	8	....	1	4	4	2	....	73	75
		A. Dücker											
Elbing	1859	L. Hinrichs	11	20	10	9	2	7	7	23	....	98	121
Elsfleth	1854	F. Oncken	12	2	2	....	1	4	2	....	3	78	75
Fronhausen	1845	J. Becker	7	13	....	....	1	3	....	9	....	71	80
		H. Brückmann											
Fürth	1861	H. Reichardt	3	2	....	2	1	3	....	....	....	30	30
Goyden	1855	R. Stangnows[illegible] & 3 others	58	112	1	12	5	26	15	79	....	395	474
Halsbeck	1849	F. Bohlken	12	3	....	....	1	2	4	....	4	163	159
Hamburg	1834	J G. Oncken and 9 others	66	45	11	6	7	19	21	15	....	662	677
Hammerstein	1842	H. Berneike	13	1	3	....	2	1	5	....	4	88	84
		A. Tillgner											
Hanover	1854	H. Bolzmann	6	18	12	4	2	4	3	25	....	108	133
Heilbronn	1847	W. Bürger and 3 others	24	19	3	1	5	4	6	8	....	197	205
Hersfeld	1846	B. Beyebach	6	27	3	1	1	1	3	26	....	110	136
Iekschen	1862	G. Klempel	14	18	235	4	....	16	12	229	....	....	229
Jever	1837	F. Remmers	20	6	1	1	3	5	1	....	1	115	114
		B. Wilkens											
Ihren	1846	H. Willms and 2 others	32	16	3	2	4	8	4	5	....	286	291
Kahlberg	1840	C. Vielöhr and 3 others	9	2	....	....	1	....	....	1	....	115	116
Königsberg	1857	A. W. Freitag	17	104	17	7	....	18	28	82	....	281	363
Landsberg	1862	F. W. Zeschke	38	22	146	....	....	12	10	146	....	....	146
Liegnitz	1849	O. Priedemann	5	2	....	....	1	....	1	....	....	45	45
Memel	1843	F. Niemetz and 5 others	7	64	3	4	1	236	18	....	184	708	524
Oberkauffungen	1854	G. Meyer	1	....	....	....	....	1	1	....	2	33	31
Offenbach	1851	G. Baumann	6	2	2	....	1	7	....	....	4	31	27
		W. Schuff											
Oldenburg	1837	C. Weichardt	9	9	5	1	1	3	2	9	....	77	86
		A. Thesmacher											
Othfreesen	1840	H. Cramme	22	14	3	1	....	7	2	9	....	117	126
		F. Rissling											
Pobethen	1859	A. Freitag	19	53	....	1	1	5	8	40	....	125	165
		E. Preuss											
Reetz	1856	J. Wiehler	48	71	4	2	2	7	4	64	....	287	351
		Mr. Liebig											
Reichenbach	1858	T. Klincker	20	26	3	1	5	6	3	16	....	99	115
Rositten	1855	A. Baumgartner	32	125	2	2	2	3	6	118	....	291	409
		F. Schirrman											
Rummy	1861	L. A. Hein	34	64	13	....	3	4	2	68	....	188	256
		Mr. Nasgowitz											
Sage	1858	A. Thesmacher	5	4	....	....	1	....	....	3	....	27	30
		Mr. Cording											
Schleswig	1857	C. Peters and 4 others	16	9	2	2	2	1	3	7	....	91	98
Seefeld	1856	A. F. W. Haese	11	....	6	....	2	4	1	....	1	52	51
		J. A. Transchel											
Seehausen	1856	F. Altenstein	19	6	2	1	2	1	1	5	....	86	91
		F. Hölzen											
Carried over	....	....	542	2026	626	78	74	595	248	1060	298	6380	7132

Churches in Germany, Switzerland, Denmark, &c., (continued.)

Churches.	When constituted.	Ministers and Bible Colporteurs.	Stations and Outstations.	Added by baptism.	Added by letter.	Restored.	Died.	Dismissed.	Excluded.	Increase.	Decrease.	Members, December, 1861.	Members, December, 1862.
Brought over	....	....	542	2026	626	78	74	595	248	1060	298	6380	7132
Soest	1858	L. Schröder..............	1	....	....	....	....	2	....	....	2	15	13
Spangenberg........	1847	H. Grothefendt	16	32	....	....	2	4	8	18	....	153	171
Stettin	1846	W. Schultz .... F. Bues	11	7	3	4	1	3	5	5	....	189	194
Stolzenberg........	1849	W. Weist and 2 others...	28	32	8	4	4	7	4	29	....	258	287
Stralsund..........	1857	A. Kreutzberger	12	3	....	1	....	1	2	1	....	72	73
Tangstedt	1854	C. H. Krogmann.........	6	1	....	2	1	....	....	2	....	52	54
Templin............	1845	A. Kemnitz............. F. Meyer	44	63	5	3	8	28	20	15	....	482	497
Varel...............	1856	A. F. W. Haese	12	2	10	....	1	6	6	....	1	76	75
Voigtsdorf..........	1848	M. Knappe	13	8	4	....	3	5	2	2	....	54	56
Volmarstein	1854	C. Scheve	8	4	3	6	2	12	4	....	5	163	158
Wittingen	1849	J. Wilkens	12	25	2	3	1	2	3	24	....	109	133
Wolgast............	1848	W. v. d. Kammer	15	1	....	....	....	....	6	....	5	74	69
DENMARK.													
Aalborg	1840	L. Jörgensen............ S. Hansen	16	20	8	10	7	16	16	....	1	320	319
Bornholm	1853	P. E. Ryding and 4 others	8	4	....	3	3	1	7	....	4	83	79
Copenhagen, 1st....	1845	A. P. Förster and 2 others	3	8	....	....	1	9	6	....	8	131	123
Copenhagen, 2d....	1858	P. Lassen................	2	4	2	1	....	2	9	....	4	57	53
Frederickshaven ...	1860	O. Christiensen and 4 others................	22	28	2	1	3	4	11	13	....	183	196
Hals	1856	C. Nielsen .... O. Sörensen	11	2	1	1	1	8	5	....	10	111	101
Hoibye	1858	P. Rasmussen...........	2	....	....	....	....	1	....	....	1	18	17
Jetzmark	1856	C. Jensen...............	17	18	[illegible]	1	3	8	5	5	....	211	216
Langeland	1840	A. M. Hansen............	7	....	4	....	1	....	2	1	....	19	20
Nakskov (Lolland)..	1857	N. Larsen	8	4	1	2	....	....	4	3	....	33	36
Nyborg............	1860	L. Christiensen	2	1	2	....	....	2	2	....	1	23	22
Odensee	1862	J. Poulsen..............	1	....	....	....	....	....	....	....	....	10	10
Oure-Mark.........	1855	J. A. Petersen	11	6	....	....	....	7	....	....	1	60	59
Tolöse	1861	C. Christoffersen........ N. Christiensen	5	4	2	1	1	5	1	....	....	33	33
Vandlöse	1857	L. Henriksen and 5 others	6	50	1	1	5	24	4	19	....	245	264
West Seeland	1842	N. Nielsen and 3 others..	8	12	4	....	1	16	2	....	3	133	130
SWITZERLAND.													
Zurich.............	1849	J. F. Harnisch.......... F. Mayer	12	20	6	2	3	3	12	10	....	201	211
FRANCE.													
Mühlhausen	1856	J. H. Lorders .... F. Reichle	7	3	3	....	1	6	8	....	9	100	91
POLAND.													
Adamow	1861	G. Alf................... F. Keim	33	57	....	7	4	1	8	51	....	332	383
Churches, 74.....		Ministers..........153	1102	1444	649	131	131	778	410	1258	353	10370	11275

SUMMARY.

	Germany.	Denmark.	Switzerland.	France	Poland.	Total.
Added by baptism in 1862..............	1,203	161	20	3	57	1,444
Added by letter in 1862..............	611	29	6	3	..	649
Restored..............................	101	21	2	..	7	131
Died..................................	97	26	3	1	4	131
Dismissed.............................	665	103	3	6	1	778
Excluded	308	74	12	8	8	410
Churches in 1861..............	53	16	1	1	1	72
Churches in 1862.....................	55	16	1	1	1	74
Members in 1861......................	8,067	1,670	201	100	51	10,370
Members in 1862......................	8,912	1,678	211	91	383	11,275
Stations and Outstations in 1861.......	819	119	12	12	25	987
Stations and Outstations in 1862.......	924	126	12	7	33	1,102

TH SCHOOLS, BIBLE AND TRACT DISTRIBUTION, &c., IN THE CHURCHES CONNECTED WITH THE GERMAN MISSION.

STATIONS.	Children in S. S.	Teachers.	Bibles & Testaments distributed.	Tracts distributed.	No. of Meetings.	Religious visits.	REMARKS.	No. of places where members reside.
ERMANY.								
	51	4	....	....	....	....	S. S. at 4 Stations.	13
	50	5	60	4,000	400	90	do. 1 do.	13
	30	1	....	1,884	176	216	do. 1 do.	3
	20	4	....	8,000	120	....	do. 1 do.	9
	40	4	410	8,500	171	1,300	do. 2 do.	8
	18	1	....	5,000	....	....	do. 1 do.	19
	12	2	....	....	....	....	do. 1 do.	9
	30	3	63	6,000	241	830	do. 1 do.	11
	30	3	....	3,000	....	....	do. 1 do.	12
en	24	2	....	3,000	....	....	do. 2 do.	7
	18	3	....	....	....	....	do. 1 do.	3
	22	• 1	823	22,800	673	600	do. 1 do.	60
	40	6	....	....	....	....	do. 1 do.	12
	104	15	1,400	20,000	....	....	do. 1 do.	67
tein	10	1	60	5,000	112	267	do. 1 do.	13
	24	4	....	....	....	....	do. 2 do.	6
	82	5	....	....	....	....	do. 5 do.	24
	133	14	295	20,600	186	389	do. 5 do.	6
	28	2	53	2,500	214	239	do. 1 do.	14
	60	6	100	4,000	350	....	do. 1 do.	20
	42	6	....	5,000	251	1,327	do. 1 do.	32
rg	60	3	352	27,000	400	300	do. 1 do	17
g	27	3	402	30,500	....	....	do. 3 do.	38
	90	9	....	....	....	....	do. 1 do.	7
tungen	30	3	20	2,000	150	150	do. 1 do.	1
	..	..	60	6,000	....	....	do. 1 do.	6
g	..	..	....	3,000	270	600	do. 1 do.	9
n	26	5	260	8,000	354	200	do. 1 do.	22
	35	2	105	3,800	350	320	do. 1 do.	19
	43	3	122	17,500	260	570	do. 3 do.	48
ach	..	..	84	12,810	757	647	do. 1 do.	20
	30	3	....	....	473	....	do. 1 do.	32
	15	2	100	....	....	....	do. 1 do.	34
	10	2	....	2,000	130	....	do. 1 do.	5
	51	8	....	16,000	480	....	do. 8 do.	16
	15	2	....	3,000	195	800	do. 1 do.	11
	37	4	89	4,000	486	350	do. 1 do.	19
	40	5	....	5,000	....	....	do. 1 do.	11
rg	56	6	90	....	....	....	do. 2 do.	28
	39	7	114	2,880	262	930	do. 4 do.	12
	16	2	....	....	....	....	do. 1 do.	6
	65	7	200	5,000	647	921	do. 4 do.	44
	54	2	137	8,883	429	911	do. 1 do.	12
f	9	1	295	5,771	335	507	do. 1 do.	13
sin	90	8	....	....	....	....	do. 1 do.	8
	..	..	64	....	160	....	do. 1 do.	12
	40	2	64	7,300	229	630	do. 1 do.	15
ENMARK.								
	..	..	313	3,200	....	....	do. 1 do.	17
	34	4	261	8,900	...	1,226	do. 1 do.	7
shaven	10	2	....	300	520	115	do. 1 do.	22
	..	..	....	7,000	208	....	do. 1 do.	11
(Lolland)	..	..	35	2,200	210	200	do. 1 do.	8
	6	1	10	6,000	200	....	do. 1 do.	2
	16	2	....	....	110	....	do. 1 do.	11
	..	..	61	1,000	94	50	do. 1 do.	5
	20	4	240	10,000	470	800	do. 1 do	6
land	..	..	150	4,500	196	183	do. 1 do.	7
TZERLAND.								
	40	4	....	5,000	....	640	do. 1 do.	12
FRANCE.								
sen	25	3	80	6,000	210	670	do. 1 do.	7
POLAND.								
	30	3	440	415	210	300	do. 1 do.	33
s	1,927	204	6,362	339,233	11,689	17,758	92	974

MISSION TO FRANCE.

PARIS.—Rev. A DEZ. M. VORNIERE and M. CADOT, colporteurs.
VERBERIE.— —— ———
LA FERE.—J. BOILEAU.
CHAUNY.—V. LEPOIDS.
DENAIN.—J. B. CRETIN.
Five stations, four native pastors, two colporteurs.

The churches in France acknowledge with gratitude the assistance of their brethren in the United States. In all the fields the work continues to prosper. The laborers are faithful and earnest men, and the mission displays a spirit of life and energy which renders the future full of promise.

At Paris the number of persons interested increases every week, and many awaken encouragement. Eight candidates were baptized in December last; most of them are in humble life; but they appear pious and well disposed. Many of the members live remote from the place of worship, but the work does not suffer essentially on that account. A familiar meeting of much promise has been held in one of the quarters of Paris; but difficulties originated by the police have compelled its relinquishment. It is hoped, however, that it may be resumed. Fifteen were baptized during the year. Present number, 65.

The church at Verberie is without a pastor, Mr. Cretin, the former pastor, having been transferred, early in the year, to the vacant field at Denain. The brethren from Paris visit and care for the church, and administer the Lord's Supper. The members seem to be living members, and every Lord's day one of the brethren goes to some adjacent locality to edify the members of the church and friends of the gospel who happen to reside there. Not discouraged on account of the loss of their pastor, the members seem to have redoubled zeal and energy. Three persons have been baptized at a place near Verberie; many were affected to tears in witnessing the ordinance. Several in the same field, long anxiously visited by Mr. Cretin, seem near the kingdom of God, if they are not already converted. The church of Verberie embraces two principal stations, six miles apart. A pious brother leads the worship in one of these stations when there is no one present from Paris, and also visits the members so far as he is able. His zeal and influence do much good.

The church of La Fère has received an addition of five members by baptism, and others are believed to be true converts, but are prevented by various causes from making a public profession. More assistance is greatly needed in this region. A colporteur would be very useful, and the church, though composed almost entirely of poor people, hope soon to be able to employ one. As many as thirty persons are regular attendants on the religious services, many of whom inspire hope, and some appear to have passed from death unto life.

The church at Chauny early in the year received a considerable addition by baptism and four more in October last. North of Chauny, where there was cruel persecution the preceding year, the prejudice against the Baptists has seemed to be almost entirely removed, and the magistrates of every grade appear favorable. In some places, however, the spirit of intolerance still reigns. In several villages around Chauny from which members have been baptized, the curates have been greatly excited and have aroused the authorities against our brethren, accusing them of disseminating new doctrines. To obviate the false impression, the Baptists saw it to be necessary to enter a protest, in some of the journals which have favored our cause, *against this* new manifestation of intolerance. The chapel of Chauny is till closed, and the condition of the church in respect to freedom of worhip remains substantially unchanged. An aged and worthy lawyer, who as previously defended the brethren before the courts, has taken up their natters, and as he is a man of influence, it is hoped their situation will be mproved.

The question of Sunday labor has given the church embarrassment. Vorkmen who are members of the church have been called on to labor on he Sabbath, and one member has been excluded.

The church at Denain suffered deterioration, as was to be expected, owing o its destitution of a pastor for a considerable time. Early in the year, owever, Mr. Cretin, formerly of Verberie, was transferred to this field, nd the evils which threatened have been alleviated. The place of worship s inconveniently situated, and is also too small. It is filled to overflowing, specially on the first Sabbath of every month, when the congregation is nore numerous. The work proceeds slowly at Denain; but adjacent places waken encouragement. At one locality, Mr. Cretin visits several families ominally Protestant, as well as some Catholic families by whom he is corlially received. At another locality, from one hundred to one hundred and hirty persons regularly attend the meetings which are held there monthly, nd appear serious and interested. At three other places are Baptist famiies who desire to be visited. In one village, every door is opened to the rethren, and many families beg the pastor to call on them. The field is ufficient to occupy three laborers. The church is composed mostly of poor niners; but their contributions show that they are animated by a spirit of elf-denial and charity.

"Our progress," says Mr. Dez, "is slow, for our work is fettered on very side. Nevertheless, if the forty-four persons baptized the last year ave become truly joined to Jesus Christ,—if during their earthly pilgrimge they shall glorify their God and Saviour, and seek with Christian zeal o extend his kingdom,—shall we not call the year 1862 a blessed and a rosperous one?"

The confidence of the Executive Committee in the value and efficiency f this mission is not at all abated. They believe its work and its fruits rom year to year are very precious in the eye of the Master, and they see n it a germ, which, under the care of a wise and wonder-working Provilence, may, at a future day, develop into a grand movement for the reeneration of France. They regret to add that, during the past year, they ave been able to furnish only a part of the funds expended on this field, he larger part having been generously contributed by the churches in Great Britain. They hope, the year to come, to furnish the usual appropriation o the full amount.

The following table exhibits the statistics of the mission.

CHURCHES.	Added. By Baptism.	Added. By Letter.	Restored.	Dismissed and Erased.	Excluded.	Died.	Total.	Contributions. fr.	Contributions. c.
hauny	14	..	1	6	2	2	103	344	..
a Fère and Athies	5	..	..	..	..	..	94	468	15
enain	7	2	..	..	..	..	40	479	..
erberie	3	..	..	..	..	..	26	65	..
aris	15	3	..	4	..	..	65	850	30
Totals	44	5	1	10	2	2	328	2206	45

INDIAN MISSIONS.

THE CHEROKEES.

Rev. E. Jones, whose headquarters for the last year have been at Lawrence, in the State of Kansas, encouraged us to expect some account of the state of things among the Cherokees, in time for this report. At last accounts he was on his way to Washington, in company with a deputation of Indians, to transact business with the government. Through other sources, it is known that the Nation has returned to its former allegiance with the United States, has, by act of council, abolished slavery, and joined in the war against rebellion. The Christian portion of the people are foremost in this movement, and large numbers of the men are in the army, the pastors and preachers being among the most prominent officers. John B. Jones, lately your missionary, was acting as chaplain of one of the regiments.

At last accounts the membership of the churches was not far from fifteen hundred.

A letter has been received from Rev. Evan Jones, as above intimated, dated Philadelphia, May 12, 1863, giving very full details of all that is interesting pertaining to the Cherokees, and the state of the mission among them.

"In making a brief statement of the course of events among the Cherokees, I may notice, that for several years past, efforts have been made in various forms, to extend the spirit and power of slavery among them, and other Indian tribes. In this work there have been engaged commissioners and superintendents of Indian affairs, Indian agents, emissaries of secret societies,—such as Knights of the Golden Circle, members of Blue Lodges, missionaries under the patronage of religious bodies, pro-slavery politicians and their satellites, hireling presses in the pay of the slave interest; together with commissioners from the States of Arkansas and Texas; voluntary committees of influential private men; and from the government of the seceded States, their commissioner and superintendent of Indian affairs and Indian agent. All these have been earnest and indefatigable in their endeavors to bring the Cherokees over to the side of the rebellion. But they stood up firmly for their principles and their rights, and would have put down, and kept down, the rebellion among themselves, even in the absence of the pledged protection of the United States. And they were only forced into an unwilling surrender by the power of the rebel army, which they were in no condition to resist. And the result was, the conclusion of a treaty under the dictation of Confederate officers. But the hearts of the people were not in it. And though brought under the control of the rebellion, they continued to cherish their loyalty to the government of the United States. And on the other hand they were regarded by the rebel officials with suspicion and distrust, and were annoyed by the presence of spies and secret emissaries.

"This was the condition of the people under the rebel rule, from the conclusion of that treaty on the 7th of October, 1861, until the arrival of the Federal troops in July last, (1862). And many acts of brutal outrage were perpetrated on the persons and property of unresisting and peaceable people. On the approach of the Federal troops, however, the loyal Indians broke away from their trammels, and came out to meet and greet their friends by scores and by hundreds. And in the course of a few days, more than two thousand of the choice men of the country were

rolled as Indian Home Guards, in the service of Government. And the
bels were utterly dismayed, and retreated in haste across the Arkansas
iver, and were preparing for further flight. And but for the disastrous
trogade movement of the Federal army, the Cherokee country could have
en occupied at once, and held by a small force; and at the same time
uch of the subsequent losses and sufferings of the people prevented.
ut that unhappy retreat inspired the rebels with new spirit, gave them
me to rally, and return with reinforcements to ravage the country. This
ey did; driving the people from their houses, and robbing them of every-
ing they could carry off. They were even encouraged to march into Ar-
nsas, and to penetrate far into Missouri. And it has cost no small effort,
ith loss of many precious lives, to recover the ground so needlessly
andoned. On the return of the rebels, the women and children were in
any places compelled to leave their homes and follow their husbands and
iends who were in the Federal army. These poor fugitives suffered much
om hardship and exposure, being obliged to encamp for months in the
en prairie without shelter from the weather, and miserably destitute of
othing. There was also much sickness among them and many deaths.

"In December, most of them were removed to Neosho, (a small town in
e south-west part of Missouri,) and quartered in houses abandoned by
cessionists. Here they were better cared for. Some kind ladies at St.
ouis also sent them several boxes of clothing, which contributed to the
mfort of many of them, but by no means supplied all their wants.

"The headquarters of the brigade of loyal Indians, which includes the
herokees, are now at Fort Gibson. They have taken part in nearly every
ttle and skirmish in the Cherokee Nation, in the south-western part of
issouri and in the north-western part of Arkansas, and have done good
rvice on all occasions.

"The refugees have now returned to the Nation, and under the protec-
on of the army are making efforts to put in a partial crop.

"At a special session of the National Council in February last, the treaty
rced on them by the seceded States was abrogated, and declared to be null
d void. The friends of the Cherokees will rejoice to know that at the
me session, slavery was unconditionally abolished within the limits of the
herokee Nation.

"The rebellion and the war have entirely deranged the order of our
issionary work in the Nation. The members of our churches have, with
her loyal people, been driven from their habitations, and most of them
ve been plundered of their property, and otherwise abused. Our native
eachers and the more active members of our churches, were special ob-
cts of hatred and spite. And the Baptist churches, by name, were stig-
atized as the seats and centres of anti-slavery principles, through whose
fluence the whole population had become tainted with abolition tenden-
es.

"At the commencement of the rebellion, our native preachers and
urches continued to hold their meetings for religious purposes as long as
ey could. Indeed, they so continued, with but occasional interruption,
ntil the spring of 1862, and as interruptions multiplied, they availed
emselves of such opportunities as occurred to encourage the brethren,
d to warn sinners to flee from the wrath to come. After the Federal
my came down, and we had the opportunity once more to mingle with
em, we found in the people a willingness to hear the gospel. This was

REPORT OF THE TREASURER.

EXPENDITURES OF THE AMERICAN BAPTIST MISSIONARY UNION DURING THE YEAR ENDING MARCH 31, 1863.

Maulmain Burman Mission.		
Remittances, drafts, purchases, and payments,	$1,116 23	
Passage and other expenses of Rev. J. R. Haswell and family to the United States, in part,	413 32	
Expenses of Mr. Haswell and family in the United States,	400 00	
" " Dr. Judson's child,	81 80	
		$2,011 35
Maulmain Karen Mission.		
Remittances, drafts, purchases and payments,		3,100 29
Rangoon Mission.		
Remittances, drafts, purchases and payments,	23,135 65	
Outfit and passage of Rev. C. H. Carpenter and wife to Calcutta,	800 00	
		23,935 65
Shwaygyeen Mission.		
Remittances,		243 32
Bassein Mission.		
Remittances, drafts, purchases and payments,	2,591 54	
Expenses of Rev. J. L. Douglass in the U. S.,	466 64	
		3,058 18
Toungoo Mission.		
Remittances, drafts, purchases and payments,		4,927 19
Prome Mission.		
Remittances, drafts, purchases and payments,		4,614 48
Henthada Mission.		
Remittances, drafts, purchases and payments,		3,636 17
Shan Mission.		
Remittances, drafts, purchases and payments,		2,332 58
Arracan Mission.		
Expenses of Mr. Campbell's children,	163 60	
" " Mr. Satterlee's child,	81 80	
		245 40
Assam Mission.		
Remittances, drafts, purchases and payments,	3,075 93	
Outfit, passage, &c., of Mr. Scott and wife to Calcutta,	1,297 81	
Passage and other expenses of Mrs. Tolman and children to the U. S., in part,	372 41	
Expenses of Mr. Tolman and family in the U. S.,	175 00	
" " Mr. Danforth and family in the U. S.,	370 45	
		5,291 60
Teloogoo Mission.		
Remittances, drafts, purchases and payments,	2,221 20	
Passage and other expenses of Mr. Jewett and family to the U. S., of which $909 09 was paid by his friends in Madras,	1,663 75	
Expenses of Mr. Jewett and family in the U. S.,	472 72	
" " Mr. Day and family in the U. S.,	50 00	
		07 67

Siam Mission.

Remittances, drafts, purchases and payments,		4,463 27

Tie Chiu Mission.

Purchases and payments,	5,659 52	
Outfit, passage, &c., of Mr. Ashmore and wife to Hongkong,	1,054 75	
Expenses of Mr. Ashmore's family in the U. S.,	163 61	
		6,877 88

Ningpo Mission.

Remittances, drafts and payments,		7,262 55

Mission to Germany.

Remittances,		662 57

Mission to France.

Remittances and payments,		3,255 80

Delaware Mission.

Drafts and payments,		3,113 85

Cherokee Mission.

Drafts and payments,		544 02

Ottawa Mission.

Payments,		130 00

Agencies.

Salary of Rev. S. M. Osgood, 1 year,	$1,416 66	
Travelling expenses, &c.,	438 40	
Salary of Rev. O. Dodge, 1 year,	1,525 00	
Travelling expenses, &c.,	188 14	
Salary of Rev. James French, 1 year,	1,300 00	
Travelling expenses, &c.,	222 22	
Salary of Rev. Henry Davis, D.D., 2 months,	166 66	
Travelling expenses, &c.,	42 52	
Salary of Rev. Reuben Morey, 2 months,	125 00	
Travelling expenses, &c.,	24 07	
Services and travelling expenses of Rev. Wm. Dean, D.D.,	372 53	
Services and travelling expenses of Rev. J. N. Murdock, D.D.,	157 50	
Travelling expenses of Rev. J. L. Douglass,	175 25	
Travelling expenses of Rev. L. Jewett,	31 15	
Travelling expenses of Rev. E. C. Mitchell,	15 00	
Travelling expenses of Rev. J. B. Olcott,	5 75	
Travelling expenses of Rev. C. F. Tolman,	15 75	
Travelling expenses of Rev. W. C. Walker,	30 00	
Travelling expenses of Rev. N. Colver, D.D.,	8 00	
Travelling expenses of the Secretary,	59 39	
Blank receipts for Agents,	29 75	
		6,343 74

Publications.

1,012 copies of the Forty-eighth Annual Report,	95 98	
Extra expense of the July Magazine,	242 12	
225 copies Magazine for file and distribution,	112 50	
3300 copies Macedonian for file and distribution,	330 00	
Circulars and extra Macedonians for July,	65 52	
		846 12

Secretary's Department.

Salary of Secretary, $1,600, less $608 58 received from Fund for Officers,	991 42	
Assistance and clerk hire,	725 00	
		1,716 42

Treasurer's Department.

Salary of Assistant Treasurer, $1,275, less $608 58 received from Fund for Officers,	666 42	
Clerk hire and Translations,	350 00	
		1,016 42

Miscellaneous Expenses.

Rent of rooms,	700 00	
Insurance,	87 72	
Blank books and stationery,	60 56	
Water, fuel and lights,	131 83	
Furniture and repairs,	315.90	
Books, periodicals and papers,	36 29	
Certificates of Honorary Life-membership,	9 13	
Postage,	420 58	
Freight and cartage,	70 14	
Boxes for packing goods,	19 50	
Premium and discount,	77 19	
Legal documents and expenses incurred in settling wills,	457 28	
Porter and care of rooms,	181 05	
Incidentals, including expenses of removal to new rooms, signs, &c.,	124 57	
Total,	2,691 74	
Less for amount realized from old paper and sundries sold,	221 29	
		2,470 45
Total expenditures of the Union,		$96,506 97
Balance for which the Union was in debt, April 1, 1862,		6,937 35
		103,444 32
Balance on hand, March 31, 1863,		512 64
		$103,956 96

RECEIPTS OF THE AMERICAN BAPTIST MISSIONARY UNION DURING THE YEAR ENDING MARCH 31, 1863.

Donations, as acknowledged in the Magazine,	$81,378 21	
Legacies, as acknowledged in the Magazine,	7,592 64	
From the United States,	3,075 00	
From the American Tract Society, New York,	700 00	
From the income of J. D. Price scholarship,	32 50	
From the income of fund for native preachers,	32 50	
From the interest on bequest of the late Martha Whiting,	66 00	
From the interest on bequest of the late Benj. Porter,	61 06	
From the interest on bequest of the late Peter Mitchell,	80 00	
From the sale of property in Northern New York, given to the Union by Phebe Arnold, (balance)	200 00	
From the rent of real estate in Philadelphia, given to the Union by Miss Margaret B. Livingston,	50 00	
From the rent of real estate in Michigan,	30 69	
From the rent of property in Maulmain,	273 86	
From the rent of property in Assam,	150 27	
From the rent of property in Nellore,	122 23	
From the rent and sale of property at Bangkok, avails of press, &c.,	618 67	
From the Rev. S. J. Smith, amount paid him by the Prussian and Dutch embassies for services,	425 00	
From the sale of property at Hongkong,	8,275 39	
From the rent of property at Ningpo,	32 00	
From the Rev. Wm. Ashmore, gen. avg. claim,	37 50	
From interest,	723 44	
Total receipts,		$103,956 9

Permanent Fund.

This fund amounts, as last year, to	21,000 0

Fund for Officers.

Income received,	1,217 1
Paid balance of salaries of Secretary and Assistant Treasurer,	1,217 1

Contingent Fund.

nd, created during the year from avails of press at Maul-, and sale of real estate at Hongkong, is held by the mittee for the purchase of real estate, or such other use ey may judge proper, - - - - - - - - - - - - -		19,706 76

Fund for Support of Native Preachers.

nd amounts, as last year, to - - - - - - - - - -		500 00

The Jonathan D. Price Scholarship.

nounts, as last year, to - - - - - - - - - - - - -		500 00

The Judson Scholarship for Biblical Instruction.

ounded the past year by Mary Anna Longstreth, of Phil-phia, amounts to - - - - - - - - - - - - - -		500 00

Magazine and Macedonian.

e, January 1, 1862, - - - - - - - - - - - - - -	$201 93	
publication for 1862, - - - - - - - - - - - - - -	4,573 27	
		4,775 20
ed from subscriptions, during year, - - - - - - - -	$4,562 31	
e to new account, January 1, 1863, - - - - - - - -	212 89	
		4,775 20

N. Boynton, *Treasurer A. B. M. Union.*

ionary Rooms, Boston, April 1, 1863.

Auditing Committee, having examined the account of the Treasurer of the can Baptist Missionary Union, for the year ending March 31, 1863, with the rs, hereby certify that they find the same correct, and that there was a balance hundred and twelve dollars and sixty-four cents ($512.64) to the credit of nion, on the first day of April, 1863.

y have also examined the evidences of property belonging to the Union, and at they agree with the statements on the treasury books.

J. P. Witherbee, }
Joseph Story, } *Auditing Committee*

ionary Rooms, Boston, April 29, 1863.

Vol. XLIII....No. 8. **Whole Number 560.**

THE

MISSIONARY MAGAZINE,

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

AUGUST, 1863.

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BOSTON:
MISSIONARY ROOMS, 12 BEDFORD STREET.
1863.

THE MISSIONARY MAGAZINE FOR 1863.

THE forty-third volume commenced with the number for January. The MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

By the provisions of the Act which went into operation September 30, 1852, the postage of the Magazine is SIX CENTS A YEAR to any part of the United States, when paid annually or quarterly in advance. So great a reduction from previous rates removes the chief hindrance to its transmission through the mails, and should encourage effort to extend its circulation.

Individuals receiving the January number are regarded as subscribing for the volume of 1863.

The Magazine will be furnished to subscribers at the following rates:

Single copy, for the year, payable in advance,..	$1.00
Four copies, " " " "	3.00
Fifteen copies, " " " "	10.00

Subscribers paying one dollar in advance for the Magazine, and receiving the same by mail, will be entitled to one copy of the Macedonian for the year.

Orders and remittances should be addressed "*Missionary Magazine*, 12 *Bedford Street, Boston.*"

Subscribers should give notice by letter of their removals, or consider themselves bound to pay for their periodicals, if sent to their former place of residence.

If persons forwarding money for the Magazine do not receive their receipts with the subsequent number, they will please give immediate notice of the failure by letter.

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THE Correspondence of the AMERICAN BAPTIST MISSIONARY UNION is conducted by the Rev. JONAH G. WARREN, Corresponding Secretary.

Rev. J. N. MURDOCK, Assistant Secretary.

Hon. NEHEMIAH BOYNTON, is Treasurer.

FREEMAN A. SMITH, Esq., is Assistant Treasurer, to whom communications containing moneys for the Treasury should be addressed. Remittances by draft or check should be drawn in his favor.

The MISSIONARY ROOMS are at 12 Bedford Street, Boston.

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THE

MISSIONARY MAGAZINE.

VOL. XLIII. AUGUST, 1863. No. 8.

AMERICAN BAPTIST MISSIONARY UNION.

NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

Aged and Interesting Convert.

Ningpo, Jan. 2, 1863.—There are some cases that afford me great comfort and encouragement. A recent case I will notice.

Soon after I had stationed a native preacher at Yiang-ebzing-long, a tall, masculine old man, seventy years of age, with white hair and beard, came to a temple in the vicinity to make inquiries of the god by casting a lot, respecting the return of his son, who had been taken captive by the rebels. He met the native preacher, who instructed him to turn away from dumb idols, and look to the God of all providence for help. He was interested, and came again and again to listen to the truth. Having but little business, he sometimes spent the whole day with the assistant. On the Sabbath, if his health, which was poor, permitted, he was always present. Chastened by his afflictions, and feeling himself standing upon the verge of the grave, the words of love and mercy in the gospel came home to his heart with power. He soon began to pray to the true and ever living God. He sought for pardon through the atoning blood of Christ. He often remarked to the assistant, "Too late have I heard of this good doctrine." "God has been very merciful, to spare me to hear of Jesus, my Saviour, before He called me away." He exhorted his wife and children to believe in Jesus that they might obtain salvation.

In the mean time his son managed to escape from the rebels, and return to his anxious but now happy father. He now believed in God and in Jesus as his Saviour, and had found a peace which he had never experienced before, "a peace which the world cannot give."—That peace shone in his conversation and beamed from his countenance. At our communion season on the first of September, he had desired to be baptized, but sickness prevented his being present. He felt quite disappointed; but God heard his prayers, and at the communion season in November, he came before the church, and related how God had spared him in mercy till he was old and gray headed, that he might hear the good news of a Saviour, and how he trusted in Him, and had obtained peace of mind, and a substantial hope of heaven. His whole appearance bespoke the utmost sincerity,—a thing so much wanting among the Chinese generally. He remarked his regret that he had not heard the gospel sooner. He was admitted and baptized, and received the communion. He expressed his joy, which also shone in his face, that he was permitted to receive the ordinances of Christ.

About two weeks later his illness returned, and he was laid on his couch, from which he did not rise. He sent for the assistant, who visited him and found him in a very peaceful frame of mind. He expressed strong confidence in God and his Saviour, and his firm hope of heaven. He did not expect to get well, and requested the assistant to look after his family when he was gone, to allow no heathen rites at his funeral, and that he would instruct his wife and children in the gospel. Observing his wife weeping, he said, "Do not weep; my heart is at rest; I have no sorrow or pain." "Jesus is my Saviour, I fear not to die."—The assistant prayed with him and left.

The next day I went, in company with the assistant, and found him in the same peaceful frame of mind, and apparently near his end. When I spoke to him, he recognized me with a look that indicated the peace within, and endeavored to speak, but could not articulate so that we could understand. In about half an hour, while we were endeavoring to point his relatives to the same Jesus who gave such peace and hope to the dying man, he quietly fell asleep in Jesus, without a struggle or a pang.

On the next Sabbath a few native brethren and myself attended the funeral. No heathen rites, so far as I could learn, had been performed by the family. I conducted the services, and a large congregation gave respectful and close attention to all that was said. It was the first Christian service ever held in that village. The large coffin, made of plank two or three inches in thickness, and cemented so as to be air-tight, was borne a few rods from the dwelling, followed by the deceased's daughters and a few other female relatives, loudly wailing, according to their custom of showing grief, and was deposited on the top of the ground, and thickly covered with straw matted together, to be replaced at some convenient future time, with a covering of brick and mortar.

The wife is following the footsteps of the departed, and is frequently at chapel on the Sabbath, though she has to walk more than a mile, which is something of a feat for the small, cramped feet of a Chinese woman. She expresses firm belief in Jesus as her Saviour, and wishes to receive baptism. I trust the way is preparing for the establishing of a station at her village.

This case shows 1. That we may hope for those who have grown old in heathenism. It was not a case of "second childhood," but one of a man much above the mass in intelligence, and possessing his faculties still clear and strong. 2. It exhibits the adaptation and power of the simple gospel to convert and save men. "The foolishness of preaching" is more efficacious than all the devices of the wisdom of men. 3. It shows that great good may result from stationing native assistants at different points.

◆

ASSAM MISSION.

LETTER FROM MR. BRONSON.

The Work at Gowahati.

Gowahati, Feb. 13, 1863.—I sit down to pen a few lines to go by this mail to acquaint you with the present state of things at this mission. Mr. and Mrs. Scott, Mrs. Bronson and myself are all here doing what we can for the encouragement of this little band of disciples. We have spent two Sabbaths, but expect to return to Nowgong after one Sabbath more; but how to leave them alone—how to turn away from a field where we are so urgently needed, is a subject that gives us the greatest solicitude. For five long years this station has only received an occasional visit; and could our brethren have heard the urgent plea of Kandura, our native assistant, that they might not be left to struggle on "an orphan band," as they call themselves, alone any longer, I am sure you would feel the necessity of something being done for them at once. Amid all their temptations, difficulties and trials, they have got along much better than could have been expected. Worship on the Sabbath and during the week occasionally has been sustained. The temperance pledge has evidently accomplished great good, he English residents in the station . of them with respect. This is ying; but best of all, actual progress een made, and souls have been hopeconverted.

Baptism of Five Converts.

st Sabbath was one long to be reered by us all. After morning sern the beautiful little chapel built by Danforth and Ward, the whole contion proceeded to a little tent pitch- the bank of the noble Brahmapund there, surrounded by the most iful scenery, and in the presence of dly number of the heathen, I bapfive happy converts; and at four, ., we all sat down together, to comrate the Saviour's dying love, at his Let me mention their names, he way they have been brought to aviour.

Narrative of the Converts.

Bhupoti, brother-in-law to Kandura. few years ago, when his sister, Kans wife, was baptized, his opposition nger was such that he actually tried event her baptism forcibly. For years his conduct and feelings have entirely different, and his prayers onversation give us reason to believe he knows by experience the love of He lives in the mission compound.

"Omed," a Garrow sepoy in the ment stationed here, the first of his rymen, I believe, that has ever been rted. The Garrows are a numer- Hill tribe, near Gowalpara, without s, or much civilization. Several s ago, the Government supported a of eight or ten Garrow youth in the lpara school. There they learned ad and write Bengali. The ever Hindu Gosains proselyted them, and became Hindus; but Mr. Bion, of English Baptist Mission, Dacca, on a to Assam several years ago, touched owalpara, preached and distributed s. Some of these tracts were torn to s, others offered for sale for a pice o each. Omed bought the Psalms avid, and a tract entitled "Hindu Objections refuted." He read and reflected, and was convinced that idol worship was wrong. He soon enlisted as a sepoy, and came to Gowahati; he was anxious to hear more about Christianity. He says he came around the mission compound when Mr. Danforth was there, with a book in hand, professing to wish to learn to read, but in fact wishing to learn about the Christian religion. Becoming acquainted with some of the native Christians, he began to read and attend worship on the Sabbath. Here I met him during my former visit. He and three others joined our temperance pledge and have kept it faithfully. I found him at that time fully convinced that only Christ could save him. As soon as we arrived, he expressed his desire to be baptized.

3. Ramkhe, a friend of his, had come up from Gowalpara for the same object, having received Scriptures and tracts from Omed, and become a disciple at heart. He was the third one baptized. There are several other Garrows away on their hills who are inquiring, and receiving instruction through these two persons just baptized. "Is there no missionary for our people?" said Omed.—"If one will come, I will take my discharge from my regiment and devote myself to helping him preach the gospel to my poor, ignorant people." The earnestness of this man affected me much. My heart prompted me to go at once to them.

The last two persons baptized were Kandura Byragee and his wife, elderly persons. The husband has been a travelling mendicant. He obtained Christian tracts from some source unknown near Gowalpara, read and studied them, and felt impressed that Christ was the only true Saviour. But, like the eunuch, he wanted some Philip to teach him. He actually kept the Sabbath strictly—so strictly that he would not even cook food on that day. On one occasion the cholera was raging in a village near, and the people, regarding him as a sacred person, came and insisted on his going and making apuja to the idol in their village.—

"No," said he, "I can't do that; but I have got a book that tells how one Jesus cured the sick. I will stay and read that if you wish, and pray to Him." He did so, and as the sickness very soon abated; he had still stronger convictions that the Christian religion was true; but who would teach him?

At length he heard that there was a Christian teacher at Gowahati. Immediately he and his wife resolved to travel on foot, through dense jungles infested with tigers, to learn about Christ, a journey of several days. On reaching Gowahati he inquired for the Padre Sahib. Mr. Danforth having left, people directed him to the Episcopal chaplain, who replied that he was not the man he sought; and, giving him a rupee for expenses, sent him to our native Christians. Here he has remained during the whole year past, reading and inquiring into the gospel. His wife seems equally interested with him, and gives satisfactory evidence of conversion. They were much affected when the hand of fellowship was given to them, and seemed resolved to devote the remaining few years of life to the service of God. It was a pleasing sight to see them both setting out in the service of God, after having been groping years and years in the dark.

One other, an excluded member of the church, expressed penitence and was restored. Others seem desirous of beginning anew in the Christian life, and I met many people here from a distance who have heard much of Christianity, and for whose conversion there is much encouragement to labor.

What Shall be Done for Gowahati?

Now, my dear brother, you can enter partially into our feelings, as we think of leaving this little flock, these newly baptized converts, these persons expressing a desire to have a missionary, far away on the hills. We have also across the Brahmaputra a native brother, who is a Government officer among the Cacharis, for whom br. Danforth has often plead. The little church here plead so strongly—the field looks so important—that you will not think strange when I tell you that br. Scott and myself have had to deliberate prayerfully the question of separating and one of us remaining here until the Committee can relieve us by the arrival of Mr. and Mrs. Danforth, six months hence. Our native brother Kandura begs that if help cannot be obtained from America soon, our English Baptist brethren may be applied to. This is the headquarters, the prominent station in Assam. The responsibilities are too great for him. And so, let me add, we all feel. Gowahati has now been left by our Society five years, and unless you occupy it speedily, others will. If you cannot possibly re-man Gowahati, why not get the English Baptists to do it? Of course it would be far better for you to hold the ground you have so long cultivated, and where so good a beginning has been made. The very thought of abandonment, even to a sister society, is painful. Here you own beautiful mission premises, chapel, schoolhouse, two bungalows in a healthy and very desirable location. Every thing is furnished all ready to the hand of the laborer, without expense or loss of time being necessary. The missionary making this his head-quarters can reach those interesting Garrows on the one hand, and the Cacharis on the other, besides carrying on operations here in Gowahati itself.

Thus I lay before you my plea for Gowahati. You will not read and lay it aside for deliberation some six months hence; but, looking at the immediate necessities of the case, the new encouragements that gather around this station, the plea of this little band of disciples for a teacher, the plea of these two Garrow disciples for their countrymen, looking at all this, I trust that yourself and the dear servants of God composing the Committee, will see that the time has now fully come for them to send reapers, sickle in hand, to Gowahati.

Brethren, pray for us, pray for Gowahati and all its interests, raised up by ourselves. Our prayers accompany what we have written, that God will direct in all your deliberations, and in the decision you make.

JOURNAL OF MR. BRONSON.

Continued from p. 130.

Tour to the Mikir Hills.

Dec. 10, 1862.—Left Kothia Tollah and travelled slowly to the Doboka Thanna, a police station, situated on the Jumuna river, on which boats of considerable size pass a long way up into the Mikir and Naga Hills. The stream is large and the current rapid; but boats of considerable size are constantly passing, bartering with the Hill people for their cotton, which is largely cultivated. Everywhere on the way we fell in with the Assamese, going in companies, loaded with betel-nut, pan-leaf, salt, cloth, or with money to barter for cotton. So the Mikirs have almost every necessary brought to their very doors for the cotton they produce. It is in this way that the Mikirs learn the Assamese language, and are coming rapidly to adopt the customs and religion of the Hindus. Already many of them observe caste.

Reached Buri Gaun, a Mikir village at the foot of the mountain. Our coolies did not get in until two hours after dark. We expected to have nothing to eat, and no place to sleep, except what the hospitable Mikirs might provide. But they turned out to supply every want, and would have done so, had not our own men appeared. We read and explained the gospel to these simple-hearted people. Rong Bong also addressed them in his own tongue. "Brothers," said he, "we are all going to one of two places, heaven or hell. We don't think much of it now; we eat and drink and labor; but soon, as the Book says, friends and neighbors will part; wives and husbands, parents and children, will part to meet no more. Now there is a way to escape hell, that we and our fathers do not know. The teachers have come to tell us. We must hear and learn." The Mikirs were attentive; but every now and then Hindu spies gathered around, who doubtless have great influence upon them in turning them away from the truth.

Mikir Customs.

11.—Left Buri Gaun, and about noon reached Halona, Ga Dangera's village. Found that he had prepared two houses for our reception. This man has heard more about the Christian religion than any other chief, and seems at times convinced of the folly of worshipping the gods of the Hills. He told me that last year the cholera broke out among his people. They offered sacrifices of goats, hogs, and fowls constantly; but the plague was not stayed. Fifteen of his people died. Two nice little boys were taken ill. He happened to have two bottles of Jayne's Carminative. He gave it and saved their lives. He said that in the height of the disease, he himself and all the family started, with bag and baggage, to come to Nowgong for medicine, and to remain awhile, no doubt; but some of the Hindus asked them if they were not ashamed to do so, and so they turned back. But, said he, "if we Mikirs only knew the use of medicine, we would make no more offerings to the mountain and river deities. Teach us medicine, and we will take it in sickness, just as we take food when we are hungry." Mr. and Mrs. Tolman lived in their village formerly, and all the people inquired after them, and how "Eddie Baba" was. The women said they were very sorry when Mrs. Tolman left. These very women have come down and visited us at Nowgong; the only Mikir women that I have seen here. By this it is evident that a missionary residing among them can readily gain great influence over them. The crops of cotton and paddy look well here.

The evening was devoted by the people to their peculiar ceremonies for the dead. One of their number had died five days previous. The dead body lay in the house where it died. Every morning and evening the villagers go and sing and dance before the house to cheer the bereaved ones. This is continued often fifteen days. Then the body is burnt, and the mourners give a hog for a feast, saying, "We hoped to have eaten this with the departed, but he has gone; will you now eat it with us?" As we could not meet the people that evening, we went out and sat down with them around their great log fire before the house, and witnessed the ceremony. There was nothing indecent or offensive; but we took care to point to them afterward that there was a better way of comforting the friends of the deceased, and that all their ceremonies could not affect the condition of the dead. It was in life only that we could prepare for death and endless happiness.

On leaving the village we gave them another small supply of medicine at their earnest request, and urged them to worship the only living and true God, instead of the imaginary gods of the mountains.

Aged Chief—Mikir Villages.

12.—Passed through to Hondem's village. The chief is one of the oldest Mikir chiefs. On seeing me, he recollected to have met me many years ago. "Then," said he, "you were young, but now you are grown old." "Yes," said I, "so we all go down to the grave. You are almost there yourself, and where will you go then?" "God only knows," said he. He mentioned Mr. Tolman as having visited him and talked a long time with him about religion. I asked if he could tell me one thing that Mr. Tolman said to him. He replied that when the Sahib was leaving he told him to stop worshipping mountain gods, and worship only the one great God who made him and all things. I was glad to see that this poor blind man had remembered the one great truth contained in the first commandment. We endeavored to urge upon him the importance of acting upon what he had learned; but he [illegible] quite indifferent.

This village is one of the largest and cleanest we have found. A Mikir village in the Hills is very pretty. You come upon it suddenly, as you emerge from some thick jungle, or ascend a hill. They are built up some fifteen or twenty feet high on poles; split bamboos compose the floor and partitions. Some twenty or thirty individuals often occupy one house. Men, women and children seem to live without quarrelling, and all are ready to run to each other's assistance when needed. We saw not an instance of disagreement among them. The people here listened most attentively to our message, and expressed some interest in our proposition to start schools among them.

Mission House Erected.

13.—Reached Kaso Jun, Rong Bong's village. Here were only six houses. The place has been newly selected; and, as there is ample room for a large village, the probability is that Rong Bong will gather a large village around him. On entering the place we saw two large buildings, built in better style than the other houses. "There," said Rong Bong, "is a house which I have had built for the teacher, and there is the school house." We did not expect to find so large and comfortable buildings. He had sent for his "Gaum Buras," or chiefs of the villages in his district, to come in and spend the Sabbath with us; but for some cause only two had arrived. This I saw greatly disappointed him. He hoped to have seen them ready to enter into his views on the subject of schools, and he wished to confess Christ before them all. He sent out for them again to come in, and we promised to delay two or three days and see how matters would turn.

Sabbath Worship with the Mikirs.

14.—Sabbath.—At 11 o'clock we sat down for worship,—our native brethren, Charles and Tuni and Bada, and a number of our coolies. Soon Rong Bong appeared with his wife, his whole family, and the whole village. I preached in [illegible] middle of the rich man and Lazarus, in as easy, simple language as I could. The Mikirs seemed to understand as well as the Assamese; two of our coolies were deeply impressed by God's truth, and from that time to the end of the journey became attentive inquirers. Rong Bong united with us in singing, knelt in prayer, rose when we rose, and before his people appeared decided; but he said nothing about being baptized, and I wished it, if done at all, to be his own act, so I said nothing. We had frequent opportunities for conversation with the people, and closed up our evenings generally with reading the Scriptures, singing and prayer. Sometimes when the people became listless, br. Scott's violin, with his good singing, furnished me with a text to recall their minds to the truths of the gospel. I longed to have br. Scott's mouth opened by the knowledge of the language, so that he could himself plead with them to forsake vanities, and turn to the living God. But although denied this, we were happy to be his interpreters.

Idol Temples.

15.—While the heads of the villages were coming in some two days' distance from each other, we decided to visit Jaboi's village, a few hours distant, and examine the ruins of an old temple said to be there. We found Jaboi a man of considerable understanding, and more under Hindu influence than any we had seen. There were several small Mikir villages in that vicinity, but the people are unusually poor and uninteresting. They listened rather indifferently to all that we said, but were hospitable and attentive to our wants. They had built two little sheds for us, but they were quite away from their village and close upon the jungle,—where tigers and wild elephants fearlessly roam. However, we kept the large log fires blazing, and, protected by our heavenly Father, we passed a quiet night. On visiting the ruins of the temple, we found a number of beautifully carved stones, representing the Hindu incarnations. It was evidently once a temple of Sib, similar to the great Kanaahyo temple near Gowahati. The carving, the piles of cut stones, and the quantity of bricks show that it was once a shrine of some importance. The natives near occasionally offer sacrifices there; but it has no wide-spread fame or influence. So may every such idolatrous shrine fall before the power of the mighty gospel, and this whole people crown the Saviour Lord of all. The Lord will hasten it in his own time.

The 16th and 17th were spent at Rong Bong's village. Five or six children came to learn to read, and we have appointed our native brother Budu, teacher.

Conference on Education.

We had last evening a most important and interesting meeting with Rong Bong and thirteen of the heads of the villages, on the subject of sending their children to school. It was the first council of education ever convened in the Mikir Hills. They came all neatly dressed, good looking men, and seated themselves before Mr. Scott and myself, Rong Bong at their head, our native brethren and the appointed teacher by our side.

I began by telling them that some of their old people had been giving me their history; how the Mikirs had been cruelly oppressed by the Garrows, by the Jyntias, by the Cosaris, and the Assamese kings—during which evils they had lost the books they once had, so that for several generations the Mikirs had been without books. This was a great hindrance to their welfare. God has given his holy book to teach men, but the Mikirs know it not. That they might have books, and that their children might be taught, was our wish. They had done well in building these houses, and we had come up to consult with them about having a school among them, to which all the villages might send a few children. The school was started. Would they send their children? A very animated discussion arose upon this. All agreed that it would be well to send their children, if they could learn. One only said he would give his son. All the others said they would go home and consult with their people, and urge them to begin to learn. It is an entirely new thing, and they will require time to talk the matter over before acting. The very agitation of the subject is bringing out some to take a decided stand in favor of breaking in upon the old established course of their fathers. If we can teach a few to read the Scriptures, it will soon take with many all over the Hills, and prepare the people for our message.

Christianity Viewed with Favor.

18.—Left Rong Bong's village this morning, homeward bound through another circle of Mikir villages, over a rough road, and high and steep hills.—Before parting, Rong Bong expressed his regret that circumstances had not favored his making an open profession this time; but he wished his people to know and believe as he did. I told him we never should urge him on to that duty. He had Christ's example before him. His wife and father both spoke in favor of Christianity. A young man who accompanied us from Nowgong appears to be satisfied that Christianity is true. I repeatedly noticed that he read and explained our books to the coolies with a good degree of ability. I hope he will become a decided disciple of Christ. Reached the Gaun Bura's village, where we found a large company of Mikirs who were very hospitable, and who listened with great apparent interest.

19.—After a long and wearisome march, over a very steep and rugged path, we reached Tamuli Sang, the village selected by Mr. Tolman for his first residence in the Hills. Here also the people were engaged in funeral ceremonies. The chief of the village was absent, but the villagers were very hospitable and attended to all our wants. They gathered around our log fire, and eagerly listened to what was said to them both in Assamese and Mikir. This village is on one of the great thoroughfares from the station, and three years ago would have been a good place for making a commencement in missionary labor. But the Mikirs seldom remain in the same place more than four or five years, and this village will soon be deserted, so that some other place for a beginning seems desirable, at the present time.

20.—Left Tamuli Sang at eleven o'clock, and reached Nowgong about seven in the evening.

Grateful Reflections.

We have occasion for gratitude that we have been permitted in so short a time to visit so many villages, and address so many people on the way of salvation through Christ. The tour was very fatiguing. Crossing streams and marshy places, leaping over large logs incessantly, climbing rocky ledges, then descending others, sitting out till late at night in the cold mountain air, and with nothing but the simplest food,—still strength was given from day to day, and I need not say how often we felt the words,

"In the desert let me labor,
On the mountains let me tell
How He died, the blessed Saviour,
To redeem a world from hell."

Often in ascending the Hills, I could almost envy my brother for his strength and vigor. Once I possessed the same; but, thanks to God, I have some power of endurance left yet, and may the whole of it be given to this blessed work. I feel my whole heart drawn out in fervent desire that God would make bare his holy arm and save this people. We have occasion for gratitude also, that our dear companions have been kept in peace and safety during our absence. There has been no repetition of the late disturbances in this district. Our day school is flourishing. Our little band of disciples are doing well. I hope we shall be able to throw greater responsibilities upon them, and find them faithful to their trust. We are praying that some of them may feel the "woe if they preach not the gospel."

As soon as new year is past, Mrs. Bronson and myself intend visiting Gowahati

, and spending some time with that flock, so long left without a shep- We shall leave our dear associates arge of the station, and with the teacher they can get. We expect ıar them soon speaking in these ıes the wonderful works of God.

Pray for Us.

ask the friends of missions at home, the churches whose representatives re, to pray much for Assam and for ıo are called here to labor. Think e old mountain chief we met, who being at Sabbath worship with us, "I am an old man—a chief. I never or murdered, or wronged any one. rhat will become of me when I die, ıw not." He evidently felt a most ssing concern, and so it is with many ver the country. Said a Hindu we "I have read all our shasters, but ere find a way of salvation. Every- e I read the frolic and sport of Krish- nd the incarnations. I was early ıt to worship my Guru; but can he, ner, save me, a sinner?" O Chris- of America, hasten with the bread to these dark, benighted ones, who so long a time are opening their to see that they have no Saviour.

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MISSION TO THE SHANS.

LETTER FROM MR. BIXBY.

Value of Correspondence.

ungoo, Jan. 16, 1863.—We read re-read your precious letter with kful hearts, and were greatly com- d and encouraged. An occasional r calls forth the exclamation, "O the fathers in Israel would greatly ıply these contributions to the cause ssions!" They meet a want which y will not satisfy, and therefore are valuable than sterling bank notes lid gold.

ut out as we are from all Christian ty, living as we do in a mighty moral t, where the climate and all our sur- dings are calculated to depress the spirits, one can scarcely conceive how refreshing and strengthening it is to receive one letter.

We want men and money, and must have them to carry on our work successfully; but it seems to me we want one thing more, which it is in the power of the church to give, viz., a more general correspondence between the missionaries and their brethren; an intercourse full of love and confidence, and words of good cheer. I would have both ministers and members of churches write frequently to the different missionaries in a familiar manner, as they are accustomed to greet one another at their annual festivals.

If this suggestion could be taken up generally, and carried out fully by the members of our churches, the missionaries writing in return, as they are sure to do, I fully believe the moral power of our missions would be increased many fold. Do you think our esteemed and loved brethren ever thought of the amount of good they might do in this way? "To do good and to communicate forget not." I do not believe there is a missionary in Burmah whose heart would not bound with joy at the reception of a letter from any of his brethren, and who would not be happier for days and weeks together on account of such a letter.

"The joy of the Lord is our strength." How vigorously a joyful mind works, and how patiently it bears!

I find in my heart a sort of hunger for a home prayer and conference meeting, which nothing that I find here satisfies, except such letters as Christian friends write.

Let the warm beating heart of Christ's body send forth to the extremities the living fluid of love, peace, long suffering, gentleness and patience, and not allow us to feel cold and dead, like amputated limbs.

Officers at the Rooms, though they write us kindly and often very sweetly, cannot meet the demand. It must be heart speaking to heart, love speaking to love, faith speaking to faith, in a multitude of instances, which shall enable us to feel the fellowship which, we doubt not, exists, but is tangible only to faith.

I have often come in from a day's toil with an aching head, a heavy heart, and a feeble if not faltering faith, and have said to my wife, "How I wish somebody would write to me." "Who?" "O, any body, I don't care who; any body that loves Jesus, any body that loves us. I only want a letter." The truth is, the heart craves fellowship, sympathy and love, of which at home it is never deprived, and which here it seldom gets.

Shan Converts.

The new year comes in auspiciously. The first week seven were baptized, five of whom were Shans, and there are now before me several candidates, two of whom are women, the first female converts from among the Shans. Nearly all I have baptized are heads of families, who will bring many more under gospel influence. In two instances only have both husband and wife been baptized. Most of these Shan disciples belong to a village two miles out, where my Shan teacher resides, and the work of grace there is of such a nature as to make a chapel necessary immediately; the work is now going forward, and we hope to open it for preaching next Lord's day.

Christian Labors—Catholics Opposing.

Laing-ta-ka, my teacher, has been going from house to house for several days, declaring what Jesus has done for his soul, and exhorting all the people to turn to the true God. Others have not been idle. Satan comes also. Great efforts have been made to keep the people from receiving the truth, both on the part of Buddhists and Romanists. The latter have taken special pains to report among the people that I am not of the apostolic succession, and therefore am entitled to no respect as a religious teacher; but the influence of such conduct is more unfavorable to them than to me. Haman was hung on his own gallows. What do Buddhists know or care about apostolic succession? It only reveals a persecuting, hating spirit, which the rudest of them despise.

Opposition of Buddhists.

Buddhist persecution, however, is more formidable. It appeals to superstition, which has at best a strong hold on the native mind. It talks of an awful hell for all those who turn from the religion of their fathers; it arouses public sentiment, which is more difficult to stem than a mighty flood; it takes hold of the tenderest family ties and tears them asunder. Indeed, it is impossible for the people in a Christian land to conceive adequately of the nature and extent of the persecution to which our feeble disciples are subjected.

I often wonder that they stand it so well. It is only because "when the enemy comes in like a flood, the Lord lifts up a standard against him." An effort has been made directly by the priests and others to separate wives from their husbands whom I had baptized, with the hope, no doubt, of leading them to abandon the faith. Advantage was taken, also, of the fact that I was building on the site of an old, dilapidated pagoda, which the Deputy Commissioner had given me for the purpose. The priests said that there was a great amount of silver in the base of the pagoda. I told them to dig for it and take it away; I did not want it; and they dug several days in vain. They then said they wished to rebuild the pagoda; but I knew it was done only to keep me out of the village, and I would not yield. There were many pagodas about in the same condition, all in ruins, or rapidly going to decay, for the zeal of Buddhists is dying. They said it was an awful sin for me to build on so sacred a spot, and some of the converts feared nobody would come near the new chapel. But my teacher, who knew the Phonghees well and the people also, recommended me to go on with the work. In the course of this excitement, I saw a striking exhibition of playful sarcasm, which had the remarkable effect to silence the Phonghees as well as the headman.

Sarcasm on Idolatry.

Laing-ta-ka said to them, "This little god, (pointing to the pagoda,) has been so neglected that the trees and grass have grown all over him, and they had become so heavy and oppressive that the god complained bitterly of weariness, and begged to be relieved; and therefore teacher Bixby had had compassion on him and cut away the bushes. Furthermore, for a long time you have not visited him; you have given him no rice, no offerings, but have given all your attentions and offerings to the great Pa-ya over yonder, (pointing to a great pagoda on the hill,) therefore this little god had become very jealous of you, and had gone over to a better teacher. You thought it would be a great sin for teacher Bixby to build even by the side of this little god; but you could dig into his side and take out his bowels and carry them off in your greed for gold, and yet there would be no sin. He then became serious and earnest, while he told them of the true and living God, and closed his truly eloquent address with the remark, "Brothers, grass does not grow on God."

Baptism of Shan Women—Chapel Consecrated.

Jan. 18.—Sabbath evening. We have had a good day. Visited the baptismal waters after the morning service, at which I preached on the subject of *Renouncing all for Christ*, and buried with Christ by baptism the two Shan women referred to above. Several Phonghees witnessed the baptism. At five o'clock we consecrated the new chapel at Lau-koke-ta-ya. About one hundred people gathered round, and we preached "Jesus and the resurrection." Moung Shwa Bwin, of the Prome church, at my request was sent over by br. Simons, the young Shan disciple referred to by him and br. Kincaid some time since in the Magazine,* and he comes at a time when he is greatly needed, and I trust will be very useful.

He was deeply moved to find so many warm hearted Shan Christians, and seems very happy. I have baptized fifteen, seven Burmans and eight Shans; and with Moung Pho Moung and wife, who came from Rangoon, we have a church of seventeen native members. Others are waiting for baptism, and many more, I think, have been touched by the Spirit of truth.

Continued Emigration of Shans.

Multitudes of Shans are now coming in from the disturbed portions of the Shan country, a thousand, it is said, within one week; and if they settle in Toungoo, my field will be greatly enlarged. This whole movement among the Shans is most cheering and hopeful.

Five young men are now studying and preaching with me. God is raising up a native ministry for the Shans.

* See Mag. for Aug., 1862, p. 320.

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PROME MISSION.

LETTER FROM MR. SIMONS.

Religious Services—Baptism.

Prome, Jan. 6, 1863.—The chapel is greatly missed.* Being situated in the central part of the town near the bazaar where the people are constantly passing, we had hoped it would have been, for a long time, a blessing to many. It was admired by every one who saw it, and strangers, attracted by the singing, were beginning to find their way to it. A regulation now in force, requires that all the buildings in that vicinity shall be built hereafter of brick. To build a brick chapel will require a large amount of money. We hope friends will soon be raised up to furnish it.

Since the fire, the services on Lord's days have been conducted in the schoolhouse in Mr. Kincaid's compound; but only occasionally strangers attend, and these mostly are related to some of the Christians. An evening service on Lord's days has been held for some time at Ko Bwah's house, where a few strangers attend. Another service has been held in the afternoon at the Kyen village about two miles distant, and the one at the jail continued.

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* The chapel at Prome was consumed by fire April 19, 1862. About 5,000 houses were destroyed by the same conflagration. The chapel was built of teak, fifty feet by thirty-six, and cost upwards of 1,000 rupees, of which nearly 400 were contributed by Burmese. It was opened for Divine worship the first Sabbath in October, 1861.

Moung H'mong ga dong, a timber merchant, was baptized September 16th. He had been an inquirer for a long time. His residence is in the extreme northern part of the town, and it is one among the few which are built of brick, and not injured by the late fire. Having a large acquaintance, for whom he felt a special interest, at his own request a service was held at his house in the afternoon for several Lord's days, preparatory to his offering himself for baptism. On the day of his baptism, the usual services at the school house were omitted, and all went to his house where, after preaching, he was examined in the presence of several of his old acquaintances. Having been received by the church, he was baptized with another candidate in the river near his house; crowds of men, women and children from all parts of the town being present.

His coming out on the Lord's side produced quite a sensation, and alarmed the friends and relatives of others who were considered good inquirers, and who by their influence have been brought to waver between two opinions. These with others, to the number of eleven, some time ago visited our residence, partly to show their friendship, and partly to satisfy themselves regarding some questions which had been introduced in a discussion held by them with the native assistants. They are "slow of heart to believe all that the prophets have spoken," and hence difficulties are often referred to others, better informed than themselves, for a satisfactory solution.

These men are considered by those of the inhabitants who are firm and devout believers in Buddhism, as their leaders in discussions on their religion; and a decided course taken by them in favor of Christianity would, with the Divine blessing, no doubt have a great influence on them.

Burman Women and Christianity.

The women are the greatest opponents, and being ignorant and unable to read, they blindly follow their heathen teachers and their customs. On worship days, often some one of their number is seen reading aloud from the palm-leaf books to the rest, seated around in the zayats, the stories of their heathen deities. One of these readers expressed a desire to one of our assistants to see some of our books. She said she was afraid of future punishment, and wished to know if there was a way to escape from it. She purchased a bound volume of tracts, and was furnished with other books to aid her in her important inquiry. May they be to her as "a light that shineth in a dark place, until the day dawn, and the day star arise" in her heart.

Shan Merchants.

A party of Shan merchants, about twelve, took up their abode in a zayat not far from our residence. They had been to Arracan, and were on the way to their homes, about three weeks or a month's journey distant, going by a circuitous route to escape being plundered by robbers. Some of them were ill with fever, and others with dysentery. They had no prejudice against our medicines, and we were glad that by them we could render them some service. One of them, finding himself much better in consequence of what he had taken, purchased some of the same, and took a supply of books to read when at home. They could read Burmese very well, but did not hearken to the truths of the gospel without showing some opposition—a thing common to all ignorant Buddhists.

Kathay Village—Utility of Tracts.

In our vicinity we have a village of Kathays, who came here from Burmah Proper some time ago. They are silk weavers. In their worship, they are Hindus. Having observed an old man at his devotions near his house, where he had erected a mound of earth, conical-shaped, about a cubit high, with a tree of wild mint in the centre which he was worshipping, the question was put to some young men of the same race who had come to the house the next day for some books, whether they worshipped in that way? They replied that it was the old people's custom, but they did not follow it; they wished to read our books, and to learn the right way to worship God. Our books and tracts are doing a good service, and becoming more and more in demand. Their value as a means of giving important information is beginning to be properly estimated, and light is spreading. Hence we have persons from all the distant towns and villages calling on us for them.

A Chinese young man, educated at Penang, who is employed as a writer in Padoung, called to purchase an English Bible for himself, and some school books for his children. He asked for some Burmese tracts. He wanted them for some Kyens who lived in a village near the Arracan mountains; as they had begged him several times to get some for them. A Burmese young man from Poungday, who had come to purchase books and get some tracts, said that since the Thooghyee (headman) of Poungday and Enma had begun reading our books, he observed that he had become less attentive to his heathen worship. In this way there is no doubt that Buddhism is gradually losing its hold on the minds of many. It may be some time, however, before they will be sufficiently enlightened to renounce it and embrace Christianity.

Publications—Schools.

The Burman Messenger, a monthly publication from the Rangoon Mission Press, for which subscribers pay a rupee for the year, will be an important auxiliary in this department of our labors. It is encouraging to see a disposition in some to purchase books for their own and their children's use. During the year 442 rs. have been received for books, of which sum 200 were for books used by the law-agent in the courts, and the rest on the sciences and on religion, viz. Mr. Stilson's Arithmetic, 23; Trigonometry, 3; Land Surveying, 22; small Geographies, 3; small Arithmetics, 4; Ancient and Modern History, 1; Swift's Philosophy, 1; Anatomy, House I live in, 2; Medicine, 2; spelling books, 40; Primers, 6; Readers, 2; Bible, 1; Hymn books, 25; Bunyan's Pilgrim's Progress, 1; bound tracts, 5.

To meet the wishes of some of the members of the church and their friends, a small school has been taught for a few months by Moung Shway Min, formerly a pupil in the Howard school, Maulmain. He teaches in English principally, and the scholars are to give each one rupee per month. The average attendance is about fifteen, and there is the prospect of an increase. Ma Bau continues her primary school, and has about the same number of scholars. She brings some of them with her to worship on Lord's days. There are four or five other private schools in the town, taught by heathen teachers, having an average attendance of from eighty to 100; about one-fifth of them are girls.

Visit to Kyen Villages—Statistics.

Moung Myat goung, one of the Karen teachers from Bassein, in company with Ko Ghyee, the Kyen assistant, visited the large Kyen villages in the direction north-east from Prome a day's journey, and says he found the people more ready to hear the truths of the gospel than the Karens at Poungday and Enma, among whom he and his three companions have for some time been laboring. These young men are sent here by the Bassein Sgau Karen Home Missionary Society. Their labors have been blessed to the Karens at Kanseh village, where they have several good inquirers. They speak well of a change in Moung Shway Bay, a Karen young man, who was baptized at Prome years ago, but had behaved badly and gone back to heathenism.—Moung Shan-ga-lay is still employed in the Forest Department. In November he wrote that two of his men had been baptized by Moung Thetnau, the ordained assistant in the employ of Mrs. Ingalls, at Thongzai. At the request of Mr. Bixby, Moung Shway Bwen, the Shan young man mentioned in the last year's report, has been sent to Toungoo, to accompany him as an assistant in a tour which he contemplates taking into the Shan country during the present dry season.

The number baptized is 16,—males, 11, females, 5; ten are Burmese, one Burmese Mussulman, two Kyens, one Shan, one Karen, and one Eurasian. Three were baptized at Enma, one at Thayet, and the rest at Prome. Restored, 1; died, one; leaving sixteen to be added to 210, making the present number on the books, 226. Some of these are unworthy of the profession they have made; but as no action of the church has as yet been taken, their names have not been erased. Some have gone to other places, but have not removed their membership. Reports are unfavorable of the conduct of some of the members at Woontenzike, which will receive attention at the earliest opportunity. As the members remaining at Thayet are few, the meetings have been only occasionally held.

The meetings for the benefit of the pious soldiers and others have been regularly conducted at the houses of Lieut. Woodhouse and Mr. Dingen. The Rev. Mr. Matthews, lately appointed the chaplain at the station, attends the meetings and takes an interest in them, and there is hope that he will be the means of doing good.

Reaping from Mr. Boardman's Sowing.

Jan. 12.—"Be ye also ready; for in such an hour as ye think not, the Son of Man cometh." Our attention has been called to the importance of giving due attention to this admonition, by the sudden removal of one of the members of the Prome church. On the 4th inst., Lord's day, he attended service, and partook of the elements at the communion. Yesterday morning the news was brought to us of his death by an attack of erysipelas. Towards evening his remains were taken to the burying ground. His brother-in-law, Ko Bwah, being revenue officer and tax collector, his acquaintance with the inhabitants of the town is very general; and a member of his family having died, a large assembly of the most respectable of the Burmese, merchants and others, attended the funeral. The usual services were held at the house and at the grave.

Ko Bwah and family are from Tavoy. Himself, wife, daughter and son are members of the church. He was a pupil of Mrs. Boardman, and afterwards attended the Government school at Maulmain under Mr. Bennett, and was baptized at Tavoy. His wife and daughter were baptized by Mr. Crawley, and his son by Mr. Stevens, at Rangoon. Ko Bwah's brother-in-law, Ko Shway Gyah, was baptized in Prome, Oct. 26, 1860. At the grave the following information was given by his sister. "That he was sixty-seven years old; had no fears of death when he was told his end was near, for his trust was in the Saviour, the Lord Jesus Christ; —had been a believer in the truths of the Christian religion ever since he heard them first from teacher Boardman, and that he was, in fact, one of teacher Boardman's disciples."

Ko Kong and Moung Yangen have gone on a preaching tour to Enma, Poungday and other places. They expect to baptize some Karens at Kanseh village, near Poungday.

14.—Moung Yangen has returned with Moung Myat Goung, one of the Karen assistants who has come for medicine, having left two of his companions ill with fever. Moung Chin, Ko Sau Poo, and Ko Shway Ngas, from Enma, were present at the examination of the candidates at Kanseh village. Having received four of them, one man and three women were baptized by Ko Kong. Moung Chin had baptized a man at the same place a short time before. There are other inquirers, who will probably be baptized soon.

HENTHADA MISSION.

LETTER FROM MR. THOMAS.

Henthada Association.

Henthada, Feb. 7, 1863.—We have st returned from attending the Hentha- Baptist Association. The meetings ere principally held on the 4th and 5th st. Mrs. Thomas was able to be pres- t. We also had the great pleasure and nefit of a visit from br. Brayton, of angoon. He being a Pwo missionary, s help was peculiarly acceptable; for r meetings were held among the Pwo arens, and we have seven little Pwo aren churches here in Henthada.

There was nothing very peculiar about e meetings. We had several sermons d prayer meetings during the time we ere together. The exercises were about lf in Sgau and half in Pwo Karen.—he churches, fifty-three in number, were l represented but two. But as the eetings were held about a month earlier an usual, many were detained at home, bout storing or selling their grain.—ence the number present was not quite large as it was last year.

Again, as all the churches had not been sited, a less number of baptisms was re- orted than last year. But already, dur- g the present season, a hundred have een baptized, and three new churches rmed.

The fact of there being so many calls r Karen preachers in various places in e jungles, gave interest to the meet- gs, and ground for hope in the future. his very day I have supplied with books, edicines, and a little money, fourteen aren preachers, who are nearly all going new converts or inquirers. These eed your earnest prayers.

Again, our educational operations re- eived a new impulse by a donation from he "Vernacular Education Society," of upees three hundred, to aid us in estab- shing high schools in various parts of the ungles. The Association recommended hat we establish three schools of a higher rade, to be taught during the coming ear in distant parts of the jungles, where churches now exist. The primary schools and Henthada normal school have been carried on with more than usual vigor during the past year.

We are not inclined to go backwards. I reported about sixty-five Karen preachers last year. That number has now been increased to seventy-five. Last year we received six hundred rupees from Government to aid in carrying on our city school. This year that sum is increased to rupees one thousand. Last year, we received no aid for the district schools of any kind. Now the Vernacular Education Society give us three hundred rupees for these schools.

Our brethren can hardly think too much of this field. The more I travel in various parts of it, the more numerous I find the Karens to be. And all is not deadness here. There are constantly some Karens turning to Christ. Should God bless us by pouring out his Spirit here, Karen Christians might be numbered by tens of thousands.

Tour into Tharrawadi District.

March 7.—Immediately after the meeting of our Association, I made another tour into the Tharrawadi District, east of the Irrawadi river. It was a tour of ten days, and was principally among the heathen.

Crossing the river at the southern extremity of this city, I went directly east towards a large village or city called Zanyuay. I soon came to three small villages of Karens. I have for years seen a few Karens from these villages; but until now I had never gone among them. They listened to the gospel respectfully, but gave me no reason to think they were favorably impressed with the truth. After having talked until I was weary, I proceeded on my way and reached Zanyuay at nightfall. But I could do no good there, and so we pressed on to Thongzai, which place we reached at nine o'clock in the evening. I was extremely glad to spend a day or two in Thongzai. I had never before visited the place. Then I wanted to see the fruits of the Spirit of God in that place; and aid, at least by my presence, our good sister Ingalls.

Thongzai—The Chapel—Who will give a Bell?

Thongzai is only a day's march from Henthada, though a long day's walk. It is about four times as far from Rangoon.

Thongzai is not simply a village, but a region of country some ten miles square. It is a place of unusual beauty. There is a small river running through the place, the banks of which are adorned with villages—villages which can hardly be seen when at a small distance, for the houses are enveloped amid groves of mango and tamarind trees, while in the back ground are wide rice plains.

In passing through the little villages of Thongzai, one is impressed with the superiority of these houses to those of other villages in this country. Even the heathen inhabitants of these villages certainly appear far better than the most of heathen Burmans. This superiority may be owing, in part, to the presence of the missionary and her able preachers.

On reaching Mrs. Ingalls' residence and chapel, I was pleased with the appearance of the building. It is a high building, sixty feet long by forty-five wide. The frame is very firmly made. The whole building, though destitute of great architectural beauty, makes a favorable impression upon the beholder. It is a monument of praise to the energy of that good sister, and to the self-sacrificing spirit of the Burman Christians. However, much aid in this work has been given by pious English officers. Nothing has been done towards this work by the friends in America. But it is even now not too late. There, where the disciples live in several villages, a small bell for the Thongzai chapel is a great desideratum. Will not this be given?

The Church at Thongzai.

But I must not fail to speak of the "spiritual house" at Thongzai. Nearly a hundred Burmans have been baptized in Thongzai, and also some forty Karens. But these latter are numbered with the Karen mission of Rangoon.

The Sabbath I spent in Thongzai was a pleasant day, resembling a quiet Sabbath in New England. Lieut. Seaton, of the Forest department, was there to spend the Sabbath with us. Then there were more than a hundred Burmans, seated upon mats, "clothed and in their right mind." That was a precious sight. It will long be remembered. I knew how many words, how many laborious days, and how many anxious nights had been spent over that congregation! They had all been "plucked as brands from the burning."

Then there was the pastor of the Thongzai church! A wise, modest, upright man, and a good preacher! He preached on that occasion from Isaiah 53: 3. He showed from the New Testament that Jesus was "a man of sorrows and acquainted with grief." The preacher's words were very few and very appropriate and solemn. Under such teaching the church in Thongzai will be instructed. Let us bless God for the displays of his grace in Thongzai.

Ere it was light on Monday morning, I was on my way to the Karens in Toungholah. There I spent a very important week. I am happy to say that there is a church there of more than twenty members; and there are now inquirers, or young converts in four other places in that general region.

Chapel at Toungholah.

Toungholah is one of the most singular villages of heathen Karens. The inhabitants profess to worship God, and did so long ere they saw a missionary. I was there seven years ago, and had long, long talks with the prophet or teacher. I saw they were very self-righteous in their feelings. They knew nothing of Christ, nor did they wish to know of Him. I have called at the village since several times. This time I found a new and good chapel, or house of worship, and unless one knew to the contrary, he would suppose himself among Christians.

This time on reaching the chapel, the old prophet came forward and gave me a cordial shake of the hand! But I came to preach Christ. I had made up my mind to have no argument, but to preach the simple gospel. This I did to a very attentive congregation. I also talked an hour after the sermon. With all my might I tried to make those Karens feel the truth about Christ as our substitute. O that I may have succeeded. No one seemed inclined to dispute, so I shook hands with the old preacher again and left.

I went through that most populous region of Karens, stopping a day here, and a half a day there. In two villages there are now Christian teachers and a few new converts. In two other places teachers are about to commence their work, where we fondly hope to see souls in larger numbers turning to Christ.

At some of these places to which I went preaching Christ, I could take my text and preach, pray and sing as if among Christians. In other places, all I said was directed to one headman or to a woman, but I was sure to speak sufficiently loud to be heard by all near me.

I went near two other churches in that same direction, but I did not visit them. It was almost time for me to be at home, making preparations for going to the Pwo Karen Association in the Rangoon Province.

Now pray that the seed sown may spring up and bear fruit.

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RANGOON MISSION.

LETTER FROM MR. STEVENS.

Tour into the Country.

Rangoon, March 26, 1863.—A fortnight since I went into the country to spend a few days at Ananben and Kambet, familiar names, no doubt, by this time. The former is about ten miles distant, and the latter half way. Avoiding the heat of the sun, I started early on Friday morning, reached Kambet about eight, A. M., and spent the day there, encouraging the few Christians who are there, and preaching at some houses of the heathen.

At four, P. M., I started again and reached Ananben just at dark. Here is stationed Moung H'maing, an excellent man, "of good reputation among them that are without," as well as those that are within. We had not seated ourselves more than ten minutes, before he arrived from a preaching tour, in company with Moung H'mau, a name the reader has met before, I have no doubt, in connection with Kambet. We were exceedingly glad of their arrival, as we had learned of their absence on reaching Kambet, and were afraid we should not meet them.

Rejoicing Converts.

My principal object in going to Ananben at this time was to see Moung H'maing's wife and mother, both of whom had for a long time appeared very near the kingdom of God. I was rejoiced to find Moung H'maing's wife in excellent spirits, very decided, yet not ostentatious, and wishing to be baptized. I had been told there was no water; but she had heard that there was a spot not far off in the jungle, the remnant of a stream of the rainy season. We went to visit it, and found that with a little extra work it could be well adapted for our purpose.

After evening worship, at which a number of the neighbors were present, Mah Than, for that is the name of Moung H'maing's wife, told me that her mother-in-law was wavering. I went the next day to see her, and found that her hesitation arose wholly from timidity of being examined before the church, and minor things of that kind. After a little explanation, she was quite decided, and we looked forward with joy to the realization of hopes which we had long cherished.

On the Sabbath following our hopes were realized, and there was true joy that day in that village, especially in the house of Moung H'maing. He had long prayed, tenderly instructed, and waited with alternate hope and fear for the conversion of his wife. Many had united with him in these prayers; for there was an unusual sympathy with him in the situation he occupied. Now that the object we have so long sought has been attained, we feel that we have another clear instance that God is the Hearer of prayer.

Mah Waing, of whom also you have heard before, was present at all the services, and seems farther off than she was two years ago. But we do not yet despair of her. She being the most prominent religious woman of the village, and distinguished for her knowledge of the sacred books, I was afraid that all the other women would look to her and do only as she would. But the evidence of her conversion is the more satisfactory, because these two relatives, as they are to her, have said by their conduct, "as for us we will serve the Lord;" and so the first has become last.

On Monday we returned, with grateful hearts for what we had heard and seen. Mah Than begged that it might not be long before I should come again. She evidently expects that her own mother will follow next.

Led by the Spirit.

She, the mother, has had a great trouble, and from the beginning of it has prayed to "the true God" to sustain her under it, and she has found her mind more at rest, she says. I told her to advance one step further and pray to the "eternal God," who alone is the true God. She said that in saying the only true God, she had no idea that Gaudama was the true God, only that was as far as she had got. And she found a good deal of difference between the state of her mind now and what it was even a month ago. I felt there was evidence that God had been teaching and leading her on. On Sunday morning she said that in prayer she had used the name of the "Eternal God." I cannot help thinking, with Mah Than, that her mother will follow soon in the path of the Saviour.

Backslider Restored.

But this was not the whole of the joy with which we retraced our steps from Ananben. Moung H'mau was with us, with the most satisfactory evidences of being reclaimed from the destructive and terrible vice of "opium eating." We had almost despaired of his recovery, while we sympathized in his apparent earnest desire to be rid of it. His own first hope seemed to arise from the use of a bottle of the "Pain Killer," which I gave him, to counteract the immediate effects of abstinence, which had more than once almost carried him off. That, however, did not effectually cure him. He then bought a quantity of Chinese medicine, and drank with determination to persevere, and with prayer I trust he is saved and become a new, substantial gain to the church in poor Kambet. With this success we won't despair of others there who are in like bondage. He seems to be full of gratitude for his rescue, and earnest in his endeavors to reclaim them likewise.

This Moung H'mau, as well as Moung H'maing, was one of my Bible pupils in Maulmain at least twelve years ago, and was then dismissed from the class on account of being detected in the use of this drug. He is a man of good understanding, and apt in presenting the truth to his fellow-countrymen, and but for this vice might have been for these many years an able and useful preacher of the gospel.

We were further encouraged at Kambet, by meeting some good and approving listeners not tainted with this vice; and Moung H'mau's eldest daughter, with some good evidences of Divine teaching, is wishing to be baptized.

Incentives to Hope and Faith.

These and similar evidences of God's Spirit working among the people, encourage our hopes, and ought to lead to a stronger faith and more enlarged efforts.

I exceedingly rejoice in the prospect of an early increase in our corps of laborers. It is much needed, and a wide and effectual door is opened for all that will come.

LETTER FROM MR. BRAYTON.

Tour into Dallah District.

Since my last, Dec. 12, 1862, I have been on a trip to Mying-k-doung, down the China-Buckeer, into the Dallah district, &c. I found some things very encouraging, among which I may mention evidence of steadfastness among Christians. The first call on that tour was at a small village, Kyong-pah, on the Pang-lang creek, some three hours' pull from Kemendine. Two years since a small church of ten members was formed; but these few live much scattered. The first who came out was a young married man (Pya-thah), who was opposed by all his relatives except his wife and mother, who soon followed him. Last year his very aged father was also baptized, but his brothers and sister still oppose.

Steadfastness of Native Converts.

As I called there this season, the first news was, "My father was buried only yesterday." They expressed much regret that I could not have been one day sooner. His mother said, "We never saw a Christian burial, and did not know what to do." At first I was inclined to join the regret; but when I heard the facts, I was rather glad that the young man had so good an opportunity to show forth the grace of God, in sustaining and carrying him through the hour of temptation and trial. His brothers and sisters joined with the wicked Burmans in denouncing both him and his mother, because they would not allow any heathen powow on the occasion. The young Christian was unwavering; and though he knew nothing about Christian custom at such a time, still, guided by the inward teaching and his common sense, he took his Testament, read and prayed, after which they had a quiet burial, and all was over. Who could have done better?

There was a similar instance also in the church at Mying-k-doung. On arriving at the latter place, I was met near the landing by a middle aged man, about whom many have felt most deeply for years past. His wife was baptized when the church was formed, several years since. As he met me this year, his warm, earnest manner and bright countenance showed at once that he was a new man. On the Sabbath I had the pleasure of baptizing him and a bright lad of twelve years. I have not time to enter into further particulars of the trip.

Returned and spent the first ten days of the new year at home, partly on account of the "week of prayer," and partly on account of our sick child.

Baptism—False Representations.

On the 13th inst. I left home and called at Dneetsoung, a village on the Dallah side, three miles south of Rangoon. Found there an aged man, who has been an inquirer for six years past, and who came to our house a few days before I left, requesting me to baptize him. The deacon of the Mying-k-doung church and his wife are in company with me. We spent a night at the place, and several neighbors appeared more than usually interested in the truth. The next day I baptized the old man (Kyoung-youah) and a grand-daughter, an interesting young woman. The old man's wife declared herself a full-hearted believer in Jesus Christ, but was not ready to be baptized. I suppose the principal reason was fear. She is a timid old woman, had never seen a baptism, but had heard much of the "bugbear" reports of our holding them under water until they can see Shway-da-gong, &c., &c., and she had not strong faith enough to overcome.—Yet I cannot but hope that she is really a new born soul. Kyoung-youah has long been a leader in wickedness among his people, and highly respected both among Burmans and Karens. He is in the midst of a large population; and as he reads and talks Burmese just as well as his own language, we hope and pray that he may now be able to do much for his Master. Here is another light in the midst of much thick darkness. May the Lord increase its power a thousand fold!

A Wide Field.

Leaving that place, we came to Th'rine, where I am now writing. This is an ancient Burmese city,* and there is evidence that it was once a considerable place, though now nothing more than a large village. On the extensive plain back of the village is a large population of Pwo Karens, who have never had any one to go about among them with the Bread of Life. O that we had scores of native preachers! I spent the day among the Karens, and found some apparently interested listeners.

My voice is not as strong for preaching as it was last year; still, with care I am able to use it several hours a day.

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* Near the mouth of Pegu river, and some three hours' pull from Rangoon.

GERMANY.

LETTER FROM MR. LEHMANN.

Revival in Berlin.

Berlin, April 15th, 1863.—I am very happy to state that the glorious expectation which I expressed in my last has, to a great extent, been realized. The revival has continued, in some measure, till now, and a considerable number have been converted to God, both of children and adults. It was a wonderful event, to listen on Lord's day, Jan. 18, to more than twelve souls, chiefly children, who related what the Lord had done for them. No Sabbath has passed since, in which several have not been proposed to the church. In February, I baptized a few; but on the first of March I had the delight of baptizing twelve at once, mostly children from nine to fourteen years of age and upwards. This was a most glorious day. O[illegible] though *larger than we now* [illegible] s so crowded that all the aisles and adjacent compartments were filled with most devout and attentive spectators and auditors. We thought another enlargement would soon be necessary. The Lord's Supper which followed required almost the entire lower part.

On Easter day, April 5, I had the pleasure of baptizing ten converts more, chiefly adults. About twenty more candidates for the ordinance remain, so that the goodness of the Lord towards us continues.

The meetings on week-day evenings, formerly thinly attended, have now become most interesting. Sometimes all three apartments on the same floor, which are used for dressing rooms when we baptize, are crowded, especially at the Monday prayer meeting.

Revival in Templin.

What the Lord is doing for us in Berlin is wonderful; but it is much surpassed in extent by what our brethren have experienced in Templin. The number of the awakened is said to be nearly two hundred. Templin is fifty or sixty English miles north of Berlin, and was formerly an outstation of the Berlin church; but the branch has already, as to numbers, surpassed the original trunk. Mr. Kemnitz, the pastor, whom I baptized in Berlin about twenty years ago, has passed through great struggles in his work, but the Lord has wonderfully blessed him. He writes, under date of March 17,—"On Feb. 1, I baptized fourteen; Feb. 15, fourteen; March 1, 26; March 8, ten; March 15, twenty-five; and about thirty are to be baptized on Easter day (April 5). The lack of baptismal dresses obliges some to delay their baptism; those who are subjected to this necessity generally weep bitterly; this was the case with a youth the last Sabbath. The conversions are generally so decided and thorough, that no doubt is possible."

Mr. Kemnitz is overwhelmed with work, and greatly needs aid; but whence shall it come? All our resources are dried up.

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LETTER FROM MR. D——.

An Encouraging Work.

P——, April, 1863.—The two principal stations belonging to Mr. C——'s former field are prospering. The meetings are tolerably well attended, and the members of the church do all in their power to advance the kingdom of God around them.

The work at P—— is still encouraging. Last Sabbath we baptized three persons, one male and two females, in the presence of a numerous and solemn assembly. The chapel was not large enough to contain the whole congregation; and though the religious services lasted nearly three hours, and the hearers were very uncomfortable on account of the narrow space in which they were confined, not one left till the close; all appeared happy and delighted.

The members of the church generally conduct in a satisfactory manner. One of our sisters, in particular, rejoices us by the truly Christian disposition which she manifests under trial. This sister, about forty-five years of age, has been suffering under an attack of paralysis about two years. For some time she has been unable to move her arms, or to take her food with her hands. She cannot walk, nor dress and undress herself, and she can only eat with difficulty. It is a great exertion to move her tongue, so that she cannot speak so as to be understood.—She can scarcely do more than to say yes or no to the questions asked her. Notwithstanding, whenever any of us visit her, she always appears submissive, calm, and even joyful. I have often asked her, "Are you sometimes troubled on account of your sins?" "No." "Do you find your Saviour near you, and do you rejoice in the peace which He gives?" "Yes." "Are you not sometimes afraid to die?" "No." These replies are always accompanied by a smile which it is delightful to see. It is impossible to visit this sister without admiring the consoling power of religion and of spiritual union with Jesus Christ.

The Work Opposed.

Still everything is not encouraging in the work entrusted to us; and I often groan when I see our poor France subjected to the control of an arbitrary despotism.

I wrote you not long since that we are fettered in all our movements. You can judge for yourself. Recently I went into a locality near V——, the residence of one of our sisters. That I might not displease the mayor, I went to see him and told him that I proposed that evening to meet a few persons at our sister's, and to speak to them the word of God. The mayor replied that he was wholly opposed to every kind of meeting for worship; that if we had only two or three persons, he would not interfere, but should probably wish to have their names. Following the dictates of prudence, I only made two or three visits, and then returned to P——.

We had a meeting in one of the quarters of P——, which was a source of encouragement. The commissary of police caused the friend at whose house our meetings were held, to be informed that we must petition the prefect for authority to hold them, and that no more meetings must be held until we obtained such authorization. Accordingly a petition was addressed to the prefect by the brother who opened his house to us, to which he received the following reply.

March 24, 1863.—We, A—— De T——, commissary of police of the city of P——, more especially of the quarters A—— and L——, Sheriff and assistant of the Attorney General, give notice to Mr. M——, boot maker, residing in — — ——, No. 37, That the decision of the Prefect of Police dated March 23d inst., declines to grant the said Mr. M—— the authority he has asked to hold meetings at his house with some of his the midst of a large population; and as he reads and talks Burmese just as well as his own language, we hope and pray that he may now be able to do much for his Master. Here is another light in the midst of much thick darkness. May the Lord increase its power a thousand fold!

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A true copy,
Commissary of Police,
(Signed) De F——.

I make no comment. I merely entreat our brethren of the United States to remember us in their prayers, as we remember in ours the terrible struggle in which they are now engaged.

LETTER FROM MR. L——.

Interest in the American Struggle.

C——, March 22, 1863.—First of all, will you allow me to say to you again how much your "life-and-death struggle" interests us. Yes, we remember that you are fighting the battle of freedom for the human race and for all time. Our sympathies, and those of all true men in our country, have long been with you; but especially since the sublime proclamation of your worthy President, giving liberty to our colored brethren. If you could hear the fervent prayers offered by all our brethren on this side the Atlantic at the throne of the Heavenly Grace at every one of our meetings, for the complete and speedy triumph of your noble cause,—surely it would encourage all our beloved brethren in the United States. Encourage you? Yes, encourage you, notwithstanding your temporary disaster. Remember that Christ must reign, and that with Him every just cause like yours must triumph.

Gratitude and Confidence.

I cannot tell you how deeply we have been affected by the kindness of the Committee towards us, notwithstanding your public distress. Please present to the brethren our cordial thanks and fraternal salutations.

And we also would take courage, because our work in this country, or rather the Lord's work, cannot, we are sure, be abandoned. Satan, it is true, opposes us, and sometimes does us harm. But though the weapons of our warfare are not carnal, we know they are mighty through God to the pulling down of the strong holds of the enemy. With this armor we wish to be clothed, and to fight still the good fight of faith. May Jehovah be our strength, and Christ our life.

MISCELLANY.

MORAVIAN MISSION IN THIBET.

The foreign missions of the Protestant churches are an object of admiration for the entire world. Even the Roman Catholics, anxious as they always show themselves to disparage the character, the operations, and the results of the Protestant missionaries, are often unable to suppress a feeling of surprise at their untiring energy, and their organs not rarely think it necessary to point to the liberal support of the Protestant societies, as an example to be imitated. And thousands among the opponents of Christianity and religion, while ever ready to decry and to sneer at religious enterprises, have paid a due tribute to the spirit and work of the missionaries.

There is among the several Protestant churches a noble emulation to exceed each other in exertions for the conversion of the world to Christianity. Of the larger denominations, every one has long been taking part in this emulation; and the time will soon come, when even the smaller churches will all be represented. Where so many win a noble distinction, it may appear odious to institute a comparison; yet we fear no dissent, if, among all the denominations of Protestant Christianity, we award the palm to the Moravians. With a comparatively small membership in Germany, England, and the United States, they have achieved astonishing results, to which the attention of all other denominations ought constantly to be pointed; for, whenever the results of the labors of the more numerous churches upon the missionary field shall be equal to what has been accomplished by the Moravians, the triumph of Christianity will be nearly complete.

The Moravians are, in particular, the pioneers of the Christian missionaries. We find them at most of the farthest and most difficult outposts of civilization, amid the icy mountains of Greenland, and among the brutish natives of South Africa and Australia. Among the missions of this kind which have been more recently established by the Moravians, is that amid the snows of the Himalayas, and on the very frontier of Thibet.—Here, on the scene of the late sepoy insurrection, three German Moravians have purchased a plot of rocky ground from a Mongolian at a place called Kyelang, and have built a mission-house, from whence they have since worked with indefatigable zeal for the conversion of Thibet. The record of this enterprise fills an interesting page in the modern history of Christian missions, and well deserves to be made known to the Christian world at large.

The Moravians have always been eager to Christianize the Turanian tribes who inhabit Thibet, and in general roam the vast deserts from the Volga and the Amoor to the Indus and the Yang-Tse. Just a century ago they formed a settlement at Sarepta on the Volga, 150 versts (Russian miles) from Astrakhan; but not till fifty years passed away did they succeed in getting hold of the Kalmuc and Kirghis Tartars. In 1812 they translated the Bible into Kalmuc, and the head Lama of the Mongols sent more than three thousand dollars to meet the expense of translating it into Mongol. Subsequently, however, they were persecuted by both the Mongol Lamas and the Greek church, and their converts were scattered. Taking advantage of the annexation of the Punjaub by England, they transferred their Mongolian mission from European Russia to British India. In 1853 Messrs. E. Pagell and August W. Heide landed in Calcutta, and at once proceeded to the church mission at Kotgurh, behind Simla, where they devoted themselves to the study of Thibetan and Mongolian. A Lama was their teacher, and the wandering tribes on the Sutlej Valley and travellers on the Hindustan and Thibet were their occasional hearers. After fifteen months, at the close of March, 1855, the two Moravians resolved to begin their mission. In 1857, having in the meanwhile been joined by Mr. Jaeschke, whose remarkable linguistic abilities were of material assistance, they established themselves at Kyelang. In 1859, Mr. Pagell visited Calcutta, married, and took up with him two ladies sent out for his brethren. The mission was completely organized, and last year Lord William Hay, and a company of other English travellers, found it a smiling Christian home, planted in the Alpine-like solitudes of Lahoul. There they are behind two ranges of the Himalayas, cut off from all civilized intercourse, snowed up for six months of the year, when the thermometer falls as low as twelve degrees below zero, and depending for food on a yearly supply sent by Kullu or Simla.

The people of Lahoul are agricultural. They grow good crops of wheat, barley and buckwheat, on the terraced field which they reclaim from the mountain-sides; but all other necessaries of life they import from Kullu, in exchange for wood and borax. Both houses and fields are ranged in tiers along the rocky ledges of deep ravines. The result is that the missionaries, when they preach, must assemble their audience on the roofs of the adjacent houses, for there is no other level space in the village. The first occasion on which the people heard the glad news in their own tongue was a memorable time, and not a man, woman or child was absent from the roof-tops, save the Lamas, whose hour of worship it was, and whom the villagers at once abandoned, since it is not necessary that they should either hear or understand the Lamas' words under a creed which justifies praying by wind and water-mills.

As a first step, the Moravians found it necessary to dismiss all the Hindu work-people, whose influence had an injurious effect upon the people around them, and to re-place them by Tri-Thibetans, who, with all their faults, are remarkably open and straightforward. At the same time, they found it requisite to have some sort of printing-press at hand to enable them to print books in Thibetan. Accordingly, a lithographic press was purchased at Simla in 1858, and in the next year the first book was printed, which was soon followed by others. With the aid of these books, Mr. Heide, in the winter of 1860–61, commenced a boys' school, a work requiring much faith and patience. Learning of any kind is something so completely new to this people, that they have naturally no aptitude nor liking for it. Another difficulty arises from the fact of the dialect which they speak being unwritten, and different from the written Thibetan. With this school is combined an industrial department, in which ten boys and twenty-two girls have been this last year employed in weaving coarse cloth, making pasteboard, and knitting stockings.

Thus the light has begun to burn brightly in a little watch-tower of truth amid the snows of the Himalaya. May it soon brighten the darkness of Central Asia.—*The Methodist.*

MADAGASCAR.

The latest letters received from the Rev. William Ellis, dated November 29th and December 16th, afford the most delightful and conclusive evidence of the progress of Christ's kingdom in Madagascar. The congregations which assemble every Sabbath in the capital, the thirst of the people for Divine instruction, and the avidity with which they seize every means of improvement, are most satisfactory; and God graciously accompanies the word preached with the power of his Holy Spirit, so that the churches are strengthened and numbers are added to their fellowship.

The Word of the Lord has free course throughout the central province of Imerina. In its ancient capital of Ambohimanga, and in various populous districts, Mr. Ellis and his junior associates have already been invited to preach to congregations of native Christians—a request with which they have gladly complied. It is true, indeed, that, in one instance, that of Itasy, the spirit of persecution put forth its strength; but the wisdom and firmness of the king in enforcing the law for universal freedom of worship, must go far to prevent a repetition of these outrages. Mr. Ellis writes as follows.

"Antananarivo, Nov. 29, 1862.—During the week before I despatched my last packet, several Christians from Ambohimanga, a town twelve or fourteen miles to the north of this, and the ancient capital of the kingdom, came to invite our assistance in introducing Christian education and the public worship of God, in that important place. It was considered the stronghold of idolatry and of the superstition of the country, having been the hereditary domain of the most powerful and determined advocates of the system which supported sorcery, astrology, the tangena, and all the other sources of intimidation and oppression which belong to the past of Madagascar. The natives had also declared that neither the white man nor his worship should ever enter Ambohimanga. The Christians from that place, and some of the principal Christians here, represented that it would effectually open the way of access for the gospel if the king would give them a place for a chapel and school house, and if I would pay them a visit. On my application, the king liberally gave them an excellent site for a chapel and school, expressed his approval of my visiting the place to preach to the people, and directed one of his officers to accompany me, to inform the authorities that I came with his entire approval, and that he relied on their loyalty for my friendly reception, and the uninterrupted observance of Christian worship by those who might accompany me, as well as by the Christian residents in the place.

"Setting out by daybreak, we reached the foot of the high granite mountain on which the town is built, by eight o'clock in the morning of the 16th instant, and halted before the gate, outside of which the local authorities had drawn up their soldiers. The officers with us delivered to them the king's message, to which hey replied, expressing their loyalty to he king, their readiness to comply with is wishes, and the pleasure it afforded hem to welcome his friends, inviting us o enter. In obedience to orders, the oldiers withdrew the crossed bayonets hich had barred the entrance, and the uthorities and soldiers marched first. was directed to go next in my palanuin, and the officers and Christians ho had accompanied me from the capal followed. As soon as the latter merged from the stone gateway in the iside they commenced a Christian hymn; nd thus the heathen authorities and oldiers, with the music of the drum, and he Christians with their song of praise o God, proceeded up the steep and tony path to the centre of the town, here the officers had another saluting, c., while we were led to the house in hich the Christians, exceeding two hunred in number, were also singing the raises of God. The crowd that attendd us and surrounded the house renderd entrance difficult; but we found the alls of the interior covered with mats, he people seated on the matted floor, nd we took our seats on some chairs in ont of a table near the window. Anriambelo, an excellent native preacher, ave an exceedingly appropriate address the Christians within, and the heathen utside the building, from 1 Peter 2: 17, s exhibiting the basis of Christian charcter, and the rule of Christian life.—Ve adjourned for refreshment and met gain, when I gave a brief, plain exposion of the parable of the prodigal son, s illustrating the character, patience, nd unchanging love of God to erring nd alienated men. When we left the ouse, the authorities met us with a presnt of poultry, rice, &c., which we left r the Christians, who, with the authories, accompanied us to the bottom of e hill, from which it had been said we ould be driven with stones, where we ok leave and proceeded to the village Fenoarivo, six miles distant, where e found a congregation of 300 persons ssembled in a newly erected village chapel. We entered, and joined their devotions, and my companion, Andriambelo, addressed them on their privileges and encouragements; and after commending them to the care and blessing of the great Head of the church, we resumed our journey homeward. My native companions were overcome with joy at the successful issue of our efforts, and said that as Ambohimanga, the hereditary domain of the late sovereign and her chief adherents, the firmest supporters of the superstitions of their country and the most formidable opponents of the Christians, had been opened to the gospel, no other place in Imerina would remain closed. One of the preachers from the capital has visited the place every Sunday since, and the good work seems to be extending very satisfactorily among the people.

"On the same day, Mr. Cousins, in compliance with the wishes of the people, and accompanied by some chiefs and Christians, visited Imerinamandroso, a large village to the west of Ambohimanga, and preached, in company with native preachers from the capital, at the opening of a new place of worship there, under most encouraging circumstances. So rapid is the growth of Christianity in the important villages of Imerina, that, if we did not fear the resources of the Society would be unequal to the growing demands of Madagascar, we should beg you to send out one or two additional preachers next season, to visit monthly all the large villages of the provinces, directing and supporting the native pastors, under whose care churches might now be formed, had we suitable persons to place over them. In short, to whatever department of the work, and in whichever direction we look, the preparations of the Lord for the conversion of the people to Himself, are advancing faster than we, with our utmost endeavors, can keep pace.

"We last week submitted to the churches our ideas on the basis and framework of Christian churches according to the law of Christ and the teachings of the

New Testament. These are now the subjects of prayerful attention and great deliberation among themselves, and will be, we apprehend, for some time to come; but we hope the Great Shepherd and Bishop of souls will guide all to the best result.

We have experienced more difficulties than we expected in the erection of the printing-house and schoolhouse, and in providing dwellings for the brethren, but hope yet to complete these before the heavier rains, which have already commenced, shall fully set in. The fittings for the king's stone school are, I believe, just being finished, and in the course of next week I expect Mr. Toy will remove thither with his pupils.

"December 16th, 1862.—I have little to add to the contents of my last letter, except to report the continued extension of the gospel, and the steady increase of the number of those who come forward monthly and weekly to take upon themselves the name of Christ, having given satisfactory, and, in some instances, deeply affecting evidence of having received the truth in the love of it. Thirty were received into the church at one of our places of worship last Sunday, and nineteen on the previous Sunday; and these were all deemed suitable to be welcomed to Christian fellowship. Our young brethren, who are beginning to see more than the surface of the Christianity of Madagascar (and even its external aspect is improving every day), are loud and constant in the expression of their admiration and wonder at the great work which the Lord is carrying forward among his people. The Christians in the capital are originating and applying new organizations of usefulness, and the gospel is spreading rapidly and effectively, in moral and elevating influences, among the villages far and near. We are overwhelmed with the claims upon our attention and efforts, and would urge most forcibly the sending out, if possible, of two additional preachers next good season. We are still busy with the *printing establishment*, which we hope will be ready by the end of the year. Mr. Toy commenced his labors with the young nobles and others, in the king's stone schoolhouse, on Tuesday last, with twenty pupils. Mr. Stagg's schoolhouse, we hope, will be ready soon. There has been, as might be expected, some opposition on the part of the adherents to the former superstitions of the country; but it has been feeble and futile, and has only tended to the furtherance of the gospel.

"The king is certainly earnest and sincere in affording unrestricted liberty to his people to become Christians, if they wish to do so, and also in encouraging those who declare their belief in the Bible, to induce others to follow their example; and this, next to the free circulation of the Word of God, the influence of religious ordinances, and the work of God's Spirit in the hearts of many, is the blessing most full of promise that the nation now enjoys. As an instance of the king's conduct in these matters, I may state that, a short time since, a chief unfavorable to Christianity published in the market of Itasy—the village on the margin of the extensive lake of the same name, the most beautiful lake in Imerina—a kabar, or message in the king's name, that there was to be no more praying or preaching. The heathen exulted; the Christians were alarmed, but sent a messenger with a letter to the king and to their friends. The king sent orders the same day to have the chief sent up to the capital for trial, for the unauthorized use he had made of the king's name; and the messenger returned loaded with the Scriptures and other Christian books, which he exposed to public view through all the villages on his way to Itasy."

PARIS EVANGELICAL MISSIONARY SOCIETY.

The Paris Evangelical Missionary Society has been, in the hands of Providence, the means of rescuing from impending ruin, and restoring to a state of comparative prosperity, an important ribe of South Africa, the Basutos. The ountry inhabited by those natives is situated nearly in the latitude of Natal, to he west of that colony, from which it is eparated by a high range of mountains. t is remarkably fertile; abundant rains isit it regularly in the summer, and in winter, owing to the elevation of the land, occasional falls of snow maintain the moisture of the soil. This, with the reurn of peace, brought on by the arrival f the missionaries, has enabled the Basutos to repair their fortunes, which the constant inroads of their enemies had so completely destroyed, that a part of the population had recourse to cannibalism o maintain their wretched existence. The Basuto land may now be considered as the granary of the northern districts of the Cape Colony. Wheat, maize, and other staple products, are now cultivated there on a very large scale; most of the fruit trees of Europe are also reared with success. The population is dense in comparison to that of other parts of South Africa. The country is generally studded with small hamlets.

The mass of the population are still heathen, and there, as in all Caffraria, superstition, and the crafty devices of diviners and other supporters of Paganism, often thwart the efforts of the missionaries. Much encouragement has, however, been granted to these good men. Ten stations, every one of which is to be considered as the centre of an important district, have been founded in Basuto land. The preachers of the gospel are generally loved and esteemed. The New Testament, printed in the idiom of the country, has been extensively circulated, with a collection of hymns and other religious books. We are happy to be able to offer to our readers some of the recent accounts sent by the French missionaries to the parent society.

The pastor of Beershebah, the Rev. S. Rolland, preaches every Sunday to a congregation of about 500 adults, of whom 326 partake of the Lord's Supper. The number of recent converts on probation, previous to their being baptized, amounts to 125. Schools have always been in a very flourishing state on that station.

At Thaba-Bossiou, the residence of the paramount chief, the Rev. Mr. Youse preaches the gospel to an audience varying between 350 and 400 hearers. The members of the church amount to 146. Among the new converts lately admitted, was a youth belonging to the despised race of the Bushmen. During a long time he listened with great attention to the preaching of the word, but found it very difficult to remember what he heard. This grieved him very much, and he once complained mournfully of it to a member of the church. "Thy heart," said his friend, "is like a pierced sack, which can keep nothing that is put into it. But the sack may be repaired; pray the Lord to do it by his Holy Spirit." From that moment the poor Bushman prayed with more courage and perseverance, and his requests have been heard. Not only has he been enabled to understand fully the plan of salvation, but he has even succeeded in learning to read the holy Scriptures, and he rejoices the heart of the missionary by his Christian conduct.

Mr. Mabille, the missionary of Morijah, has the charge of a numerous flock, scattered over a very extensive district; 328 adults have been brought to the saving knowledge of Christ. The last report of that station contains a very edifying account of an aged member of the church. Mr. Mabille having passed unexpectedly through the village in which she resided, was told that she was very ill, and not expected to live long. He at once went to see her. Hearing his voice she opened her eyes, and begged of her friends to turn her towards him. Peace was depicted on her face. Her countenance was that of a servant, quietly awaiting the arrival of her Master.—"Lemina," said the missionary, "do you know me?" "Yes, I know you; speak to me." "Whom are you expecting?" "The Lord Jesus." "Will He come soon?" "Yes; He is very near." "What has He done for you?" "He has taken all my sins on Himself, and carried them all away. Since I have given myself to Him, He has always guided and protected me. And now I shall soon be with Him." Three days later a message brought to Mr. Mabille the news of the death of Lemina. An instant before her departure, her brother-in-law, who is also a believer, inquired whether she had anything to express. "I have nothing new to say," was the ready answer: "Jesus is always for me the one who has carried away my sins; what will you have more? I am going; I do not fear death." Very soon after, she exclaimed, "Heaven opens before me, full of glory! There is heaven opened! I am entering into it!" These were her last words.

At Mekuatling, where there is a congregation of 400 hearers and 130 communicants, the Rev. Mr. Daumas is preparing for baptism a considerable number of recent converts. Among the members of the church, a man named Matike once astounded the missionary by the recital of a most wonderful deliverance; he was travelling in a desert with his wife and a friend, and compelled to spend the night in a place infested by lions. After having passed through the agonies of the most cruel apprehension, they began to hope that no evil would befall them, when a lion pounced upon them, seized the friend of Matike, and began to tear him. The woman uttering shrieks of distress, the animal crushed her head in its mouth and killed her. Poor Matike found himself under the corpse of his fellow-traveller, felt his blood trickle over his own body, and heard during a long time the monster gnawing upon him the mangled remains of its victim. Matike has lived many years since that escape, and he has endeavored to consecrate faithfully to the service of the Lord the life which had been so miraculously preserved. He died lately, and his last words to his friends were these:—"Remember what the Lord has brought you through, what He has done for me, and be faithful in his service!"

—*News of the Churches.*

LETTERS, &c., FROM MISSIONARIES.

Burmah.

MAULMAIN.—J. WADE, Sept. 8, Oct. 10, Jan. 2, Feb. 5, Mar. 9.—Mrs. W., Oct. 10, Feb. 8.—C. HIBBARD, Aug. 19, 25, Sept. 26, Oct. 9, 22, Nov. 11, Dec. 16, Jan. 26, Feb. 11 (2), Mar. 25.—J. M. HASWELL, Aug. 23, Sept. 13, Oct. 24, 26, Jan. 29, Feb. 1, 23, 26.

TOUNGOO.—F. MASON, Aug. 20, 21, Oct. 1, 7, 8, 16, 23, Nov. 5, 10 (2), Dec. 3 (2), 4 (2), 23, Feb. 6, 23 (2), Mar. 3, 8, 13, 20, 24.—Mrs. M., July 18, Sept. 23.—E. B. CROSS, Aug. 18, Sept. 6, 17, 27, Oct. 25, Nov. 17, 25, Dec. 17, 26, Feb. 13, Mar. 15.—M. H. BIXBY, Sept. 25, Nov. 12, 18, Dec. 5, Jan. 5, 6, Feb. 2, 4.

RANGOON.—E. A. STEVENS, Sept. 12, 29, Oct. 16, Nov. 13, 29, Dec. 12, 29, Jan. 29, Feb. 13, 28, Mar. 10, 19, 26.—Mrs. S., Sept. 28, Nov. 14.—J. G. BINNEY, Aug. 29, 30, Oct. 13, 27, Nov. 14, 26, Feb. 12, Mar. 12 (2).—Mrs. INGALLS, Nov. 24, Dec. 4, 16, 20.—Mrs. KNAPP, Aug. 27, Sept. 28.—D. L. BRAYTON, Sept. 19, Dec. 11, Jan. 15.—C. BENNETT, Sept. 13, 15, 29, Oct. 16 (2), 29, Nov. 5, 28 (2), Dec. 13 (2), 20, Jan. 28 (2), Feb. 13, 28, Mar. 3, 10, 12, 13, 27.

BASSEIN.—H. L. VAN METER, Aug. 22, Sept. 13 (2), Nov. 6, 10, 11, 25, Jan. 24, Feb. 5, Mar. 10.

PROME.—E. KINCAID, Oct. 7, 11, Dec. 28, 29, Jan. 30, Mar. 3, 20.—T. SIMONS, Dec. 26, Jan. 6, Feb. 3.

HENTHADA.—B. C. THOMAS, Aug. 29, Oct. 16, 17, Nov. 13, Jan. 2, 29 (2), Feb. 7, 29, Mar. 7, 20.—Mrs. T., Dec. 11.—A. R. R. CRAWLEY, Oct. 1, 7, 17, Dec. 3, 15, Jan. 19 (2), Feb. 10, 26, Mar. 19.

Assam.

M. BRONSON, Aug. 21 (2), Oct. 2, Dec. 10, 22, 23, 25, Jan. 24 (2), Feb. 13, 14.—Mrs. B., Oct. 22, Feb. 27.—E. P. SCOTT, Oct. 21, Dec., 24, Jan. 25.—Mrs. S., Dec. 10.—W. WARD, Aug. 6, 23, Oct. 15, Jan. 29.—Mrs. W., Aug. 19, 21, Dec. 9.

Teloogoos.

F. A. DOUGLASS, Sept. 8 (2), 10, Oct. 9, Dec. 10, Jan. 12, Mar. 10.

Siam.

R. TELFORD, Aug. 26, Oct. 1 (2), Feb. 27, Mar. 27.—S. J. SMITH, Oct. 29, Nov. 13, 24, Dec. 15, Jan. 29, 30, Feb. 23.

China.

J. W. JOHNSON, Sept. 18, Oct. 14, Nov. 9, Jan. 22, Mar. 20.—M. J. KNOWLTON, Sept. 22, 29, 30, Oct. 22, Nov. 15, 27, Dec. 2, Jan. 2, 28, Feb. 16, 28, Mar. 4, 17, 21, 23.—E. C. LORD, Dec. 3, (2), 18, Feb. 17.—H. JENKINS, Sept. 1, 9, Nov. 18, Dec. 19, Mar. 25.

Delaware.

J. G. PRATT, Nov. 19, Feb. 19, Mar. 17, April 23.—C. GOWING, Nov. 11.

France.

A. DEZ, Nov. 18, Jan. 30, Apr. 9, May 1.—V. LEPOIDS, Nov. 17, Mar. 22.—J. BOILEAU, Oct. 11, Jan.

Germany.

G. W. LEHMANN, Jan. 16, Apr. 15, May 2.

DONATIONS.

ECEIVED IN MAY, 1863.

Maine.

Port, Village ch. 5-
en, Ladies' Bap. For.
, Mrs. Eliza A. Ken
12; Jefferson, 1st ch.
; Brooklin, Fem. For.
, Mrs. Elsie Herrick
Valdoboro', 1st. ch.,
, E. E. Chapman tr.,
e heathen children,
ver and Foxcroft Vil-
nd soc. 5; 58.13

New Hampshire.

1.50

Vermont.

ch., E. A. Fuller tr.,
anklin, Elias Truax
It. Pleasant, Effie Al-
sup. of Sau Er, nat.
Rev. B. C. Thomas,
, Burmah, 3; 17.30

Massachusetts.

th Asso., Somerville,
G. W. Robinson tr.,
n, 1st ch., Sab. Sch.,
pp tr., 7.79; 50.79
uth Asso., Newton
t. ch., Rev. Dr. Hack-
nton, ch., Dea. Shep-
.22; West Newton,
y Durell, deceased, to
rs., care Rev. J. G.
Hamburg, Germany,
Seth Davis, 200;
, ch. and cong., Dea.
ks tr., mon. con. 20-
230.62
., Lynn, Dea. Jona-
eller 150.00
so., Conway, ch. and
Greenfield, ch. 9; 17.35
sso., Lanesboro', Mrs.
bler 3; Tyringham,
remont, Mrs. F. Mil-
9.00
Asso., Webster, ch.,
mon Robinson tr., 17.80
—— 475.56

Rhode Island.

Central ch., Sab.
s expended by Rev.
by, for a boat, for the
' the Shan Mission,
Burmah, 153.00

New York.

ity, E. Brassett 372;
ecker st. ch., W. H.
tr., 60; Clinton, Rev.
rns 2; Borodino, Al-
n 5; Rome, 1st ch.
owlesville, ch. 14; 503.50
er South Asso., Mad-
ch. 93.70; Calvary
Sch. 25; Amity st.
yte tr., 921; per Rev.
, agent, 1039.70
Tioga Asso., Spen-
17.26; Binghamton,
; per Rev. O. D.,
81.73
so., Powlings Centre,
ev. O. D., agent, 20.00

New York Asso., E. Marion, ch. 10.40; Greenport, ch., Sab. Sch., to sup. nat. pr., 36.25; Dea. D. Wells 10; Henry Wells 5; New York city, North ch., Sab. Sch., of wh. 20 is for Mrs. Wade's school, Maulmain, Burmah, 23.20 for Mrs. Johnson's school, Swatow, China, 43.20; H. L. Slote 2; per Rev. O. D., agent, 106.85

Saratoga Asso., Galway, Dea. E. Hewett, per Rev. O. D., agent, 3.00

Hudson River North Asso., Westkill, ch., per Rev. O. D., agent, 3.00

Orleans Asso., Alabama, ch., per Rev. O. D., agent, 9.00

Genesee Asso., Batavia, ch., per Rev. O. D., agent, 18.72

Buffalo Asso., Boston, ch. 7; Springville, ch. 1.10; per Rev. O. D., agent, 8.10

St. Lawrence Asso., Madrid, ch., per Rev. O. D., agent, 1.00

Harmony Asso., Westfield, ch., per Rev. O. D., agent, 8.00

Oneida Asso., Oneida, Mrs. and Miss Adams, per Rev. O. D., agent, 2.00

Manlius, H. Chapman, per D. H. Decker, Exr., annual payment, per Rev. O. D., agent, 10.00

—— 1814.60

New Jersey.

New Brunswick, 1st ch. 300.00

East N. J. Asso., Scotch Plains, ch. 14.95; New Market, ch. 40.44; per Rev. O. Dodge, agent, 55.39

West N. J. Asso., Jacobstown, ch. 31.05; Blackwoodstown, ch. 29.03; Trenton, Central ch. 14.83; Cohansey, 2nd ch. 25; per Rev. J. French, agent, 99.91

—— 455.30

Pennsylvania.

Philadelphia, Tabernacle ch., Rev. Wm. F. Hansell D.D., 400.00

Montrose, Seth Mitchell, per Rev. O. Dodge, agent, 10.00

Philadelphia Asso., West Philadelphia, 1st ch. 108.68; Philadelphia, 4th ch. 101.59; 1st German ch., J. A. Shulte 1; Minersville, ch. 3.50; Brandywine, ch. 22.30; Lower Providence, ch. 6.25; per Rev. J. French, agent, 243.32

Centre Union Asso., Phoenixville, Sab. Sch., for nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, per Rev. J. F., agent, 10.00

Bradford Asso., Alba, Rev. E. Loomis, per Rev. J. F., agent, 1.20

Abington Asso., Bethany ch. 5-65; Honesdale, ch. 1; Damascus, 1st ch. 1; Clinton, ch. 11; Benton, ch. 8; per Rev. J. F., agent, 26.65;

French Creek Asso., Union Mills, Rev. A. D. Buck, per Rev. J. F., agent, 1.00

Bridgewater Asso., Gibson and Jackson, ch., per Rev. J. F., agent, 3.85

Pittsburg Asso., Big Sewickley, ch. 4.25; Alleghany city, Sab. Sch. 10; per Rev. J. F., agent,	14.25	
	——	710.27

Illinois.

Chicago Asso., DeKalb, ch. 1.50; Dixon Asso., Galena, ch. 10; Edwardsville Asso., Litchfield, ch. 6.45; Fox River Asso., Batavia, ch. 8.15; Illinois River Asso., Steuben, ch. 4; per Rev. S. M. Osgood, agent,	30.10	
Ottawa Asso., Johnson's Grove, ch., of wh. 1 ea. is fr. Rev. R. and Mrs. A. Parsons jr., 50 cts. ea. fr. Judson M., Ellen M., and R. Newell, 25 cts. ea. fr. Martha M., Amelia, Eugenio, Martin, Harriet and Charles E., 5; Shabona Grove, C. F. Overton 5; Tonica, ch. 2.05; Mendota, ch. 4.50; per Rev. S. M. O., agent,	16.55	
Quincy Asso., Payson, ch., tow. sup. of Rev. E. P. Scott and wife, Nowgong, Assam, 5; Rock Island Asso., Cordova, ch. 8.76; South District Asso., Belleville, ch. 12.25; per Rev. S. M. O., agent,	26.01	
	——	72.66

Indiana.

Evansville, "E. H. W., a birthday offering,"	3.00	
Indianapolis Asso., Indianapolis, 2nd ch., Miss. Union, for nat. prs., 4; Rev. T. H. Stewart 1; per Rev. S. M. Osgood, agent,	5.00	
Northern Indiana Asso., South Bend, ch. 7.25; Wesaw Creek Asso., Little Flock, ch. 2.25; Franklin, ch. 2.40; per Rev. S. M. O., agent, 4.65;	11.90	
	——	19.90

Iowa.

Bonaparte, "from a bereaved friend"	10.00	
Cedar Valley Asso., Waverly, ch., per Rev. S. M. Osgood, agent,	4.00	
	——	14.00

Michigan.

Adrian, Sab. Sch., Channing Whitney tr.,	30.45	
Lenawee Asso., Medina, ch.	7.41	
Flint River Asso., Brandon, ch. 2.50; Oxford, ch. 2; Flint ch. 8; Genesee, ch. 1; Davisonville, ch. 10; per Rev. S. M. Osgood, agent,	23.50	
Kalamazoo Asso., Galesburg, ch. 6.75; Michigan Asso., Detroit, 1st ch. 25.75; Oakland, ch. 7; Washtenaw Asso., Ann Arbor, ch. 6; Sylvan, ch. 2.50; per Rev. S. M. O., agent,	48.00	
	——	109.36

Ohio.

Caesar's Creek Asso., Greenfield, ch., per Rev. S. M. Osgood, agent,	4.00	
Cleveland Asso., Painsville, ch., of wh. 1.29 is fr. Sab. Sch., 10.60; Royalton, ch., a friend 25; Strongsville, ch. 6; Granger, ch., Mrs. J. Smith 1; Columbia, ch., Sab. Sch. 1; Cleveland, Erie st. ch. 35; Chardon, ch. 1; per Rev. S. M. O., agent,	79.60	
Grand River Asso., Kingsville, ch., per Rev. S. M. O., agent,	13.40	
Huron Asso., Berlin Hights, J. S. and Mrs. R. P. Lowry, per Rev. S. M. O., agent,	2.00	
Lorain Asso., Elgin, ch. 22.47; North Amherst, ch. 5; per Rev. S. M. O., agent,	27.47	
Miami Asso., Middletown, ch., per Rev. S. M. O., agent,	50.00	
Mohican Asso., Bloomfield, ch. 3; Gallion, ch. 1.75; Ashland, ch., a sister 50 cts.; per Rev. S. M. O., agent,	5.25	
Mt. Vernon Asso., Bryn Zion, ch., per Rev. S. M. O., agent,	1.65	
Portage Asso., Streetsboro', ch., per Rev. S. M. O., agent,	6.00	
Scioto Asso., Lancaster, ch., per Rev. S. M. O., agent,	10.00	
Trumbull Asso., Warren, ch., of wh. 39 is fr. the Young People's Miss. Soc., to sup. nat. pr., care Mrs. M. B. Ingalls, Rangoon, Burmah, per Rev. S. M. O., agent,	99.00	
Wooster Asso., Canton, ch., per Rev. S. M. O., agent,	5.00	
Collection at annual meeting of the Miss. Union in Cleveland, per Rev. S. M. O., agent,	41.76	
Salem Asso., Jared Moris 5; Samuel Grant 2; Martin Chase 1; Sarah A. Chase 50 cts.; Olive Chase 10 cts.; Emma Chase 10 cts.; per Rev. J. L. Douglass,	8.70	
Grand River Asso., Ashtabula, 1st ch., for the China Mission, per Rev. Dr. Dean,	20.75	
Cleveland Asso., Cleveland, 3d ch.	8.00	
Cincinnati, Ninth st. ch., Fem. Bur. Miss. Soc., Maria B. Goldsmith tr., for the sup. of Sau Quala and other nat. prs.,	161.00	
Granville, ch., Sab. Sch. 21.80; Troy, ch. 7; Pomeroy, Welsh ch. 17;	45.80	
	——	590.

Wisconsin.

Winnebago Asso., Ripon, ch., per Rev. S. M. Osgood, agent,		3.
		$4,494.

Legacies.

Boston, Ms., Sarah Eayrs, per Jos. H. Eayrs, Exr.,	100.00	
Troy, N. Y., Joshua Harpham, bal., per Alvah Travor, Atty.,	407.00	
	——	507.
		$5,001.

Total from April 1 to May 30, 1863, $7,707.

DONATIONS.

Received in June, 1863.

Maine.

Corinna, A. Young 5; Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr., 12;

ıore Falls, ch., of wh.
ı mon. con., and 5.45 fr.
Robinson, 9; Jefferson,
E. J. White 5; Bloom-
Simon Getchell 1.50; 32.50

New Hampshire.

, ch. and soc. 17.72;
ıester, "an unknown
to missions, for Mrs.
s school, Sibsagor, As-
; Keene, ch. 3.50; North
ord, ch. 4; Effingham,
Elbridge Pepper 20; 47.22

Vermont.

ardsboro', 1 ea. fr. A. C.,
. and M. O. Brooks 3;
ıam, ch., of wh. 1.50 is
ibles, 11.50; Saxton's
ch. 17.55; 32.05

Massachusetts.

a friend 4; Mrs. Wood
Miss Ann Covell 50 cts.; 6.00
North Asso., Woburn,
ea. Benj. Millett tr., 10;
Acton, ch., mon. con.
12.35
South Asso., Roxbury, a
5; Newton Centre, theol.
Soc. of Inquiry, F. D.
tr., 16.75; 1st ch., Rev.
Warren, D.D., 50; 71.75
Asso., Lowell, 1st ch.,
J. A. Brabrook tr., 25.00
ılony Asso., Plymouth,
Abigail B. Judson, for the
an Mission, 50.00
lge Asso., North Brook-
H. H. Sparks 4.00
ıer Asso., Worcester, 1st
eo. W. Rugg tr., 66.85
—— 235.95

New York.

on, S. T. Goodell 5; Uti-
oad st. Sab. Sch. 24.22; 29.22
Asso., Sherman Dibble
ates, ch. 45.37; Medina,
; Shelby, ch. 10; 80.37
River North Asso., coll.
ıenectady, per Rev. J. L.
lass, 30.00
ord, ch., a friend 5; Hoos-
alls, ch. 10; per Rev. J.
, 15.00
ons in New York, per
O. Dodge, agent, viz.
gton Union Asso., Ft.
Village, ch. 19; Adams-
ch., with other donas. of
Asso., to cons. Mrs. Fan-
Forbes H. L. M., 76.52;
Rupert, ch. 5.02; Gran-
ch. 33; Hartford, ch. 13-
Kingsbury, ch. 20; Lake-
ch. 12; Salem, ch. 2.75;
y Hill, ch. 38; Ft. Ed-
, 1st ch. 10.08; Ft. Miller,
ıswell 5; 234.62
k River Asso., Newport,
:4; Norway, ch. 15.50;
bury, ch. 20; 59.50
ork Asso., Hempstead, ch.
Nyack, ch., with other
. of this Asso., to cons.
J. V. Burr H. L. M., 23-
Harlem, E. Archer 50; 80.00
Asso., Springfield, ch.
29.37; Burlington, 1st ch. 3;
Rev. L. Bolton 5; Mrs. Horton
50 cts.; Jacksonville, ch. 3;
Edmeston, 2nd ch. 6.50; Warren, ch. 6.50; a friend of missions 1; 54.87

Hudson River North Asso., E. Hillsdale, ch. 8.00

Saratoga Asso., Stillwater, 1st ch. 6; 2nd ch. 16.60; Amsterdam, ch. 35.05; Bu[illegible] Hills, Fem. Benev. Soc. 17.60; Rev. J. A. Bullard 1; 76.45

Buffalo Asso., Springville, Mrs. P. Ingersol, 80 years old, earned by spinning, 2.00

Genesee Asso., Leroy, ch. 80.00

Hudson River Central Asso., Sing Sing, Miss Augusta Scott, "dying gift," 5.00

—— 705.03

New Jersey.

Collections per Rev. J. French, agent, viz.

Central N. J. Asso., Hightstown, ch., Sab. Sch. 12.41

West. N. J. Asso., Mullica Hill, ch. 37.37; Woodbury, a friend of missions 5; 42.37

Collections per Rev. O. Dodge, agent, viz.

East N. J. Asso., West Hoboken, ch. 12; Elizabeth, ch. 10; Rahway, ch. 50; 72.00

—— 126.78

Pennsylvania.

Georgetown, ch., Mrs. Martha McClary 5.00

Allentown, ch., per Rev. J. L. Douglass, 2.15

Collections per Rev. J. French, agent, viz.

Philadelphia Asso., Lower Dublin, ch. 69.50; Upland, ch. 43.59; Penningtonville, Sab. Sch. 5.46; Philadelphia, Mrs. C. A. L. 5; 123.55

Central Union Asso., West Chester, Sab. Sch., for nat. pr., care Rev. H. L. Van Meter, Bassein, Burmah, 26.02; Windsor, Sab. Sch. 3.10; Daniel Keeley 1; 30.12

Bradford Asso. 20.98; Springfield, ch. 2.27; Canton, ch. 3; Alba, ch. 2; 28.25

Northumberland Asso., Lewisburg, University, Soc. Moral and Religious Inquiry 4.15; Fem. Institute, Young Ladies' Miss. Soc. 12; Anthony township, German Bap. ch. 21; 37.15

Wyoming Asso., Eaton, ch., Sarah B. Miller 2; Louisa H. Frear 1; 3.00

Pittsburg Asso. 18.07; Mt. Hope, ch. 7.82; Zion, ch. 3.83; S. Pittsburg, ch. 11.50; Salem, John King 1; 42.22

Clearfield Asso. 9.54; Upper Chestnut Creek, ch. 10; Lower Chestnut Creek, ch. 2.50; Zion, ch. 7.75; Gethsemane, ch. 2.50; Jay, ch. 50 cts.; Curwensville, ch. 3; Mt. Pleasant, ch. 25.65; 61.44

Abington Asso., Hawley, ch., Dr. G. W. Curtis 1; Preston Cen-

tre, ch. 3;	4.00	
		336.38

Illinois.

Collections per Rev. S. M. Osgood, agent, viz.		
Chicago Asso., Elgin, ch. 10; McHenry, ch., Rev. E. Gowing 3;	13.00	
Fox River Asso.	26.40	
Ottawa Asso., Paw Paw, ch., a friend	5.00	
South District Asso., Belleville, a friend	10.00	
		54.40

Indiana.

Collections per Rev. S. M. Osgood, agent, viz.		
Indianapolis Asso., Greenwood, ch.	3.10	
Northern Ind. Asso. 17.21; Westville, ch. 4.25; Laporte, ch., Sab. Sch., tow. sup. of Solong, nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, 9;	30.46	
North Eastern Ind. Asso., Auburn, Rev. E. Ward	1.00	
		34.56

Iowa.

Collections per Rev. S. M. Osgood, agent, viz.		
Davenport Asso., Lyons, ch., of wh. 50 cts. is fr. Sab. Sch., and 2 fr. Ada and Ella Starkweather, tow. sup. of Rev. E. P. Scott, Assam,	2.50	
Linn Asso., Marion, ch., Mrs. Louisa C. DeWitt	3.00	
Turkey River Asso. 3.24; McGregor, ch. 1.60;	4.84	
Upper Des Moines, Swede Bend, ch., for Burman Missions,	2.40	
		12.74

Michigan.

Grand Rapids, 1st ch.	15.00	
Collections per Rev. S. M. Osgood, agent, viz.		
Hillsdale Asso. 9.50; Coldwater, ch. 2.50; Wright, ch., Sab. Sch. 1.75;	13.75	
Jackson Asso. 19.25; Concord, ch. 3.05; Albion, ch. 13.13;	35.43	
Kalamazoo River Asso. 20.93; Kalamazoo, ch. 34.40; Galesburg, ch., T. Havens 1; Ganges, ch. 71 cts.; Otsego, ch. 8; Tekonsha, ch. 4; Schoolcraft, ch. 3;	72.04	
Lewanee Asso. 8.27; Tecumseh, ch. 9; Fairfield and Seneca, ch., of wh. 1 is fr. Mrs. M. Knapp, 2.50;	19.77	
Michigan Asso., Mt. Vernon, ch.	6.00	
Shiawasse Asso.	13.36	
St. Joseph's River Asso. 6.33; Cassopolis, ch., P. A. Lee 2.50; Edwardsburg, ch. 5; Baldwin's Prairie, ch. 5.60; St. Joseph's, ch. 2.75; Sturgis, ch. 2.10; White Pigeon, ch., Sab. Sch. 2.75;	27.03	
Washtenaw Asso., Sylvan, ch. 5; Dexter, ch., Rev. Mr. Walker 2;	7.00	
		209.38

Minnesota.

Collections per Rev. S. M. Osgood, agent, viz.		
Minnesota Asso., Hastings, ch. 2.27; St. Pauls, West ch., Sab. Sch., for Mrs. Ward's school, Sibsagor, Assam, 10;	12.27	

Ohio.

Cincinnati, Miss Kate Trevor 10; Zanesville, Miss Mary Barber 1;	11.00	
Collections per Rev. S. M. Osgood, agent, viz.		
Cleveland Asso., Columbia, ch. 20; Richfield, ch., D. L. Oviatt 1; Cleveland, Erie st. ch., C. Schemp 2;	23.00	
Maumee Asso. 32.50; Maumee, ch. 3.50;	36.00	
Miami Asso., Cincinnati, Mt. Auburn, ch.	107.54	
		177.54

Wisconsin.

—— "a brother," per Rev. A. Henrich, Williamsport, Pa.,	2.00	
Collections per Rev. S. M. Osgood, agent, viz.		
Dodge Asso., Beaver Dam, A. Joy, to sup. Thwa Thah and Thah Po, nat. prs., care Rev. B. C. Thomas, Henthada, Burmah,	100.00	
Janesville Asso., Union, ch.	2.00	
Lake Shore Asso., Waukesha, ch.	8.45	
Walworth Asso. 10.12; Elkhorn, ch. 5;	15.12	
Winnebago Asso. 7.79; Fond-du-lac, ch. 23.25; Waupun, ch. 1.25; Oshkosh, 1st ch. 25 cts.;	32.54	
		160.11

District of Columbia.

Washington, 1st ch. 24; E. st. ch. Youth's Miss. Asso. 25;		49.00

South Carolina.

Beaufort, Bap. ch., mon. con., for Missions in Burmah, to be expended by Rev. Dr. Wade, per Rev. S. Peck, D.D.,	8.55	

Missouri.

St. Louis, 2nd ch., Daniel B. Gale tr., 267.45; Wright city, Rev. James E. Welch 10;		277.45
		2512.41

Legacies.

Sedgwick, Me., John Means, per Daniel M. Means and L. G. Philbrook, Exrs., bal.	57.00	
Methuen, Ms., Sarah M. Wilson, per J. Brown Lord, Exr.,	858.92	
Medway, Ms., Mrs. Lucy Johnson, per Rev. E. C. Messenger, Exr., in part,	120.00	
Utica, N. Y., Mrs. Sarah Gilbert, I. J. Gilbert, Exr., per A. Hubbell, in part,	119.14	
Albany, N. Y., William Soulden, per W. S. McIntosh, Exr., in part,	18.00	
Newark, N. J., Caroline Gould, per Stephen G. Gould, Exr.,	50.00	
		1223.06
		$3,735.47

Total from April 1 to June 30, 1863, $11,443.14.

Donations in Medicines.

Philadelphia, Pa., Dr. D. Jayne & Son, one case medicine, for Rev. E. B. Cross, Toungoo, Burmah,		166.50

'ol. XLIII....No. 9. Whole Number 561.

THE

ISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

SEPTEMBER, 1863.

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BOSTON:
MISSIONARY ROOMS, 12 BEDFORD STREET.
1863.

THE MISSIONARY MAGAZINE FOR 1863.

The forty-third volume commenced with the number for January. The Missionary Magazine contains a full view of the home proceedings and foreign operations of the American Baptist Missionary Union, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

By the provisions of the Act which went into operation September 30, 1852, the postage of the Magazine is six cents a year to any part of the United States, when paid annually or quarterly in advance. So great a reduction from previous rates removes the chief hindrance to its transmission through the mails, and should encourage effort to extend its circulation.

Individuals receiving the January number are regarded as subscribing for the volume of 1863.

The Magazine will be furnished to subscribers at the following rates:

Single copy, for the year, payable in advance,	$1.00
Four copies, " " " "	3.00
Fifteen copies, " " " "	10.00

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Orders and remittances should be addressed "*Missionary Magazine*, 12 *Bedford Street, Boston.*"

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If persons forwarding money for the Magazine do not receive their receipts with the subsequent number, they will please give immediate notice of the failure by letter.

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The Correspondence of the American Baptist Missionary Union is conducted by the Rev. Jonah G. Warren, Corresponding Secretary.

Rev. J. N. Murdock, Assistant Secretary.

Hon. Nehemiah Boynton, is Treasurer.

Freeman A. Smith, Esq., is Assistant Treasurer, to whom communications containing moneys for the Treasury should be addressed. Remittances by draft or check should be drawn in his favor.

The Missionary Rooms are at 12 Bedford Street, Boston.

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Western District.	
All the States West of New York,	Rev. S. M. Osgood, 51 Lasalle St., Chicago.

THE

MISSIONARY MAGAZINE.

VOL. XLIII. SEPTEMBER, 1863. No. 9.

AMERICAN BAPTIST MISSIONARY UNION.

THE NINGPO MISSION AND OUR DUTY.

BY M. J. KNOWLTON, NINGPO, CHINA.

The following paper was drawn up to be read before the Ningpo Missionary Association. This Association is composed of the missionaries of the different Missionary Societies residing at Ningpo, who meet bi-monthly to discuss questions relating to their missionary work. At the meeting held Nov. 4, 1862, the question discussed was our duty at Ningpo under present circumstances; and the following paper was presented upon the subject.

Mr. Knowlton says, "I forward this paper as an exponent of my views on the mode of prosecuting our work successfully here. The plan here marked out is, I fully believe, correct, though in practice I may fail to carry it out. Some at the meeting thought my expectations of immediate large success, rather sanguine. But who shall limit the Almighty, when we zealously employ the means He has ordained for the regeneration and salvation of men?"

The events which, during the past few months, have transpired at Ningpo, have not been without their effect. The minds of the people have evidently been undergoing a change. Long established notions have been unsettled, and new views are taking their place.

This change in the minds of the people has placed foreigners, especially missionaries, in new relations to them. Formerly we were looked upon as intruders and secret enemies, or at least, as having no claim upon their regard. But the circumstances of the past few months have afforded occasion to give them tangible proof of the kindness of our hearts, and good will towards them, and also of our superiority to them. Gratitude and respect have been awakened in their minds; and they have come, as never before, to regard us as their friends and protectors. We have been brought into more intimate relations to them, and to a position of easier access to their hearts. They are more willing to listen to us, and our influence over them is greatly increased.

At the same time a change in another direction has been going on; the confidence of the people in their idols has, in numerous instances at least, been weakened. Their language is, "Our gods are destroyed; they are no longer in existence; why should we worship them?" Again, "The God of heaven has power; the gods of the temples could never have driven out the rebels." The mass of the people may, for want of more light, slide back into their idolatrous customs. Still it cannot be doubted that idolatry has received a severe blow; and it behooves us to do all in our power to prevent its recovery from it. There is evidently an increasing conviction spreading abroad, that the Lord God whom we preach is indeed the Most High God, above all that are called gods.

In view of these circumstances, the inquiry arises, what is our duty? How may we best avail ourselves of our improved relations to the people?

In order to arrive at a right conclusion upon this subject, the grand object towards which we aim should be distinctly and prominently kept in mind. And what is that object? It is simple; it is Heaven-appointed. Alas! that we should so often seem to forget it, and spend so much time, attention and energy upon irrelevant and unworthy objects. We are "fishers of men." Our simple object is to save men. That work is surely extensive enough to occupy all our time, and all our talents; and manifestly no other can vie with it in importance. It demands entire singleness of aim, unreserved devotion of energy. How exclusively were the labors of Christ and his apostles concentrated upon this one object! They are our example. Whatever other objects we may accomplish, however praiseworthy, however great,—if we, as missionaries, fail in the work of evangelizing and saving men, our failure is complete.

The inquiry next arises, by what means this object may be successfully and most rapidly accomplished? Happily, in answering this question also, we are not left to our own wisdom or devices. We have our Divine Master's simple and sublime direction upon this point. "Go ye into all the world, and preach the gospel to every creature." This command points out definitely and authoritatively the means to be employed by us for the salvation of men. The apostles used this means, "giving themselves continually to prayer and the ministry of the word." The apostle to the Gentiles, in his work of evangelizing and saving the heathen, "determined to know nothing among them save Jesus Christ and Him crucified," and declares that "it pleased God by the foolishness of preaching to save them that believe." The wisdom of God has been vindicated, and the folly of human devices for the extension of Christ's kingdom has been shown by the experience of all succeeding ages. Failure has ever marked the latter, while the faithful preaching of the gospel has ever been attended with the Divine blessing, and resulted in the regeneration and salvation of souls. The single, God-appointed means for accomplishing the great object that we have in view, then, is preaching, the oral proclamation of the gospel. No other mode of presenting the gospel can to any great extent effect that object. Other incidental means may contribute to the furtherance of the work of preaching; such, for instance, as the distribution of books, especially the Bible; the posting of placards, which falls in with the Chinese mode of inculcating moral lessons; the establishing of schools; the opening of dispensaries, &c. These may aid, but cannot for a moment be allowed to assume the place of, or infringe upon, the preaching of the gospel.

In view, then, of the object before us, the means to effect it, and the improved circumstances of our missions, what is our duty?

Is it not this, to secure immediately the greatest amount possible of the faithful preaching of the gospel?

Of course, it is understood that "continual prayer" must be joined with "the ministry of the word." Prayer for the Holy Spirit, without whose presence and work all means will be fruitless, must be fervent and unceasing. Thus labored the apostles. But the question under consideration has more immediate reference to external duties and labors.

If the conclusion concerning our duty above arrived at be correct, viz., to secure immediately the greatest possible amount of the faithful preaching of the gospel; then the great practical question comes home to us, how may the greatest amount of preaching be secured?

In answer to this inquiry, which is indeed the one which more intimately and *chiefly concerns* us, there are several specifications that may be named.

1. In the first place, it is necessary to "give ourselves to the ministry of the word." As in the case of the apostles, there should be entire devotion to this work. Nothing should be suffered to divert us from this, our first great duty as missionaries. The conviction of duty to preach "the glorious gospel of the blessed God" to the perishing heathen, was what first fired our youthful hearts to go out as missionaries. It was for this that we laid ourselves upon the foreign mission altar. For this work were we appointed by our respective mission societies; and visions of standing before heathen audiences, with the Bible in our hands, and pointing them to "the Lamb of God who taketh away the sin of the world," were constantly before our minds. We then felt that this would be our daily work, our constant delight. But alas! how has the reality fallen short of our expectations! Have not our bright visions often given place to disgust, weariness and despair? Might we not individually apply to ourselves the remark of an excellent missionary in India, "There is nothing so difficult for me to resist, as a repugnance against coming in contact with the natives." It is indeed a difficult and unpleasant task to encounter perpetually pride, indifference, hypocrisy, sophisms, absurdities, false reasonings, stolid ignorance, malicious opposition, unworthy suspicions and inveterate prejudices. There is great danger of being driven by these things from immediate contact with the minds of the heathen, to indulge in those labors and studies which are more quiet and agreeable. But the command of Christ and the nature and necessities of our work demand that we take and maintain the campaign in the field against the enemy, and not, like cowards, retreat and hide away in our studies. Our great Captain has given us strict orders to preach his gospel, and, if indeed we are his messengers, we are not at liberty to neglect this work for any other, however plausible and proper. What should we say of an ambassador to a foreign court, who, instead of devoting himself exclusively to the interests of the government by which he is commissioned, should spend his time in literary pursuits, or devote himself to trade, or entangle himself in the affairs of the government to which he is sent? And how can we answer to Him who has commissioned us, if we do not devote ourselves to the business that He has entrusted to us? The present circumstances of our missions at Ningpo demand this. The people are more willing than even before to listen to our message. There is a wide spread and increasing spirit of inquiry awakened respecting Christianity. The minds of many of the people are in a kind of transition state; and it is our duty and privilege to guide them to the truth. The destruction of their idol gods has created a void in a multitude of minds, which should be at once filled by inculcating a knowledge of the one living and true God and the saving doctrines of the gospel. Whenever and wherever we can find attentive listeners, these things should be upon our lips, even though we might be charged, like Paul, with being beside ourselves. We are "in the morning to sow the seed,"—to sow, too, "beside all waters," "and in the evening to withhold not our hand." Success must crown such labors; for it is God's appointed plan for saving men, and He will bless it. "His word shall not return unto Him void." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

2. In the second place, it is our duty to see that our native preachers are constantly engaged in the same work. After we have done all in our power, we must still rely on native helpers chiefly to do the preaching. Our throats soon get hoarse, our bodies soon weary, and our health soon fails. But a Chinaman never wearies of talking, and he can use many effective arguments, can live in many places, and endure many things, that a foreigner cannot. Still they have, as a general rule, very little zeal, and cannot be trusted to take the lead in evangelical labors. We must lead them, set the example, and constantly look after them. We should strive

to develop in them earnestness and activity in preaching the gospel, and an intense zeal for the salvation of their countrymen.

3. In the third place, we should strive to increase as rapidly as possible, the number of native preachers. We must select our Timothys and Tituses to be colaborers with us. We must commit the gospel truths "to faithful men, who shall be able to teach others also." We need not wait for them to complete a prescribed course of study, before commencing to labor; but as the apostle did, and as many of the oldest and best missionaries in India and Burmah have been and are still doing, instruct them in the Scriptures at the same time that they are pursuing their work of preaching. They will thus become practical, active and effective preachers and expounders of the word of God, as well as wise and self-reliant pastors of churches. All the available talent in our churches should be called out, and be made to contribute to the work of making known the gospel. The apostle "rejoiced" that "Christ was preached" in any way, "whether in pretence or in truth." May there not be many native brethren now engaged in secular pursuits, and having their light thus hid, under a bushel, who might be repeating the story of the cross to their countrymen, yea, preaching the gospel effectively, and saving souls?

4. Again, encouragement should be given to native brethren who live in the villages, to labor among their friends and neighbors. If too poor to spend the time, they might be aided, and a missionary or native preacher might labor with them; thus new and interesting fields might be opened for preaching, establishing chapels, gathering converts, and forming churches. At a recent meeting of the Association, those then present will recollect that an account was given of the labors of an old man in one of the valleys of Chusan, whose voluntary, earnest, daily conversations there, followed up by the labors of others, had resulted in the conversion of some twenty souls. This is but a single instance, among several that might be adduced, no doubt, from our different missions, to illustrate what may be done by similar means in numerous other places.

5. Again, every chapel should be opened every day, and preaching maintained in them throughout the day. If this were done, the people would be convinced that we are in earnest, when we tell them that they are forever lost unless they come to Jesus for salvation; inquiry would be awakened, impressions would be followed up and deepened, germs of faith would be fostered, strengthened and perfected. A few months of such labors, at all the chapels in Ningpo, would make such a shaking among the dry bones, as never before has here been witnessed. I have recently been making the trial, with encouraging success. Such labor would be nothing impracticable nor wonderful. For a missionary or native preacher to occupy a chapel throughout the entire day even, which would not be necessary ordinarily for the same individual to do, would not require severer labor than thousands of tradesmen are daily performing. Fortune tellers and mountebanks will talk daily from morning till night, for a few cash. Should not missionaries and native preachers be as earnest, to say the least, to save the souls of men?

6. Nor should itinerating be neglected. While some are occupying the chapel in the city, others should be proclaiming the gospel in the villages. The plan of itinerating, which seems best adapted to secure success, and which in the example of Paul has Divine sanction, is that of continuing in the same locality for a longer or shorter period, and daily bringing the truth to bear upon the minds of the people. The indefatigable Ragland in North Tinnevelly, and some of the missionaries in Burmah, and others in other parts of the field, have pursued this plan with marked success. It would not be convenient nor necessary, like Ragland, to pitch our tents on the Ningpo plain; but upper rooms, that would answer well to tarry in for a time, could be obtained in any large village. The advantages of this plan are (1.)

that the gospel is repeatedly brought to bear upon the same minds, and opportunity is afforded to follow up and deepen impressions. (2.) The way is thus prepared for establishing permanent stations and churches. On the other hand, desultory and rapid preaching excursions are not adapted to bring any fruit to perfection.

7. Again, the establishment of permanent stations, where the gospel may be daily preached throughout the year, is a work of special importance. They gather together the fruits, and render permanent the results of itineracy. Itinerating sows the seed broadcast, some falling by the wayside, some on stony ground, some among thorns, and some, it may be, on good ground; but even the last, not being cultivated with care, produces but little fruit; permanent labors are like sowing seed in a garden, where it is carefully watered and cultivated, the fruit brought to perfection and regularly gathered. A faithful, native preacher, established permanently at almost any village, would hardly fail, in not a very long time, to gather a little band of believers around him, who would form the nucleus of a church. There is not a mission in Ningpo, I presume, that has not had repeated cases that illustrate the truth of this remark. Permit me to refer to one instance that recently came under my own observation. Last April I sent a young native assistant to seek for a place to establish a station. After looking some two weeks, he located himself about a mile and a half beyond the west gate, among some relatives. His only business has been to preach the gospel daily. They wished him also to teach school; but I would not allow him thus to be diverted from his great work. The result has been, that six persons have been converted and baptized, and others are inquiring. Last Sabbath I baptized an old, grey-headed man from that place, about seventy years of age, whose heart seemed full of joy that he had been spared to hear of Jesus his Saviour, before being called away from earth. If we but had the men,—with the blessing of God, (which I think we might confidently expect,) we might, before three years shall have passed away, have scores of little churches dotting the Ningpo plain.

But the men! Where are we to get the men? We are to seek them first, as already remarked, in the churches already established; then, every new church that is formed becomes the nursery of new laborers, to plant churches in other places; those places in turn become nurseries of preachers for still other places. The men will thus be raised up at a ratio of increase many fold, to carry the work on, and still on to new fields. Nor is this a Utopian scheme. This same thing has been, and is still being done in other fields. In Toungoo, Burmah, for instance, over two hundred churches and a still greater number of laborers, have been thus raised up, within the last six years. If the Chinese are not all reprobates, or the gospel is not a deception and God a liar, we may with similar means, vigorously put forth, expect to see similar results here. We have made a beginning in this direction already; and is it not plainly our duty to urge forward this work as rapidly as possible? At the present moment, there is many a village that would welcome a preacher to settle permanently among them. Especially is this the case where we already have converts, and where we and our work are known. Let those points at once be occupied as far as possible. Let us by our acts give the inhabitants to understand that our position among them is a fixture; that we are determined to establish Christianity in the midst of them as a permanent institution, and to give them no rest till they renounce their idolatries, and receive the gospel.

I have thus noted briefly a few means which, it seems to me, it is our duty to employ in order to increase the amount of the preaching of the gospel, and hence to secure in the highest degree the great object of our mission. My object has not been to present novelties, nor any but well known and recognized duties. The gist of what has been attempted to be shown in this paper, is the duty of increased zeal in the work of preaching the gospel. Dr. Carey's famous motto, "Expect great things, attempt great things," should be ours. We see with what indomitable energy worldly enterprises are prosecuted; does not the great enterprise in which we are engaged demand even greater activity and energy? The missionaries to China have hitherto spent the greater share of their time, and expended the most of their labors in their studies. For some reason, nearly all have seemed to take it for granted that their great, their life-work, is to study the language, write tracts, make translations of the Scriptures, prepare dictionaries and grammars, or teach school. They have been confined chiefly to these pursuits, till cut off by death or disabled by disease. This mode of procedure no doubt in a good degree accounts for the little success which has as yet attended the so-called missionary labors in China. Much preparatory work, of course, has been necessary. But the circumstances of our missions now demand direct missionary efforts. We have helps to learn the language, books and tracts for distribution, and translations of the Scriptures, sufficient to subserve our purposes for several years. We must go to work now and prepare willing and intelligent readers. We must come out of our studies, take off our gloves, and take hold in earnest of the work that God has especially entrusted to us to perform. The field here is too difficult to be cultivated successfully by half-hearted and feeble efforts.

Our time of labor also is short; it is our duty to make the most of it in direct labors to save men, and not fritter them away upon irrelevant and minor objects. Souls are daily sinking to death all around us. Let us hasten to offer them the only way of salvation. Let us point them to Jesus upon the cross, as Moses pointed the dying Israelites to the brazen serpent, that they may live. Let us discharge faithfully our duty as ambassadors for Christ, "whether the people will hear, or whether they will forbear."

NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

Preaching, not Books.

Ningpo, March 17, 1863.—The Chinese cannot be converted by books; the preaching of the gospel is emphatically the means to save them. There are strong religious, or, at least, superstitious elements in the Chinese character, and the future is to many a matter of deep solicitude. These elements and feelings will, aided by the Spirit, lead them gradually to receive the gospel wherever it is statedly preached, and gather themselves into the little churches wherever formed. We need men like the apostle Paul, knowing "nothing but Christ and Him crucified," to go about establishing churches and appointing "elders;" men who can "become all things to all men, that they may save some." There are many good men, who carry with them *into the field,* and retain, such stiff, formal notions of the manner in which they are to effect their object, and of what is suited to their own dignity, ease, and previous habits, as to unfit them to adapt themselves to the circumstances, views, and habits of the people, sufficiently to gain their confidence and affection, and hence wield a strong influence over them.

Divine Interposition.

Chu Tehpiau, and Dong, and Tsong, with their families, numbering thirty-two persons in all, arrived on the 14th inst. from Kinghwa. God has heard prayer, and delivered the young assistant out of the mouth of the lion. I rejoice and thank God that his life is spared. His health however, is not good; but rest, I trust, will restore him. Since going into the rebel territory a year ago last autumn, he has been in constant danger of being forced into the ranks of the rebels as an officer. But God prevented that. Of this he has not a doubt; for as he says, "no foresight or power of his could prevent his being taken from his home at any time." A rebel officer of high rank gave him an office, with a seal and robe. The office he declined with its emoluments, telling the great official that his business was "to preach the gospel only." He wished to return his seal and robe; but the functionary told him that in case he returned those, and another officer should claim his services, he could not refuse him; but, retaining those, no one else could lay claim to him. This statement was correct, and the assistant found them of service in the way he intimated. But the official who gave him office, soon sent messengers ordering him to his headquarters, a long distance from his home and his labors. But just then he had a very large boil on his arm, which was so severe as to exempt him from obeying, for the present, the order. Not long after, other messengers arrived from the same officer, repeating the order. But he was now laid up with the itch, and could not go. In the course of a month or two, he received another order to the same effect; but he was very ill with diarrhœa, and hence was excused. Again, a fourth time messengers were sent; but he was sick with fever. After that, he was not troubled with further importunity, or orders to become a rebel cut-throat. Thus he says, "my afflictions were ordered of God, so as to become blessings."

England and France against the Chinese Rebellion.

Last autumn the imperial soldiers came into the vicinity of Kinghwa, and excited the people to rise against the rebels. The people were beaten, their houses robbed and burned, many of them were killed, others were taken captive, and multitudes fled to the hills; among the last were the disciples. In the early part of winter, their stock of provisions became low, and the rebels came among the hills; their only alternative was to flee to Ningpo by a circuitous way, being forty-five days on the road. Their houses have been burned down, and they are quite destitute. The Christians still remain at Kinghwa. The rebels will soon be obliged to evacuate Kinghwa, as the country around is nearly surrounded by imperialists, and their retreat will soon be cut off. The English and French are aiding in putting down the rebellion, and will probably succeed.

More Baptisms.

I have recently baptized four converts at Ningpo, and one at Jih-z-kong. Many others seem to be giving heed to the Word. Pray for China.

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THE CHIU MISSION.

LETTER FROM MR. JOHNSON.

Baptisms—Chinese Women and Idolatry.

Swatow, March 20, 1863.—The hopes we had that a work of God had commenced in Chiang Lim and vicinity have not been disappointed. Since I last wrote, it has been my happiness to baptize three women from that region; one of them, the wife of the brother who was baptized in October; the other two are widows. I look upon this accession as decidedly the most hopeful we have yet had.

Here, as probably everywhere else, the women are the most earnestly devoted. They are the most wedded to the idols, and most devoted in their service; and, until the mothers and sisters and daughters are brought under the influence of the gospel, it cannot very generally prevail, or take a very deep hold of the people. We must have family piety, in order to have efficient churches. We have had as yet but few female disciples; hence the church has never appeared in her true beauty and power before the heathen, "beautiful as Tirzah—comely as Jerusalem—terrible as an army with banners." But God is giving us hope that a brighter, more glorious day for us is at hand.

New Church in Prospect.

We have other applicants for baptism from the same region. I have hope we shall soon have a church established.

that locality, and am longing for br. Ashmore to be here, that we may advise in the matter. I am unwilling to make any movement that way until he arrives, as he will most likely prefer that as the field of his operations. It is the home of the brethren from Siam, and has more communication with Siam than any other place in the country.

Another person baptized was an old man. He seems a very simple-minded, earnest man, and is sixty-four years old. "It is wonderful," he remarked to me, "that I, so worthless, so feeble, should in my old age have found the soul's true rest." Dear old soul, God grant that multitudes more may soon follow in his steps. Pray for us.

PROME MISSION.

LETTER FROM MR. KINCAID.

Tour South of Prome.

Prome, March 3, 1863.—Since the last date I have been absent in the country most of the time, in the districts south and east of Prome. Mrs. Kincaid went with me as far as Enma and Poungdai, and in the Burman church at Enma we held a meeting for two days, Saturday and Sabbath, and closed the services with the Lord's Supper. A number of the Karen converts came from ten to fifteen miles distant and took part in all the services, and contributed not a little, especially by their superior singing, to awaken holy emotions, and create a more ardent zeal for the enlargement of Christ's kingdom.

After these meetings I left Mrs. Kincaid, and went on farther south among the villages, in two of which, one Burman and one Karen, where the door of faith has been opened to a few souls within the past eight months, we saw much to encourage us to labor and not faint, and had large and attentive assemblies till late in the night.

Fruits of Native Labor.

At this point, a messenger came with a *letter from* a district some forty miles farther south, asking for an ordained preacher to come and baptize two or three converts. The letter was written by one of the early converts in Enma, who for some time has been in Government employ. He is a very intelligent young man, as well as a warm-hearted, consistent Christian; and so, being sent to that distant place, he established the public worship of God, preaching every Lord's day and as often as opportunity offered, explaining the things concerning the kingdom of God. He and his wife were the only Christians in a large village,—but, being faithful, they have seen the work of the Lord prosper. Some months ago three were baptized, and now three more give evidence of saving faith. Besides this, a goodly number are so enlightened that they have abjured all heathenism, and attend regularly in the house of prayer. I despatched Ko Kongs and Moung Shway Nhaw, both faithful laborers in the gospel. They baptized two, a man and his wife, and left two or three others about ready to bear open testimony for Christ.

I have frequently mentioned the young Karen preachers from Bassein. They were supported for a year by the Bassein churches; since that time I have assumed the responsibility of supporting them. Up to this time, twenty have been baptized as the result of their labors. And this is not the only result. The seed of the kingdom has been widely scattered, and I know there are many who can no longer make offerings to evil spirits. The gospel, in its power, has reached them. Besides this, between twenty and thirty have been taught to read the word of God in their own language. One year ago they were degraded heathen, and did not know a letter of the alphabet. They are both first class young men, and have been remarkably well instructed in the Scriptures. To Mr. Beecher and the Bassein churches I am under great obligation for such faithful and well-trained fellow laborers,—men who are not eye servants, and do not need prompting to go into the field and labor,—men who do not see "a lion in the way." One of them has been very ill with fever for three months; he is still very feeble, and I have provided him with means to ride from village to village and go on with his work.

In one small Karen village where I spent a night, they have begun a zayat for their school and for public worship, and will finish it before the rains. After returning to Prome, I made another brief tour to the east, but met with nothing of special interest.

Three Days' Meeting—Baptism.

On Sabbath evening, the first day of March, we closed a meeting of three days. Many of the native Christians from the country came in, Burmans, Karens, Kyens. Some who live about forty miles from Prome, came in. We had a prayer meeting daily at sunrise, preaching at half-past ten and half-past one, and then at early candle-lighting. Sabbath afternoon was devoted to the communion. After the early Sabbath prayer meeting, the whole congregation repaired to the river, where we baptized seven converts, four Burmans and three Kyens. Since the first of January, besides the twenty Karens, we have baptized six Burmans and three Kyens; making altogether twenty-nine. And we hope this is only the beginning of a still greater work. During this meeting of three days, there was apparent no lack of interest, but on the other hand more of deep feeling and earnest longing for the salvation of souls than I have ever witnessed before among Burman Christians.

Missionary Tour of Native Preachers.

I spent the larger part of Monday in consultation with three assistants; one Burman, one Karen and one Kyen, who will leave to-morrow on a tour across the plains and then into the mountains, and expect to be absent five or six weeks. Burman, Karen and Kyen villages will be visited, and the gospel preached to all in their own language. I have provided them with books and with medicine. My intention is to go immediately up to the frontiers, with one assistant with me. My health was never better, and I am happy to say that since Mrs. K.'s return from Rangoon, her health has been better than for many months before.

The season has been a very sickly one; the number of deaths, especially among children, has been frightful.

Civil and Political Matters.

An unusual number of robberies, connected with torture and murder, have been committed this dry season. The robbers come from beyond the frontiers in bodies, well armed, and it is rare that a robber is ever taken. The only way for the villagers is to make the best terms with the robbers they can. The police is worthless. The inhabitants have been disarmed, and so have no means of defence. The grand object of the government is to get revenue. Land tax, municipal tax, income tax, and capitation tax, every thing imported, and every thing exported is taxed. What can two or three magistrates do in a district like Prome, more than one hundred miles square, even if they were great and wise men? But these magistrates are military officers, with just as much education as could be crowded down a lad before he is eighteen. There are exceptions, some noble exceptions. Almost nothing is done to enlighten and elevate the people. No improvement in agriculture, no roads, no bridges, no schools. Polygamy is rather encouraged than otherwise. The sale of opium and spirits is farmed out by the government.

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TOUNGOO MISSION.

LETTER FROM MR. CROSS.

Testimony to the Work among the Shans.

March 21, 1863.—I have an opportunity to observe what Mr. Bixby is doing. I am prepared to say that the Shan Mission has greatly surpassed all my greatest expectations. Mr. Bixby will no doubt give you his own reports. But I am happy to bear my testimony to what I see. I feel that God has in a remarka ble manner manifested his favor on Mr. Bixby's labors. I confess that when I learned that he was to leave the place of great usefulness which he occupied in Providence, R. I., to commence a Shan mission, I felt that it was a matter of doubtful expediency. But about the beginning of January, 1863, a work was commenced among the Shans which now promises to spread among the whole race. It began in the conversion of Mr. Bixby's teacher, and spread in his neighborhood or village, until Mr. Bixby was led to build a chapel in that place; and he soon found it filled. The Shans seem to be stirred up to receive the word of God. Yesterday a good number of Shans, Red Karens and Toungthoos were collected on Mr. Bixby's verandah. The spirit of inquiry and interest has extended abroad. Many of the Shans are from the regions far north; and by receiving the truth they become well disposed, and develop the condition of their own people and other tribes in that region. Thus facts are obtained which show that the work of conversion here is rapidly connecting itself with vast multitudes in those distant regions, who are evidently prepared of God to receive the gospel.

This would be proved from the readiness with which those who come from thence receive the gospel, even if they did not bear actual witness of the fact by their testimony. Mr. Bixby has already a class of men, seven or eight in number, studying the Scriptures with him for about two hours a day. They seem to me to be the promise of a great work among the Shans. They have mostly been converted here within a few months.

New Tribe Receiving the Gospel.

One of them is a "Saudu Shan," a people who have no idols, and seem to worship a spiritual being. They are numerous, and readily receive the gospel. Two or three others of this sect are now asking for baptism. A church of more than *twenty* members has been raised up here, and there are now Shans, Burmans and Toungthoos asking for baptism.

Promise of the Shan Mission.

The Shan Mission has taken root here; and, having root here, it also directly takes hold of all those distant regions which are here represented. Mr. Bixby is, in my opinion, peculiarly adapted to this work. His faculty of arresting the attention of the people and attaching them to his cause, is peculiarly effective. It is my opinion that the Shan Mission is now a mission of great promise. The work goes on silently, but with power and energy. It goes on. It should not be said to be carried on, for this would not be the true representation. It goes on, and breaks out here and there unexpectedly. This seems to mark its character peculiarly as of God. So may it go on, and not be carried on, until the vast multitudes of Shans are all reached.

Already countries are opened which no missionary has visited, and may never visit, because the men are here who are to return to those countries with the word of God.

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BASSEIN MISSION.

LETTER FROM MR. VAN METER.

Annual Meeting of the Bassein Association.

Feb. 5–8, 1863.—The annual meeting was well attended, and will be set down as an epoch in the history of this mission. It will be thus distinguished, in the first place and chiefly, because of the formation at this time, of the Pwo Association, and secondly on account of the ordination of a second Pwo preacher.

The time seems to have come for the recognition of the Pwo churches as a distinct Association. There are now thirteen churches and over five hundred members, and we hope that the fact of their acting in a separate capacity, with the knowledge that all they now give and do, both as individual churches and as an Association, will be fully reported in their own minutes, will [illegible] ment themselves to the utmost for their personal improvement, and also for the evangelization of the large number of their people who on every side of them are still in the darkness of heathenism.

Reports of the Churches.

These are generally encouraging, although there has not been much progress. There has been an addition of two for the year, one of which is in the extreme north of the Bassein District, and the other away to the south, near to the sea, and about one hundred miles distant from the former. At the latter place a few Christian families, Pwo and Sgau, not connected with any church, and some of whom had not yet been baptized, have been living for years. About the month of June last, several of them came to me for the first time, with one of the young preachers, "Tha Weh," who had studied with Dr. Wade, to request that he might go and live with them and be their teacher. To this I consented, promising to aid him in part for a year or two. Some of these people had been baptized by Myat Kyau, and some by Mr. Abbott, as long as twenty years since; and, sad to say, they have, during the most of that time, been lost to the church, a part of them having given up Christian worship entirely for years. In this case, therefore, we have a double joy—the joy over the prodigal, lost, but now found, and the dead restored to life, as well as that over the new converts, just now gathered into the fold of Christ.

The church at Tha-ya-gon was almost rent asunder last year, through the influence of two or three noisy and quarrelsome men, partly dissatisfied in their pastor, and partly at variance with their brethren. So far did they allow their ungoverned tempers to carry them, that they did not even try to control themselves before me, but were boisterous and violent in their actions and language. I told them finally that if they continued so to disturb the church and village, I should have to apply to the Commissioner them removed from the place. It was not long, however, before they were rebuked by a "stroke" that might well terrify them. A stroke of lightning deprived one of both wife and child, and marked the other perhaps for life. They all happened to be in the same house at the time. This event is the more marked and startling, as we seldom hear of deaths by lightning.

We were much rejoiced, on reaching the village this year, at the change that had taken place. A new chapel had been built at considerable expense; several new houses stood beyond the former limits of the village; all seemed united and happy in their pastor—a young man who studied with Dr. Wade; they had made most bountiful provision for the annual meeting; "enough for a thousand," as one said, and were only disappointed that more did not attend. Including the expense of their chapel, they have given more than any other of the Pwo churches for all purposes during the year, viz. some 200 rupees.

The "Myat Lay Khyoung" church, begun in 1861 with six members, has more than tripled. I have baptized nineteen there during the year. Over twenty have come out from heathenism and declared themselves Christians within the same time. They and some of the heathen friends near by, have shown their interest by giving the pastor rupees sixty-seven, chiefly to aid in building him a house, besides what they have done in providing for the daily wants of his family.

Schools.

We have not much pleasure in speaking on this subject. Only six villages report schools, and the number of scholars is seventy-four. Twenty-five pupils attended the normal school in the city during the rains, a part of whom have remained to continue their studies with Mrs. V. during the dry season; part of them are girls. And, strange as it may seem, this is the first time that any females could be prevailed on to stay and continue their studies during the year. We may now hope, we believe, to see more activity and interest in all that pertains to schools in the future. The Government has at length given a "grant in aid" of 500 rupees, to be continued until 1866. Having this money, we can now afford aid to the village schools for the pay of teachers, and also offer prizes to deserving scholars. The whole subject was carefully discussed at the annual meeting, and a formal resolution was unanimously passed, declaring education as second only to the preaching of the gospel among the heathen, and pledging their best efforts to establish and sustain schools in all their villages, and especially that each one should send their own children, and set themselves at once about it. Some questioned whether, at this time, and among themselves, the education of their children and of all church members might not justly be considered as of equal importance to the preaching of the gospel among the heathen.

Acting in the spirit of the resolution, the church at Tha-ya-gon began their school on the very next week with sixteen scholars; the Tee-Hai church, a few days after, with the same number of pupils.

Another step in the right direction is the employment of female teachers in both places, thus leaving the young men free to go out as missionaries. Since our return home, we learn that the Pay Beng church have also begun their school. At this rate, if a few more villages act thus promptly, there will soon be more pupils in school, even in this busy season, than were reported for all last year, and the number will increase when the harvest work is done. The importance of giving attention daily to reading, on the part of all, both old and young, was urged and admitted, with the promise of complying as far as they possibly could.

Missionaries.

The number of those who have labored among the heathen for a longer or shorter period is ten. Of this number, three are pastors, one of whom, Tsa *Laing, just* ordained, was absent with the consent of his church on a distant tour for two months at one time. Needing a boat for the purpose, we aided him to the amount of rupees ten, for which his church sent a grateful acknowledgment, expressing at the same time their cordial approval of his going. The whole number of places visited I cannot yet state exactly; but think that, including those visited by me, the number cannot fall short of fifty, and in not a few instances probably for the first time. In twelve, at least, of the villages visited by me, the foreign teacher had never been seen before. Mrs. V. also accompanied me to several of these places, which is always of advantage, specially in gaining access to the women and children.

New Worshippers—Contributions.

These are not so numerous as we had been led to hope at the opening of the year, as some who had begun well at that time, have since then given up their Christian worship and gone back to their heathen friends and customs. Others seem undecided, who had pledged themselves most solemnly. We were not prepared to expect this, as it is not like the Karens to change their minds so soon after they have once fully committed themselves. As near as we can now tell, for the Minutes are not yet complete,—about fifty Pwo Karens have forsaken their heathen superstitions, and become the worshippers of Jesus Christ during the year. A number of these are already baptized.

The contributions for all purposes amount to about eleven hundred rupees.

The number of baptisms reported is forty-nine; whole number of members about 540.

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MAULMAIN KAREN MISSION.

JOURNAL OF MR. HIBBARD.

Visits to the Churches.

Maulmain, Feb. 10, 1863.—I commenced my tours very early in the season, Nov. 12th, and in my first tour visited the churches on the river Gyne, Ta-kray, Pay krew, Krungpung and K'yong. I found all these churches in a very satisfactory state. Quite a number had been baptized during the year. Absent two weeks.

Stopping at home about forty-eight hours, I started on another tour up the Attaran river, and spent the first Sabbath at Tue-na. Here the people are not well united. Brotherly love does not abound. They live in three villages, about an hour apart. Could they each have a pastor, it would doubtless be much better for them. Visited K-nee-k-mo, a branch of the Th'mee church, and staid one night. All right here. Then went on to Th'mee. Here is a large and flourishing church, with its own ordained pastor, Rev. Sau Ta-hoo. Sau Ta-hoo is an old man, but an excellent pastor and a delightful Christian. He or his assistant conducts worship every evening in the chapel, as is usual in the Karen churches. Afterwards he has worship, singing, reading the Scriptures and prayer, in his own family. His assistant is an excellent young man, to whose support the Cherry St. Sabbath school, Galesburg, Ill., contribute.

Spent three days here and proceeded to T'mo-peit. Dequa is the pastor. He was supported for some years by the Bloomfield, N. J., church. The church here,—as I have often written,—is very healthy and prosperous, though not large. They are able now to support their pastor; and, besides, they are putting up a handsome wooden chapel,—wood in distinction from bamboo,—and at their own expense. It will cost some 300 rupees, besides their own work. Here I spent three days, including the Sabbath, and had the pleasure of baptizing two very promising lads. One other candidate was deferred. Tuesday started for home; the first day by elephant and the second by boat. Absent from home two weeks.

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TAVOY MISSION.

JOURNAL OF MR. HIBBARD.

In prosecuting his missionary tours, the commencement of which is described in the article above, Mr. Hibbard, of the Maulmain Karen Mission, entered the field of the Tavoy Mission, now destitute of an American missionary. He describes his journeyings as follows.

Trip to Tavoy.

My next, and, as yet, last trip or tour was to Tavoy to visit such of the churches as I was able, and to attend the annual Association. For various reasons, but chiefly in order to visit the churches and preach among the heathen Karens by the way, I determined to go overland. By the most direct route it is 190 or 200 miles; but turning aside almost daily to visit the Karens, and in some instances making wide detours of several days, the distance travelled could not have been less than 250 miles, or 500 for both ways, and all over a path like cow or sheep paths in the woods and on the mountains at home. Not thirty miles of the whole distance, I suppose, was ever passed over by any carriage, nor even by an ox or buffalo cart.

The elephant which I had engaged for one rupee a day to carry my baggage,—clothes, bed, cooking vessels, dishes, food, &c.,—having come and all things being ready, I started on Christmas morning,—not the day that one usually likes to leave home, but I could delay no longer. Rode a hardy little Shan pony four feet high. Had a Madrassee cook and four Karens, including the elephant keeper.

Thursday (Christmas day) and Friday I followed the Amherst road which the government is now building. The bridges are completed for only twelve miles, of the forty or fifty; for the next eight miles, the stumps of the trees and bamboos have been dug out; for a few miles further the brush has been cut; beyond that nothing has been done. I fear it will be years yet, before the Maulmain people can drive to Amherst in a carriage.

Timid Disciple.

27.—Saturday, about noon, arrived at Kler, where there is a small church; Sau To-tay is pastor. He is a promising young man; but the church is a difficult one. The love of many has grown cold.

28.—Sabbath. Had a pretty good day. Two backsliders were restored, and a third confessed, and promised amendment. We ate the Lord's Supper in the evening. One young woman at the covenant meeting would not speak, (as I thought,) or answer the simplest question. I attributed it to indifference, and so she was not allowed to come to the communion. After the service was over, however, she got some of the older Christians to ask that she might have an opportunity to speak. It seems she had wanted to do so before, but she was so timid or diffident, and her heart throbbed so she could not utter a word. I called the members to order, and, after speaking assuringly to her a little, she was able to answer a few questions. The bread and wine were then passed to her. She seemed very happy. It was the first time she had communed since her baptism. I was told she had been set aside once before for the same cause. I was deeply touched by the circumstances.

It rained hard all day to-day, as well as last night. I have never known it to rain in December before since I have been in the country. The people fear their grain will all be destroyed.

29.—About noon to-day, the rain having stopped, we resumed our journey. At night stopped at a Karen house, just as it began to rain. In the evening the people listened to the singing and preaching with apparent interest; but as soon as we knelt in prayer, they hurried off to a private room in great trepidation. Some of the heathen think if God is worshipped, that is, if prayer is offered to Him in their house, some great evil will come upon them. I have sometimes been forbidden to pray in a house; singing and preaching they do not regard as worship.

30.—Stopped to-night at a large Karen village, and a great many came and listened to the truth with much interest. There was no objection to our worship here, though our host would not allow a *fowl to* be dressed or cooked for me in the house, lest the spirits of their departed friends should be offended with them.

Fruits of Christian Influence.

31.—Stopped to-night at a large village where there is one Christian family. They are lovely Christians, and I do not wonder that nearly all the villagers seem just ready to enter the kingdom of heaven. I only wonder that they are not already Christians. They appeared like Christians, and came about me and listened to the gospel just as the disciples did. O that the Lord would breathe upon them and cause them to live!

Jan. 1–2, 1863.—With the little church at Lamaing, where Yu-ah-hai is pastor, I had the pleasure of baptizing one woman from the heathen. She is a widow, and a daughter had already been baptized. A middle aged man wished to be baptized very much, but his wife said she would cast him off forever;—he had no doubt she would do it, and he could not take up the cross. Saw many heathen who seemed very near the kingdom. There is abundant evidence that the pastor is faithfully at work.

A Light in Darkness.

3–4.—Spent the Sabbath at Bloo-ko's village. Bloo-ko is the son of a heathen chief, and was brought up to town last February by the Deputy Commissioner, and placed in my care. He was supported in our boarding school by the Deputy Commissioner through the rains. At the close of the school he returned home. He proved very amiable and studious. He learned rapidly, and gave us much reason to hope he would become a Christian. His parents and friends are all heathen. He was in Mrs. Wade's Sabbath school class, and she often spoke of him as being a very interesting pupil. In his quiet way he seemed very glad to see us. He says he is coming up to school again next rains, and he hopes to become a disciple. His father told me he himself had no objections to his becoming a Christian, and that very likely he should follow his son. The people here say he keeps the Sabbath, and is often, indeed, constantly preaching or telling of Christ Jesus and his salvation, particularly to his mother, who seems a woman of decided character. A number of the heathen met with us at our regular worship, both morning and evening, and we had no lack of hearers all day. Sau Yu-ah-hai, the pastor mentioned above, accompanies us to Tavoy. Pway-chay joined us also on the 31st, and two other Karens have since joined us.

5.—After a few days' ride reached a Karen village where we found relatives of Yu-ah-hai. They received us with all hospitality, but had no ears for our "message." They are devoted worshippers of the Buddhist priests.

Entering Tavoy District.

6.—About nine o'clock this morning crossed the border into the Tavoy district. It is at the highest point of a high and difficult pass over the mountain. I had to climb the pass on foot. About four o'clock, reached the first Karen village and police station on the Tavoy side. Intended to push on, but found there the pastor of the Eing-dara-sa church, who had come up for the benefit of his wife's health, so we staid all night. Bee-buy-pah is the pastor's name. He appears to be an intelligent young man, but is feeling a good deal discouraged. I fear his people do not support him as they ought.

7.—A long day, with an hour or two of a dark night, brought us to Eing-darasa, the first Christian village. The pastor and his wife we met yesterday at the foot of the mountains. Our calls soon brought most of the Christians who were at home to the chapel; and after tea we had worship with them. The men were almost all away to attend the Commissioner of Tavoy and other English officials who were coming up the Tavoy river.

8.—A march of four hours over another range or ridge of mountains, brought us to Nyoung-da-lay, on a branch of the Tavoy river. Here is an ordained pastor, Kau-lau-pau, whom I have before met in Tavoy. He and his people seemed very glad to see me, and I spent a very pleasant day with them. In the evening went down to the main river, an hour and a quarter's walk, to call upon Major Stevenson, the Commissioner, and Capt. Grove and Mr. Davis. Major Stevenson speaks very highly of the Christians. He says they are doing remarkably well, considering that they have been so long without a resident missionary. About nine o'clock the Karens lighted up large bamboo torches, and we returned to the chapel.

Applicants for Baptism.

9.—As I could not have worship with the Christians last evening, they came together this morning before breakfast, when I preached to a large congregation. Subject, the study of the Holy Scriptures. About noon we started for Matah. At night slept at a deserted house. We had some good hearers, however, from a heathen house not very far off. Two persons wished to be baptized and become disciples. I had no doubt of their sincerity, but they were very ignorant of the way of life; so after instructing them as fully as time would admit, I referred them to Rev. Kau-lau-pau. I trust they will soon enter the fold of the good Shepherd.

10.—About a dozen more Christians joined us to-day. At night stopped by a mountain stream, where the Karens fitted me up a very comfortable sleeping place, and here we spent the Sabbath and enjoyed both our rest and worship. One young man asked for baptism. I think he has been born of the Spirit; but as the pastor, Kau-lau-pau, was not present, I did not think it best to baptize him.

12.—The path to-day has been most difficult and even dangerous. I have seen difficult paths before, but nothing to equal this. It was up and down the sides of steep and high mountains all day. Our rate of progress could not have been much more than one mile an hour for the day. At night we slept sweetly in the bed of a mountain stream.

Siamese Karens.

The first half of the day we followed the bed of the stream; full of great stones and boulders. About noon we were glad enough to emerge into a comparatively level country. At evening had an opportunity to preach to a large number of heathen Karens, many of them from Siam. Some of them had come over to settle, and others to visit relatives or friends who had already settled here. They listened with apparent interest to myself and the native preachers till a late hour. Thus we "sow beside all waters." May God give the increase.

14.—Started two hours before daylight; and a dismal time we had of it in the dense woods, much of the way swampy, till daybreak. About nine o'clock came to a Christian village; but nearly all the people, old and young, had gone to the Association which meets today. About noon reached Matah, and was greeted by many pastors and a multitude of disciples.

Tavoy Association.

15.—Conducted the early morning prayer meeting. It was good to be there. A spirit of supplication seemed to have been poured out upon those present. At nine o'clock above three hundred Karens assembled in the chapel, nearly all of them Christians, when Rev. Sau Moo, pastor of the Matah church, preached an excellent sermon, well arranged and well digested.

The Association then organized by choosing Rev. Sau Quala, Chairman, and other pastors, Secretaries, one Pwo and one Sgau. Sau Quala then nominated the various committees, which were severally chosen by vote of the meeting. The duty of one of these committees was to introduce, in writing, subjects for the consideration of the meeting. After an hour's adjournment, the meeting assembled to listen to the letters from the churches. This occupied the remainder of the day till four o'clock, when we adjourned for dinner. The letters, for the most part, showed a hopeful state of things in the churches. I should say there had been a pretty thorough sifting of the churches for some years past, and many have been thrown out. Many, doubtless, were stony-ground hearers, who, not having much depth in themselves, when the foreign teachers left them, "by and by were offended." It looks now as though the churches were becoming somewhat settled, and that by the blessing of God they might go on and prosper. Thirty-four baptisms were reported for the year. Some of the churches were not reported; others were reported upon as extinct.

In the evening I had the privilege of preaching to a chapel full of most eager, interesting hearers. Perhaps I have never had a more favorable opportunity to do good; and I felt my heart enlarged as I attempted to show them the kind of work for which the Lord called them into his vineyard, and the manner of doing it.

16.—The Association met early this morning, and after an address by the Chairman and several prayers, proceeded to business. The time and place of meeting next year, and the preacher and his substitute for the annual sermon were all arranged. Next, questions for discussion were introduced. The first was on the establishment of a boarding-school at Matah, for the lads and young men of the two districts. This question was heartily responded to by the pastors and others present. They had heard how the churches in Maulmain district had contributed to support such a school in Maulmain, and they were provoked to emulate them in so important a work. Rev. Sau Moo was chosen head master, and four of their most efficient headmen, two in each district, were appointed to collect contributions in money, rice, paddy and other things to support the pupils; while I promised to furnish the support of the master. Thus the question was settled most satisfactorily, so far as it could be in advance; and the unity of feeling on the subject gave great promise that it will succeed.

The other questions introduced, such as "the giving their pastors a better support," "the maintaining of village schools," "the treatment of apostates and excluded persons," were severally discussed and passed upon. The business having all been finished, the Chairman proposed a vote of thanks to the Matah church for the very happy manner in which they had received and entertained the Association. This was heartily received and voted, and it was well deserved. It would be difficult for one of our churches at home to do better under similar circumstances. The Association was then adjourned with the benediction. The meeting, in all its parts and connections, has been a happy, and, I trust, a profitable one.

The love which the Christians manifested for myself and also for the Karen pastors was remarkable. They brought in for my table the best of the land, and enough to supply twenty persons instead of one. I could not do justice however to their good things, for I had hardly time to eat my regular meals, much less to enjoy the fruit which they brought in so abundantly; for in the time not occupied by the meetings, there were innumerable items of business to be attended to,—receiving money for medicines and books, to be paid to Mr. and Mrs. Bennett, and for medicines furnished them by myself;—money for the Missionary Union, and money to aid Mr. Cross in printing "Notes on the Karen Bible;"—money to pay for the "Morning Star," the Karen paper,—of which they take seventy copies,—and money for the Karen Almanac, &c., &c. Then there were orders for books and medicines of various kinds, to be sent them in the future.

But the last of these various things was at length reached; and, about two hours after the close of the Association, I started for Tavoy town, escorted by a company of the *Christians* with two elephants. I left my own people to return by the direct route to Nyoung-da-lay, to meet me after my visit to Tavoy. Slept in the open field to-night.

17.—Left the camping ground by the first break of day, and reached town about two o'clock, P.M. Major Stevenson, the Deputy Commissioner of the province, had kindly secured for me a house, putting in such furniture as I might need while I remained. Major S. is an excellent man. He is well acquainted with the Karen Christians, and gives them a high character. Some of his best native officers (civil) are Karens. He was specially pleased with the action the Association took to establish a high school at Matah, and said if the Karens would petition for a "grant in aid" for the school, he would second it with all his influence. After the school is well under way, they propose to send up such a petition.

The afternoon was spent in examining the state of the mission houses and property, engaging an agent for the mission, looking after rent, &c.

18.—At nine o'clock I had worship with the Karens and the few Burman Christians still left in Tavoy, in the Burmese chapel. I addressed the Burmans through a Karen interpreter. Afterwards, visited the aged pastor, who was sick in his house. At evening had worship with the Karens in my house.

Boardman's Grave.

19.—From early daylight till two o'clock, P.M., I was very busy finishing up the mission business in Tavoy. Among other things, I had the fence around the mission grave-yard mended. It is a small enclosure, but contains some precious dust,—that of Boardman and others, whose names will not soon be forgotten. The tomb of Boardman is in a good state of repair, but the marble slab containing the inscription is broken, and one-half of it has disappeared. If any of his family or friends in America should wish to have it restored, and will forward to my address a new slab, engraved as the old one, I will attend to its being inserted in the place of the old one.

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RANGOON MISSION.

LETTER FROM MR. STEVENS.

Encouragement—Answers to Prayer.

Rangoon, March 10, 1863.—I am in good health and go on with my work, and will try to labor with faith and prayer for success. I am thankful, too, to say that our faith is assisted much by sight, there being good inquirers and applicants for baptism, who seem to be given in answer to special prayer. One man, too, who might have been a blessing to the church these years past, had not the ruinous vice of opium-smoking made him a loss and a stumbling-block, I trust has really been reclaimed. He sees the pit from which he has been drawn, and appears deeply grateful for the grace of God, which has again rescued him. We labored and prayed for him, almost hoping against hope, but now feel that we labored not in vain.

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MISSION TO FRANCE.

LETTER FROM MR. C——.

A Light Extinguished.

April, 1863.—I have visited around O——, as far as R——, and have been well received everywhere. There was once a flourishing church in this region; but since the laborers have been withdrawn, the state of things is very sad. The Christian life has almost wholly disappeared, and the new generation is entirely given up to the world.

Nevertheless, there is something to be done in that region. I had about fifty persons at my last meeting in O——, and a much larger number have promised to come to the next, which occurs the last Sabbath in May. Several heads of families love to see me and manifest good feelings.

A Work of Promise.

A——. Many difficulties have arisen lately in this place, with regard to our principles and a place of worship. These difficulties, however, have mostly vanished, and we have found a place large enough to accommodate about one hundred hearers.

I had an excellent meeting the Lord's day after Easter. Our place was filled, piazza and all. The hearers appeared very serious, and listened to the word with the utmost attention. Several Catholics, lately converted, are very eager to diffuse the knowledge of the gospel; they delight me by their Christian zeal. I have within a short time new and very interesting families to visit at A—— and V——.

Baptisms—History of the Converts.

D——. It is a great disadvantage to us here, that our place of worship is too small, too low, poorly ventilated, and in a bad location. On Easter Sunday it was crowded to excess, and many more were outside, exposed to the sun, and very weary.

On this delightful day, three persons were baptized. One of them is a good old lady, who rejoiced us greatly by her answers, full of Christian faith and hope. In proportion to the fear she cherished that she should not be able to give the church a sufficiently satisfactory account of her faith, so as to glorify her Saviour, was her joy in being admitted to its privileges. The son-in-law of this lady was received at the same time. He is one of the rough miners with whom we have to do here, but God has changed him by his grace. He has abandoned his old habits, and tries to live a truly Christian life. His exterior is still rough, but his heart is good. He has learned to read since he has been with us; and since he has learned to read, he always keeps his New Testament with him.

The third person baptized is a young man, eighteen years of age, intelligent, and full of faith and love, and zealous for the salvation of souls. He would be a valuable laborer if he could study awhile.

We have here two more Catholic families in whom we take much pleasure, and, God helping us, we hope to have several baptized on the approaching Pentecost.

Recently, I was called to attend a funeral at L——. More than four hundred persons came to hear the sermon on the occasion, and an excellent impression was made. I have made several visits and distributed several New Testaments, which were well received.

There are great difficulties here, as everywhere. But a wide door is opened, and many are accessible to the Word of Life.

MISCELLANY.

THE MISSIONARY SPIRIT THE LIFE OF THE CHURCH.

The Christian church, by its original charter, is progressive and diffusive, and so for a time it was in the world. In this respect it was in contrast with the Hebrew church. The church of the Old Testament was a fixed and limited institution, that of the New Testament is a growing and all-embracing society. In this character and power the gospel kingdom was proclaimed; in this character and power it established and extended itself against all external opposition of the kingdoms of men. No outward force stemmed or turned back its progress, while the life and spirit of its Author animated the church. Unfortunately, another spirit began to influence Christian society. Religion became known mainly as a course of religious services. The Sabbath became exclusively the religious day; the priesthood, not as in truth the body of Christ, the great High Priest, but a body separate both from head and members. And as thus its living energies began to stagnate, the church ceased to grow. It had its ministers to serve in it, but they were no longer missionaries to extend it. This distinction of ministers and missionaries, perpetuated to our own times, is a remarkable one—one now accepted, indeed, but not to the advantage of either.

It tells of a gospel life, not the life of the church, but struggling for existence in it,—a manifestation of the spirit of progress outside the formal organization of the church.

So we observe in the missionary efforts of the church in its Roman Catholic form. Its missionaries, whether devoted to the revival of the faith in Christendom, or the extension of it among the heathen, were not the ordinary ministers of the church, nor even those who were preparing to be such. They arose as a distinct order under various distinctive names, known all of them as the class of regular clergy (under special rule), in contrast with the secular clergy, those who ministered in the world.

Strange result, indeed, that they who had devoted themselves to a monastic life, and who could not, according to their vows, undertake ministerial charge among their fellow Christians, were those who felt the impulse, and acted on it, of carrying forth the gospel to the heathen. In the eyes of the people, these Regulars were specially, the spiritual, the holy ones of the church; even as among ourselves the missionary is regarded with more reverential interest than the ordinary minister. The former is supposed to have in him and in his vocation more of apostolic spirit and work. He carries back the mind more directly to the primitive ages of the church. Pity it is that this apostolic and primitive life has so often languished—a mercy that the Spirit Himself has never ceased to maintain a witness of it in the church.

The great reformation was not a missionary movement, nor was it favorable to such a movement. It produced extensive changes in the church, but did not serve to extend it. It was a revolution wrought, like other revolutions, by the stirring of life and progress against the burden of deadness and oppression. It was the reforming and purifying of the existing Christian society, but it had no aspect at first and for long towards an unconverted world. Like some wondrous chemical process, it dissolved and crystallized into new forms the once uniform Christian body; but it appeared to have also spent its own energies in effecting this. The truth is, that this great movement and expansion of life in the church was restrained by the very necessities of its own work from full development. An emancipation soon demands restraints. Liberty must have its laws. Freedom of thought menaced the Reformed church with heresies; liberty of conscience assumed the prerogative of licentiousness. It was needful to check what could not be safely left to its own will; hence the rising life of the church, in its very efforts after progress, had to bear the bridle of ecclesiastical rule; and while contending about the forms and limits of their own faith, Christians had no thought of extending the faith to unbelievers.

Another cause, arising from the same great change, may perhaps even now be found one of the hindrances of the progressive spirit of the gospel. The principles of the Reformation, glorious and true for that and every age, addressed the individual conscience, and set every man on his own responsibility before God and His gospel. It was like the terrors and glories of a judgment day, when the truth of God flashed into Luther's soul, and from his lips made the hearts of men to burn within them. It was a new beginning of a long-forgotten Pentecostal day when there was, under Peter's preaching, a pricking of the heart, and a cry, "Men and brethren what shall we do?" But it lacked the impulsive zeal and generous spirit of the first love. The revival of the sixteenth century was not like that of the first—a mission of light and life to all the world.

As Protestants, we are, may it be said, too individual in our faith. Thoughts as to our own religious state are apt to engross us. But it cannot be supposed that our own safety is our whole concern, that our own enjoyment of gospel privileges is to be the limit of their value in our eyes—that the earnest purpose of the Saviour, the travail of his soul, to bring all men to salvation, should stir no sympathy, and awaken no exertion in us for its accomplishment. We are too narrow in our Christian views, too local in our Christian charities, too self-satisfied in Christian duty. We cherish the idea of a church permanent with regular ordinances and prescribed limits. We forget that the church of Christ is, in its true spirit, progressive, and that we, as its true members, should be constantly extending our sympathies and increasing our exertions.

A living body cannot be stationary in any of its functions. Stagnation is death. Neither can the church be stationary, if it be a living church: it must grow if living, and it only lives by growing. In this, as in all institutions, the spirit of increase is the spirit of life.

Missions, therefore, are an essential part of the life and duty of the church: a concern to every believer, even as the concern of his own soul.

The complement of our faith in Christ is love to man; these together fulfil our love to God. Christ died and ever lives, that we may live and ever work for the mighty purpose of God's love, the redemption of the world. "Freely ye have received, freely give," are the terms of the gospel covenant with every believer—a responsibility from which no man can escape by devolving it on a professional ministry, or deferring it to the concern of his individual salvation.—*Church of Scotland Home and For. Miss. Record.*

RELIGIOUS CONDITION OF RIO JANEIRO.

Mr. Carpenter, who sailed from this country Oct. 30th, to join the Burman Mission, remained a few weeks, on his way, at Rio Janeiro, where the ship was to discharge her cargo.

He has sent an interesting communication to the Missionary Rooms on the religious condition of Rio Janeiro, which we present to our readers as follows:

Rio de Janeiro, Feb. 6, 1863.—I wrote briefly, some five weeks ago, of our long but pleasant voyage and arrival here. Our ship is now just ready for sea again, and I will take a little time to relate, before we sail, some facts which we have learned concerning the religious condition of this large city, the capital of Brazil.

That Rio Janeiro was a proper field for missionary effort, we were prepared to expect,—but we did not know positively, until our arrival, that it was occupied. Friday, P.M., Jan. 2, we anchored, according to the port regulations, under the guns of Fort Villegagnon. Soon after, the health and harbor officers paid us a visit. The next day we moved up to the discharging ground. We had hardly dropped anchor, before a boat came along side, and in it Rev. Mr. Blackford, who has been in Rio for two or three years as a missionary of the American Presbyterian Board. He had heard that there were missionaries in the "Colby," and took this earliest opportunity to greet us. His cordiality and heartiness made us feel at once that we had found a brother; and the Christian sympathy and hospitality that we have since received in his family, have strengthened and cheered us, and made our visit in Rio one that we shall not soon forget. By his invitation I preached the next day to a small English and American congregation.

His proper work is among the Portuguese and Brazilians; but for some months he has taken upon himself the additional labor of preaching once each Sabbath in English. He is laboring with much courage and hope, and has won the esteem and respect of all who know him. His colleague, Mr. Simonton, is now in the United States. The church which they have formed, now numbers ten members. Most of these are poor people, who have encountered not only the opposition of friends, but the more serious loss of the means of support. The laboring class here are generally allowed no Sabbath; and if one becomes a Christian and refuses to work on that day, he either loses his place, or, if in business for himself, his custom. But these trials only tend to the purification and ultimate establishment of the church.

Dr. Kalley, who is known to the religious world from his connection with the Protestant Christians of Madeira, has also labored here for some time. Though a Presbyterian, he has no connection with the brethren whose names I have mentioned, nor with any Missionary Society. He is in England at present on account of ill heath. His church, which numbers upwards of fifty members, is cared for during his absence by its elders. A little more than a year ago, one of their meetings was broken up by a mob; but that is the only recent instance of violence done to Protestant Christians in this city.

There is an English chapel here, as in all places where the English government is represented by a minister. The clergyman is now at home, and his place is supplied by a chaplain from one of the English men-of-war in the harbor. The Lutherans also have a chapel in Rio, but the young pastor Bilrod is too evangelical for them, and they give him much trouble in small ways. I met him one evening at Mr. B.'s, and found him a very interesting man, of an excellent spirit. I think there is but one other evangelical place of worship here.

Two young men, one of them a Baptist in sentiment, brought up in one of the Baptist congregations of Philadelphia, the other, Mr. C., a teacher of an English school, maintain a Sabbath school for the children of English and American parents employed in the machine shops of the Sande district. After the school is over, the friends of the children assemble, and Mr. C. conducts a religious service. I had the privilege of preaching to them twice, besides four times to Mr. B.'s congregation.

Our Southern Baptist brethren attempted to establish a mission here about three years ago. Mr. Bowen, who was for some years their missionary in Africa, came here with his family and hired a house; but was obliged to return home in a short time on account of severe sickness and prostration. While here, he became an object of suspicion to the authorities in a curious manner. In passing his goods through the Custom House, he gave a direction to the stout negro porters, in their native Minas language. At once they crowded about him, kissed his hands, and called him their "dear, heavenly father." After that, until he through prudence, refused to say anything to them, they would run to him when they saw him, and seek to enter into conversation with him.

A great many of the negroes here were brought directly from Africa, and are said to have their secret societies, as well as meetings for the celebration of their mongrel heathen and Mohammedan rites. The Brazilians live in constant fear of an outbreak among the negroes, and hence they looked upon the man who seemed to have such influence over them, as a suspicious, if not a dangerous character.

Considerable has been done for Brazil in the way of Bible distribution and colporteur labor. Several good men are now engaged in this work in different parts of the empire; but the seed has yet to spring up. Ever since this country was discovered, it has been in the hands of Roman Catholics. Catholicism has set its seal everywhere, crowning the hills with convents and churches, and filling the whole land, literally, with names of blasphemy. The adoration of saints and image-worship in its grossest forms prevails; and yet it is evident to the most careless observer, that this religion has no hold on the hearts of the people. They hardly pay a decent outward respect to its forms. Houses originally dedicated to religious uses, all over the empire, are being converted to secular purposes. Jesuitical colleges, monasteries, convents and churches are either deserted, or so little frequented, many of them, that they might as well be closed. But this is the result, apparently, not so much of doubts or disbelief of Romanism, as of indifference to all religion. The people are lovers of pleasure more than lovers of God, or even "God's mother," and they follow hard after their hypocritical priests in scandalous living.

We leave Rio with a gloomy picture of its social and religious condition impressed upon our minds. But the darkness of slavery, corruption almost universal, immorality, idolatry and stolid indifference to the truth, is relieved by the thought that with the lapse of time the promised day of glory is approaching, and that even now the gospel leaven is working.

GENERAL SURVEY OF PROTESTANT MISSIONS IN AMERICA.*

We will now glance at what the Lord has done during the last five or six years, in the various spheres of missionary enterprise, on the continent of America.

The pioneers in the cause of missions began early to look toward the new world. Thither sailed the Geneva missionaries, who settled in Brazil in 1556; the English Puritans, the Norwegian Egede, and the Herrnhut brethren. It is there that we find the earliest established Protestant missionary station; and the long line of Protestant martyrs to missionary zeal is brought down to our own day. We begin our survey with the extreme north.

There the Greenland mission still continues to be much blest. Founded in 1721, by Hans Egede, and extended by the Moravians in 1733, it almost appeared to have fulfilled its purpose in 1801, when the last two heathen women remaining on the west coast were baptized. But the apathy and limited capacity for culture of their converts, the roaming life their dependence upon hunting and fishing necessitates, as well as the casual incursions of other Esquimaux, both from the interior and from the east coast, inaccessible to Europeans, still give the missionaries abundant scope for usefulness. The natives have visibly advanced in civilization, and their artificial wants have proportionably extended, especially since the coffee-berry has been introduced among them. Their trade with Denmark increases each year. The Herrnhuters, who, till lately, had only four stations among their 1,925 converts, have found it expedient to follow the scattered population still farther into the country; for the commercial interests of the government lead it to discourage the aborigines from collecting in large numbers at the principal towns. Five missionary stations have now been established, and a sixth is in contemplation. European travellers receive very pleasant impressions from their visits to these stations. There is no want of clever teachers among the natives themselves, and they are even ready to undertake the hazards of missionary enterprise on the east coast. The Danish mission, too, not only continues, but has of late received a fresh impulse. In several districts lay superintendents have been chosen from among the natives, and a great effort is being made to procure native preachers. The Danish minister is having an inquiry made into the religious condition of the country, and, as soon as it is over, the regular organization of a Danish church (numbering about 5,000 souls) will come into question. A printing press has been set up in Godthaab, in which the natives not only print books and newspapers, but illustrate them by woodcuts. A complete revision of the Greenlandian Bible is talked of. We have, therefore, good reason to rank Greenland henceforth among Christian countries.

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* Abridged from the *Basel Evangelisches Missions Magazin.*

The Labrador mission, founded by the Herrnhut brethren in 1771, seemed by degrees to have sunk into comparative inactivity. But since 1855 new life is stirring, and the Esquimaux have shown genuine Christian hospitality, both to the Indians led by hunger, and the Europeans cast by shipwreck upon their ungenial shores. All would go well if only the nominally Christian whale fishers, and the traders from the south, did not exercise so demoralizing an influence. The 1,200 Christians belonging to four stations (to which a fifth will shortly be added) experience the same difficulties as their brethren on the opposite coast of Greenland. The fishing and fox-hunting of the natives oblige them every summer to lead a wandering life, during which they fall an unresisting prey to the temptations offered by foreigners. Nevertheless, strenuous efforts are being made to evangelize the scattered tribes farther north, by whom of late, again, whole ships' companies have been murdered; while, farther south, both the Methodists and the Society for the Propagation of the Gospel appropriate more and more the English settlers and the mixed population as their charges, thus affording brotherly help to the insulated stations of the Herrnhuters.

We come now to the wide range of the red Indians. The English missions in Rupert's Land go on extending their sphere of activity, and are richly blest, more especially since the apostolic Indian, Henry Budel, was ordained as preacher in 1853. In the immense district presided over by the zealous English bishop, more than 2,000 Indians have since 1849 entirely renounced heathenism. But, at the same time, the progress of the gospel is greatly hindered by the indefatigable Romish missionaries; the sparse and scattered population; and the greedy thirst for land shown by the white settlers, who drive the aborigines step by step out of their former hunting grounds. We must not, however, omit to mention, that nowhere in America do we find such friendly relations between colonists and Christianized natives, as in the diocese of the bishop of Rupert's Land. Esquimaux and Indians, English and half-caste, meet without class or color hatred, both in church and school. The selfish policy of the Hudson Bay Company, whose only thought was the fur trade, is being circumvented by the numerous colonists in the south, as well as by the making of a much frequented road through the barren land. The Church Missionary Society find most useful coadjutors in the Methodists. To Evans, the superintendent of the latter, the Cree and Chippewa Indians are indebted for a system of orthography which much facilitates the reading of the Bible, even to adults. In fact the word is everywhere received with gladness, from the Rocky Mountains of the east, where Lord Southesk was questioned by Indian hunters as to the meaning of certain Scripture phrases, up to the polar circle, within which Kirby penetrated as far as the Yoncon; and Protestant missionaries are everywhere readily welcomed, except in cases where the crucifix—worn as the symbol of the Catholic faith—checks their activity. Often, indeed, the Protestant and Catholic missionary travel in the same boat, and hold their service in the same hut, each keeping his own side of the fire that burns in the midst.

If we turn westward of Rupert's Land to Vancouver's Island, which only ceased to be a possession of the Hudson's Bay Company in 1858, we shall find a missionary settlement which has only existed four years. It was in 1860 that the first, and at that time the only missionary, celebrated a Christian festival with Indians whom he had instructed. The discovery of the rich gold fields has now attracted adventurers from all nations to the Fraser River and to Victoria, the capital of Vancouver's Island. In 1860, no fewer than 6,000 Chinese, and numbers of negroes, came over; they have been followed by missionaries of different denominations. A Chinese merchant has subscribed 180 florins towards the building of a church in Victoria, and an Italian missionary, having been converted to the gospel faith, now preaches it among the motley population.

In Canada there are missions belonging to every branch of the Christian church the Methodists alone have no less than twenty; but the Indians continue to diminish in most places (they scarcely number 13,000), and invariably die out unless they take to agriculture, and are converted to Christian morality.

In the United States, those Indian tribes that have been for some time Christianized, are making considerable progress; the others—so long cruelly neglected—are now sought out and ministered to, but they seem to decline with ever increasing rapidity. The free negroes, for the most part, join the Baptists or Methodists, whose style of preaching suits their emotional temperament. As to the negroes in the slave States, what can we say of them? Doubtless the fearful war, of which they are the exciting cause, fluctuate as its chances may, will not be decided till it has advanced the cause of Christianity and of gospel liberty.

In 1860, the number of Indians throughout the States was calculated at 294,000. The small remnant existing in the eastern States are, for the most part, converts to Christianity. The best organized are the Cherokees and Choctaws, amounting, if taken together, to about 50,000 souls, who, since their emigration from the east in 1830, have not only considerably increased, but have so availed themselves of the means of culture among the white men, that their schools are already in better order than those of the whites in the small border States; so that, as far as they are concerned, missions seem to have done their work. It it true that they are pressed upon by the destructive institution of slavery; and the white men crowd round the lands assigned to them and envy their fruitful fields. Some other tribes make more or less notable advances, while some decrease more and more. It is almost impossible to give a correct account of the numerous isolated missionary stations, whose business it is to look after the dispersed remnants of oppressed tribes, driven into holes and corners by the vital energies of a young nation.

The attention of the whole world has been fixed during the last summer upon the war in Minnesota, where the Sioux and Dacota Indians rose, and, by horrible massacres, sated their long-cherished thirst for revenge upon the white settlers; there is no doubt that the systematic double-dealing of the government agents, who have tried in every way to elude the annual payments agreed upon, led to this rising, which desolated New Ulm, and cost the lives of 800 whites, among whom were many missionaries. Generally speaking, the converted Indians were so thoroughly overawed, that they contented themselves with warning their teachers of their danger, while declaring that they could lend them no help, on pain of being themselves put to death. But one high-spirited Dacota chieftain called Otherday, who had formerly been a renowned warrior, but is now an ornament to the church, contrived by his courage to procure the safety of many, and to save the credit of the mission.

We have but little to say of the four and a half millions of negroes emancipated last January by President Lincoln's proclamation. But all such accounts as have reached us from the slave States agree in one respect—that Christianity, even in the imperfect form in which it has been offered to the negroes, debarred, as they are, from reading and writing and Christian marriage, has yet had influence enough to keep them, for the most part, quietly waiting to see what results God will bring for them out of the war in which their masters are engaged. The much-dreaded servile insurrection, with its attendant horrors, has not broken out. The emancipated negroes thankfully avail themselves of all the means of improvement placed within their reach. Their future is still an uncertain and, to the North, a perplexing question; but, meanwhile, their emigration to Liberia, Hayti, and other West Indian islands, has already begun, and seems likely to bring about good results.

In all the West Indian islands belonging to England and Denmark, the good work prospers; but in Jamaica, the displays of God's grace have been wonderful indeed. In 1856, the missionaries reported signs of progress; in 1859, prayer meetings became universally held; in 1860, the very windows of heaven were opened, the revival spread like wildfire all over the island, and its influence is still felt widely. Jamaica resembles a tree in its flowery spring-tide pomp. Many a blossom will doubtless fall, and leave no fruit; much fruit will wither away under the summer's sun; but after frost and heat have done their thinning work, the tree will be all the richer and the stronger when the time of the gathering comes.

The extraordinary revival which followed the remarkable events of 1834, when the newly-freed negroes poured in streams to church and school, and proved their gratitude by unwonted exertions for the liberation of others, had gradually died down, and three-fifths of the land having passed into the hands of the colored population, secular interests superseded spiritual, old vices regained the ascendant, and the number of church members lamentably decreased. This led the more zealous Christians to unite in prayer for the outpouring of the Holy Spirit. In September, 1860, the revival began at the station of Carmel, and the excitement soon reached such a pitch that the missionaries could hardly control it. The sorrow for sin and thirst for spiritual comfort were universal, and many most remarkable cases of conversion ensued. The enduring effect of the movement appears in the doubling of subscriptions to all religious and missionary societies, the great addition to church membership in all communions, and the increase of brotherly love between them.

Missionary work has been successful in the other islands as well. The labors which the Baptists and Methodists are permitted, by an enlightened President, to carry on in Catholic Hayti, have been both required and forwarded by the negro emigrants from the United States. There is some stir of spiritual life in other islands, though no specific revival: in Trinidad, more particularly, many of the

Chinese and Hindu laborers have been converted; in Barbadoes, negro missionaries are being educated and sent out to Africa, where they prove successful in contending with difficulties under which, in that fatal climate, Europeans too often succumb.

We now turn to the adjacent continent of Central America. Here the Moravian church established a mission on the Mosquito coast, in the year 1848. In spite of many difficulties and discouragements, the enterprise has been progressing since that time, so that at present its statistics, according to last year's Report of the Mission Board, are these: Eight regular missionaries, one colored assistant missionary, from the Jamaica Normal school, and five female assistants, making a total of fourteen persons engaged in the Moravian mission of Mosquitia: five regular stations, namely: Bluefields, Rama, Magdala, Joppa on Corn Island, and Ephrata Wounta; a normal school for training native assistants, together with several other schools: and a membership of five hundred and fifty converts.

Hence the mission on the Mosquito coast has been in operation for fourteen years, and is now in as flourishing a condition as the peculiar difficulties of the work will necessarily admit.

We must now glance at the wide field of Southern America, where the Surinam mission has taken great strides in the course of the last few years. When [illegible] taught [illegible] have been blessed. [illegible] contains the [illegible] Moravian settlement in [illegible] surrounded by flourishing [illegible] number of which goes on increasing. A political insurrection led to the agitation of the long-suppressed question of Negro Emancipation; but the persuasions of the missionaries proved more effectual than any forcible measures. The Dutch government has now passed a law proclaiming every negro to be free, but nevertheless, making their transition to complete independence easier and safer, by submitting them to superintendence for ten years. This is the fruit of long patience; but how many noble lives have been lost before it ripened! There have been several new ways of access to the negroes in the interior since John King (baptized in 1861) did away with idol worship in Maripastoon, and preached Jesus there, and since the idolatrous priesthood of Gujabe turned to the Lord, in March, 1862.

In British Guiana, too, there is advancement, although there is nothing particular to record, except the frequent baptism of Hindu and Chinese coolies. The Negro mission goes on regularly, according to the parochial system. The Indian mission has more vicissitudes: but one missionary alone, of the name of Brett, has already baptized [illegible] Indians: yet what is this when we think of the millions of South America? For, apart from the different evangelizing attempts made by the North Americans, the English and the Germans among the nominal Christians of the countries formerly under Spanish and Portuguese sway—for instance, the providing the German colonists in Brazil with preachers from Basle—we must confess that scarcely anything has been done in the civilized districts of South America for the aborigines. Ruin is dominant there. In the extreme south alone do we find a Protestant mission, and this has a sad history. As is well known, the fervent zeal of Capt. Allen Gardiner led him in 1850 with five companions to Tierra del Fuego, where they died of hunger, and their bones were found the [illegible] A fresh attempt was [illegible] skilled of missionaries and colonists settled on the Falkland Islands; from thence they visited Tierra del Fuego, and taking away with them some well-disposed natives, learned their language, and instructed them as far as they could. Delighted with their success, these missionaries returned with their converts to the desolate land in November, 1859, and spent six days among a body of natives, whose numbers daily increased. On the Sunday, the missionaries performed Divine service; but while it was going on, they were knocked to pieces with clubs; those who took to flight were killed, and the ship was plundered. Only one escaped to give information of the martyrdom of his friends. Nevertheless a third attempt has been made. Two evangelists from the Basle Institution have already sailed towards the inhospitable shores. True, the perils of the enterprise are fearful; but evil is only to be overcome by good, and "he who putteth his hand to the plough and looketh back, is not fit for the kingdom of God." The missionary settlement on the Falkland Islands still exists; the missionary ship still sails to the inhospitable island and coast of Tierra del Fuego; and we are not left without signs that even these degraded savages have hearts that can be touched by the message of Divine love.

The Basle evangelists have also made their way into Patagonia, under the protection of some English officers of marine. The missionaries go riding about the country, eating ostriches alternately with horseflesh, learning the language of the people, and patiently bearing with the idle children they are anxious to teach. Another branch of this mission extends westward into the country of the bold Araucanians. Some Englishmen have recently begun mining operations in Lota, and a son of Capt. Gardiner ministers to their spiritual wants, while he learns the Araucanian language, and meets with a friendly reception among the warlike people. We may therefore hope that the extremity of South America, like *that* of the Northern continent, will, in process of time, reap the benefit of intercourse with Europeans, and that the problem offered hitherto by the melancholy fate of the aborigines, will be solved by the gathering together of the remnant that is left.—*Work of the Christian Church.*

PROGRESS IN JAPAN.

Dr. J. C. Hepburn, in the "Foreign Missionary," gives the following account of his missionary work in Japan. They will be read with deep interest.

I received a communication from our consul some time age, stating that he had been requested by the Governor of Yokohama, to inquire of me whether I would be willing to teach a class of Japanese in "geometry and chemistry." I replied that I was quite willing to teach them anything I knew, provided they would promise to remain long enough with me to learn. This was some two months ago, and I supposed that it would not result in anything, judging from former experiences; but lo! about two weeks ago, a grand deputation of Japanese officials, with nine young men as pupils, waited on me, agreeing to my stipulation, and taking me at my word. I was greatly taken aback, and my heart failed me; but I could not retract, and felt that nothing remained to me but to accept the office, and do my best,—hoping that the Lord's hand was in it. If you knew how hard it is to drill these hard and rigid Japanese mouths into emitting correct English sounds, you would feel more sympathy for my shrinking from the labor. I had tried it before, and knew what it was. Then I felt that it was changing, to a certain degree, the whole plan of my work; still I must not decline.

But I was much surprised when I began to teach them. I told them that to learn geometry they must first learn to read English, and must learn to cypher with figures, and not with the abacus, which is the Japanese way of cyphering. They agreed to everything I said, saying, that is very true; so I spent the first morning in teaching them the letters, and *abs*, and to make figures and count to a hundred; all went on very nicely, until we were nearly through the allotted time for study; when I showed them how we add numbers together, and asked them if they could do it. One, the youngest, took the pencil, and performed it very quickly and correctly. I tried them in multiplication; that he did just as easily; then, in short and long division; that was also familiar; so I began to inquire about their proficiency, and found that they had thoroughly mastered algebra, including quadratic equations, and had studied geometry and plane and spherical trigonometry, with which they seemed quite familiar. I told them that I could not teach them any further in mathematics than they knew. Indeed there are few of our college graduates who could beat them in this branch. I concluded to confine myself, for a while, to the English language, and give them English text-books to read. They are very studious and earnest, and are making rapid progress.

You may, perhaps, wonder as I did, how they got such a knowledge of mathematics. It has been entirely through Dutch books, and a Japanese teacher at Yeddo. They are a wonderful people: such a craving for knowledge and foreign science is seldom seen in like circumstances. The Dutch have been a great blessing to them, and will doubtless be found to have done a great work of preparation in this land for the gospel. To be able to say a few Dutch words is an accomplishment which every one strives after. Some have Dutch letters on their rough boards. The most common Dutch word I hear is "drunken." This is a great deal better than to hear dreadful oaths in English, which are not seldom heard now in the streets. Oaths are the first English words which these heathen seem to learn. I have heard Malays, Chinese and Japanese all swearing in English; indeed, they have no oaths in their own language.

This teaching has made a great change in my studies; perhaps it was best. It has thrown a heavy burden of work upon me, but I trust much good will come out of it. I leave the future with God, trying to do present duty.

Every day, along with these young men comes an officer, who sits in the room the whole time, and listens to what is said. He comes, doubtless, to make sure that I give no Christian instruction. I shall not make any effort to teach them Christianity; but there are very many occasions in which it cannot well be avoided,—as our spelling books all have some of it in them, and I have made up my mind not to skip it over. A few days ago we had half a page of sound Bible teaching. They read it and explained it themselves first, and with my help got a true idea of it. I believe this teaching will be found a good work, and when I get to Yokohama, in my school-room I will give much of my time to it. I think it is doing the best missionary work I can do at present, and we know not what a blessing may be infolded in it.

I have heard lately, through Japanese authority, that the old custom of excluding Christianity, when books are translated into the Japanese from foreign languages, has been modified. Everything alluding to Christ Jesus was carefully left out, heretofore, in such translations, but henceforth it may be also published without restriction. This is a great and important step, and shows how gradually and truly the Lord is working and preparing the way.

"From Dr. Hepburn's letters and other sources of information," says the Home and Foreign Record, "we learn that a war between the British and the Japanese was imminent at the latest dates. In this case it was expected that all foreigners would have to leave Yokohama, and it was not probable they would be safe at any place in Japan. The native servants, coolies, teachers, &c., had withdrawn from the service of foreigners, putting them to great inconvenience. Our missionary friends had packed up some of their household goods, and expected to find refuge on the U. S. ship Wyoming. There would be much loss of property, and the probability that the mission would have to be suspended in the event of a hostile collision. Dr. Hepburn had written to Shanghai advising Mr. Thompson, who had not yet arrived, to remain in China; and the Doctor and his family expected to go to China for the present. The war seemed to be idevitable."

PUNJAUB MISSIONARY CONFERENCE.

The letters from the Lodiana mission, and some newspaper accounts that have reached us, speak of the Missionary Conference at Lahore as a most happy success. It was attended by a number of laymen, including the Rájah of Kapurthala and some of the most distinguished Europeans in that part of the country, and by upwards of thirty ministers of the gospel, of whom three were chaplains and three native ministers, the rest being missionaries from Europe and this country. These clergymen embraced eleven members of the Episcopal Church of England, three of the established Kirk of Scotland, eleven connected with the Lodiana Mission, three with the American Methodist Mission, and five with the American United Presbyterian Mission —eight of these missionaries, however, were from stations on the east of the Sutlej.

Colonel Sir Herbert Edwards presided over the conference. Its sessions were held in the Presbyterian missionary chapel, and continued for about a week. During this time, papers on various important subjects, which had been drawn up by previous appointment, were read, and these subjects were afterwards open to discussion. In this way the views of the Conference were brought to bear effectively on practical measures for the promotion of the cause of Christ in that part of India, and the unity of Christians of different names and stations in life was delightfully manifested. The communion service on Sabbath was a time of touching interest.

It cannot be questioned that this Conference has done great good; and we learn with pleasure that the papers read and the proceedings will soon be published—making a moderate-sized volume.

As we write this brief notice of this really great assembly, we call vividly to mind the solitary weeks spent at Lahore in 1835, when there was no missionary station west of the Sutlej, and but one northwest of Delhi—the station at Lodiana; and when there was, probably, but one professedly Christian and religious man in all the Punjaub, and he merely on a visit of a few weeks at the invitation of the Sikh ruler, Runjit Singh. The Sikh reign has departed. Its last years were years of war and desolation. The British power now establishes peace and prosperity. The church has entered on this field of labor for her Lord. This Conference is one of the signs of the times. Can any body doubt that wonderful progress has been made in less than thirty years?—*For. Miss.*

RELIGION OF HEATHEN AFRICA.

A connection of twenty-five years with a mission among heathen Africans, has given ample opportunity to study their religion. They have been very much misunderstood and misrepresented by imperfectly informed witnesses.

It is very commonly reported and believed that the heathen Africans, unlike all others, worship the devil himself. This may be true, but only in the sense in which it is true of all other heathen. Indeed the fact which we wish to prove is, that in its essential feature, the African religion is the religion of all heathen people. That feature is that man, beginning with putting his own will and appetite in the place of God's declared will and pleasure, ends with worshipping man, and the creature in general. To go no further back, Noah was worshipped under the name of Chronos, Japhet as Jupiter, in Europe, Ham as Ammon, in Egypt, and Shem as Brahma, Vishnu or Siva.

The remains of the same original ancestral worship linger among the Pagan Africans of the West Coast, in the tradition that Sau was the father of the foreigner, and Nyesoa of the African. Coming to the present popular religion, it is mainly that of the spirits of ancestors, and of departed warriors, chiefs, kings and relatives. They are styled Kwi or singular Ku. It is, remarkably, the same term applied to the foreigner from the view that he is a superior sort of being, like those whom they worship. The foreigner is called Kupe or Kube, the latter syllable meaning person.

These Kwi, though all the spirits of men, and bearing the names of men, may be divided into different classes.

1. There are those with whose origin and history the present generation are unacquainted. These reside in rocks or hills or streams, near a place which has been inhabited successively by different tribes. Thus at Cavalla, on the west, is Bweds, inhabiting a rock, and giving name to the rock and stream near by, and to the settlement itself. To the east is another rock; about equally distant is Nyebe. At both these places sacrifices are made at irregular intervals. The names are doubtless those of old chiefs or kings, who led some former colonization of the place, or otherwise distinguished themselves.

2. Kwi are discovered and worshipped in particular places, as by accident. Thus, one is passing a bush; a snake comes out and bites him; the deyabo (demon man) on being consulted, says that a Ku or demon resides here, and that he is hungry or angry because no sacrifice is made to him. Thus, offerings begin at this place.

3. Then there are Kwi, who have the reputation and position of the ancient oracles. Such a one is in Babo, at Hidie on the Cavalla river. He is called Bwide Nyema, the name of a man. The oracle, tradition says, came from the windward, and at length located himself in Babo. From behind a rock, through an opening, the Ku gives responses by an officiating priest to the deluded people who consult him, from east and west, and north, to the distance of one hundred to two hundred miles.

4. But by far the most common objects of worship are the spirits (Kwi) of those who have recently died.

The degree and kind of worship depend upon the standing of the parties when living. A great king has offerings made at his grave in seasons of public calamity, or when measures of general interest are to be adopted; the Ku of a great warrior, in time of war, that of a great trader, when the trade declines.

The general ideas here again conform entirely to those of the heathen Greeks and Romans, in fact of the heathen everywhere. All have their gods of war, of trade, of policy, &c.

In the worship of the Pagan Africans, of this region at least, it is difficult to detect any sense of sin as against God. The transgressions, on account of which they make offerings, are failure to feed the Kwi (demons) or having given gidu (sassy wood) unjustly, or having eaten secretly, which should have been shared by the people, etc. It is proper to add there is yet some sense of right, though not as unto God. So that it has been well said, that superstitious worship is better than no worship at all, since it implies and cherishes some notion of the right and good, and thus of moral obligation. Offerings are made in part regularly, but for the most part irregularly.

The Bodia, who is at once the President of the Nyekbade (patriarchs) and high priest, makes offerings monthly, at the new moon. But when general offerings are commanded by deya or oracle, this devolves upon a person in a particular family by hereditary descent; the individual being designated, or a vacancy by a deya or oracle. Besides these, offerings are made at the dictation of a deya, or at the discretion of individuals, before their houses, to avert calamity and secure good. It is wonderful (if old history were not here again the new,) to see how near and how human these Kwi or spirits of the departed are made to be. They hover about the houses of relatives, speaking to them in dreams and visions. They even visit them when relatives have emigrated to a distance from the place of interment, helping them by their invisible influence for good and evil. Some of these visits are manifested in a terrible manner. Thus we have periodically a violent tornado from the east. It usually prostrates trees and often houses, in its course. This is caused by the spirits of Nimlebo passing up to visit their relatives, formerly living at the leeward, but now at Cape Palmas.

Again. Two brothers die. One K. is suspected of witchcraft. But he receives a more honorable burial than his brother W. At this the latter is offended. He lashes the sea into a tempest; causes it to overflow the burying ground, and expose the bones of the dead! The suspected brother is disinterred and removed to the burying-ground of the witches.—*Cavalla Messenger.*

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DONATIONS.

Received in July, 1863.

Maine.

Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr., 12; Auburn, Spring st. ch. and soc. 35; Thomaston, 2nd ch., Ladies' For. Miss. Soc., Mrs. Benj. Robinson tr., 10;		57.00

New Hampshire.

Lebanon, ch., mon. con. 21.70; Seabrook, ch., Juv. Miss. Soc. 3.10;		24.80

Massachusetts.

Boston, J. T. Jones, Co. H, 43d Reg't Mass. Vol., 5; Sheldonville, ch. and soc. 45;	50.00	
Boston South Asso., Newton Centre, "a friend of For. Missions" 10; Brookline, ch. and cong., Dea. Geo. Brooks tr., mon. con., 33.11;	43.11	
Boston North Asso., Old Cambridge, ch., J. B. Dana tr., 518.42; Charlestown, 1st ch., Boardman Miss. Soc., S. A. R. DeWolf tr., 125; Weston, a friend 2;	645.42	
Salem Asso., Salem, 1st ch.	527.87	
Lowell Asso., Lawrence, "M. B.," quar. contrib.,	5.00	
Old Colony Asso., West Bridgewater, ch., Philip E. Hill	25.00	
Worcester Asso., Worcester, Oread Institute, mon. con.	5.00	
		1301.40

Rhode Island.

Bap. State Convention, R. B. Chapman tr., Providence, 1st ch., of wh. 37 is an. sub. per Dr. A. Caswell, collector, 1 an. sub. per P. M. Mathewson, collector, and 45.32 mon. con., 83.32; Wickford, 1st ch. and soc., of wh. 25 is fr. Sab. sch., to sup. nat. Karen pr., per N. N. Spink, 60;		143.32

Connecticut.

New London, Orlando Rogers 1000; Norwich, "a contributor" 10;	1010.00	
Bap. State Convention, W. Griswold tr., West Woodstock, ch. 5; Mrs. A. L. Case 1; North Lyme, ch. 14; Stepney, ch. 4; Tariffville, ch. 10; Bloomfield, ch. 5; Willington, ch., Ladies' Soc. 6.50; Bradford, ch. 13; Brooklyn, ch. 4.27; Danbury, 2nd ch. 17.09; Plainfield, Union ch. 6; Willimantic, ch. 26; Willington, ch. 7.50; Hartford, South ch. 99.89; 1st ch. 375.30;	594.55	
		1604.55

New York.

Wyoming, ch. 110.43; Strykersville, ch., James Ives tr., 3; Williamsburgh, 2nd ch., Judson Miss. Soc. of the Young Men's Bible Class, F. Frewer tr., 10; Copenhagen, Mrs. Lydia White 5.10; Ransomville, ch., 15.80; Poughkeepsie, "H. E. T.," annual dona., 25; Kendaia, a friend of missions, per M. W. Holmes, 25; Marion, ch., Sab. sch., to sup. nat prs., care Mrs. M. B. Ingalls, Rangoon, Burmah, 66.96;	261.29	
Franklin Asso., J. N. Adams tr., Gilbertsville, Ladies' Benev. Soc. 11.50; B. B. Musson 1; S. J. Brundage 1; E. F. Evans 50 cts.; Otego, L. Newland 1;	15.00	
Collections per Rev. O. Dodge, agent, viz:		
Livingston Asso., Avon, ch. 14.75; Hemlock Lake, ch. 15; Lima, ch. 40.70; So. Livona, ch. 3; Mt. Morris, ch. 11.50; York, ch. 22.25;	107.20	
Essex & Champlain Asso., West Plattsburgh, ch. 41.06; Mary S. Mead 1; Cornelia Mead 1; O. A. Tefft 3;	46.06	
Saratoga Asso., Halfmoon, 1st ch. 43.25; 2nd ch. 8.80;	52.05	
Hudson River North Asso., Waterford, ch. 4.10; Hoosick, ch. 17; Hoosick Falls, ch. 5.35;	26.45	
Worcester Asso. 21.86; Jefferson and Gilboa, ch. 5.62; Richmondville and Fulton, ch. 1; Seward and Decatur, ch. 5.55; Summit, 1st ch. 4.78; Worcester, 1st ch. 1; Mrs. J. B. Witbeck 3; Jane A. Witbeck 1;	43.81	
New York Asso., Bethesda ch. 18; Greenpoint, Sab. sch., tow.		

Toungoo. Mrs. Mason remarked casually a few days ago: "Some of my Kaykhen girls are as yellow as the Chinese." Yellow as well as white is considered handsome by Karen connoisseurs of beauty.

The hair is straight and coarse, usually of a jet black; but many of the Karens in Toungoo have hair of a brownish tinge, which is rarely seen in the south.

The eyes are commonly black; but here again a change is observed as we proceed north, where many hazel eyes are met.

The head is pyramidal, the breadth of the face across the cheek bones wider than across the temples, and the bridge of the nose rises above the face. Occasionally a decided Roman nose is seen, but there is still a depression between the eyes not possessed by the Romans. The face is lozenge shaped, and the whole countenance, in typical specimens, is Mongolian. There is a great diversity in individuals, and these traits are less developed in the more civilized Sgaus and Pwos than in the wilder Bghais.

It is not easy to describe the characteristic countenances of the different tribes; yet there are characteristic differences which the experienced eye can detect. There is considerable too in locality which affects the countenance, apart from the difference of race. Thus the Sgaus of Tavoy and Mergui can usually be distinguished from the Sgaus or Pakus of Toungoo. Education also affects the countenance. The Karens that have been educated in our mission schools look like quite a different tribe from their wild countrymen on the hills.

The Karens rarely intermarry with other races; but among those who are settled near the Burmese, a Burmese is sometimes found with a Karen wife, and in every instance that has come under my personal observation, the children have had a strong Burmese cast of countenance.

In a village near Toungoo, where there are several of these mixed families, Europeans do not distinguish them from Burmans. There is a village however on the mountains, "the village of Talings," which tradition says was settled by a company of Taling men who fled into the jungles during some of the wars in Pegu, two or three centuries ago; but there is very little in the countenance of their descendants to distinguish them from other Karens. Their faces are a little longer, their cheek bones not quite so wide apart, and their faces have a little less of the lozenge shape.

MISSION TO THE SHANS.

LETTER FROM MR. BIXBY.

Revival among Shans and Burmans.

Toungoo, March 25, 1863.—The work among the Shans and Burmans, particularly among the former, continues in a quiet but powerful manner, such as to convince every beholder that it is indeed the work of God. Since the new year came in, twenty-five adults, nearly all heads of families, have applied for baptism; some of them in the midst of great opposition; nineteen of them have been accepted and baptized, while the others remain on trial. Baptized seven last Lord's day at Myogyee, in the presence of a crowd of Burmans and Shans, who had never witnessed the ordinance before. Two of them were Sau-dees, wisdom-worshippers, referred to in a previous letter, and one is nearly seventy years of age. Moung O's wife, who, when her husband was baptized one year ago, drove him from his house and disowned him, was one of the baptized. She is now, with her husband, clothed and in her right mind. In the evening of the Sabbath, administered the Lord's Supper to thirty-one disciples of Jesus, and enjoyed the season exceedingly.

It was our third communion season. The subject of contemplation was, "The great salvation," of which the little church before us was a striking illustration.

Joyful Contrasts.

We have now a church of thirty members, where, two years ago, there was not one disciple to call Jesus blessed.

We have six candidates for the gospel ministry, where, twenty months ago, the name of Christ was mentioned only in derision.

God is worshipped and the gospel is preached every Sabbath in the very heart of this idolatrous city, where Buddhism has reigned undisturbed for many centuries.

A fire has been kindled here, which will continue to burn until every shred of Buddhism is consumed, and this valley of the shadow of death is lighted up with the radiance of heaven.

The Divine light is spreading; it has already reached some of the Shan mountains, and the time is not far distant when it will shoot across the country to the land of "Sinim."

"I will make all my mountains a way, and my highways shall be exalted. Behold these shall come from far, and lo, these from the north and from the west, and these from the land of Sinim."—Is. 49—12.

It is pretty evident that Sinim means China, (see Alexander on Isaiah; also, Kitto's Daily Scripture Readings,) and that these Toungoo mountains and these Shan mountains, as well as the sea, are to be made the Lord's way for introducing the gospel to the great empire of China.

Hitherto Sinim has been reached only by the sea, and a few fires only have been kindled on the seashore. When the Lord "makes all these mountains a way," and the approach from the west as well as the east and the south, then the celestial empire will hear the thunder of God's law "all around the heavens," and the time of her redemption will be near.

This leads me to the main subject of my letter, viz:

The Claims of Shan-land.

What the Saviour said to his disciples respecting Samaria, let me say to the American churches respecting this country. "Lift up your eyes and look on the fields; for they are white already to harvest."

Between the parallells of 15 and 27 degrees north, and the meridians of 97 and 105 degrees east, lies a vast section of country inhabited principally by Shans, but with many Karens, Toungthoos, Talings, Chinese, and a mixture of all the races belonging to the surrounding countries.

The population is unknown, as the country has never been extensively explored. I have seen and conversed with intelligent natives from almost every part of the country, from Siam to Thibet, and from the Irrawadi to China, and am of opinion that the inhabitants are far more numerous than we have hitherto supposed.

It is quite probable that the Shans outnumber the Burmans, if not the Burmans and Karens put together.

On what principle of Christian ethics can any man claim that either the Karens or Burmans shall have a greater amount of evangelical labor and expenditure than the Shans?

Is it because they are more degraded in the scale of being? That is questionable. Is it because they have been so long neglected? That has already become a reproach to us. Is it because they are more difficult of access? We are abundantly able to go up and possess the land. It is possible,—indeed, I think it quite probable, that the Karens are more numerous in Shan-land than in British Burmah, where all our Burman missionaries are now located; and it is pretty evident also that the Talings are more numerous in Siamese Shan-land than they are in the Tenasserim provinces; and it is quite certain that the great body of Toungthoos is there.

Twenty-four Tribes.

I have taken notes of twenty-four different races or tribes, speaking different languages or dialects, and it is probable there are many more within the specified territory. Shan is the language of the country, and is spoken by a large proportion of the people of these tribes. I have seen both Karens and Toungthoos who could speak Shan, and occasionally Shans are found who speak Toungthoo, Karen and Burmese.

The Karen tribes of Shan-land are said to be very unlike the Karens of British Burmah in dress, looks, customs and language, while they maintain that separateness from idolatry so peculiar to their race. It is probable therefore that the Shan language will become the key to unlock a "wide door and effectual" to the various Karen tribes of Shan-land, which would greatly enhance the importance of the Shan Mission.

In a recent visit to the Karen mountains, I made the acquaintance of a mixed company of Shans and Red Karens from Karen-nee, a powerful race of Red Karens belonging to an independent chief, called Kapo-gyee. At first they were shy, but after a little effort they became very friendly, and accompanied me to Toungoo. They were present at our last baptism; some of them attended chapel, and all of them have visited me frequently. I had no difficulty in communicating with them; for the Shans understood Burman, and Shan, and Karen, while the Karens understood Shan; and we did not fail to preach to them the truth.

Several of them expressed a determination to return home to adjust their business affairs, and then return to me to study books, and expressed an earnest desire that teachers should be sent to their mountain homes. They assured me of protection and aid if I would go home with them, and one Red Karen, who said he was the grandson of their chief, promised to take me to his own house, and be my guide and protector wherever I went, even though it might be to the Shan States beyond.

Since then another large company from the same country have been to see me. I learn from them that the Red Karens worship the great and everlasting God above. Once a year they assemble for a great feast; they gather around a tall staff or post, each with a fowl in his hand, and during a lively dance, each plucks off the head of his fowl and sprinkles the blood upon the post. This is done as worship to the God above. How delightful it would be to tell them all of "the blood of sprinkling which speaketh better things." My contemplated journey will probably lead me through this Red Karen tribe. The Lord grant that this highway may be exalted by his own presence and power to save.

I have heard of a tribe of black Karens living in the interior of Shan-land, who are a very remarkable people. They do not love money. They have the most positive aversion to gold and silver. They will not receive it or harbor it on their persons or premises. They live in a rude and simple manner on the products of their own labor, and abstain as much as possible from all intercourse with other tribes.

Strenuous efforts have been put forth by Buddhists to convert them to idolatry, but their answer has invariably been, "We have no time to worship idols, and nothing to give priests."

For my part I should like to see a race of people free from "the root of all evil," but have supposed I should have to go to heaven to find them.

Let us not conclude however that these people do not belong to Adam's race; for there is abundant proof that evil exists among them. They worship devils. They abandoned the use of money not from purity of heart, but fear of enemies. With gold and silver they stood in jeopardy; with nothing to tempt the cupidity of their neighbors or rulers, they live in undisturbed tranquillity. I doubt not the gospel will be as applicable, and perhaps as acceptable to them as to any other portion of the race; and, if the Lord will, in due time we shall give them the "joyful sound." The Lord grant to make their mountains a way.

God Making the Mountains a Way.

An intelligent Shan of high birth was rought to me a few days since by my han teacher, who has a happy faculty o pick up the people, who has just come own with fifteen families from a place in ne Shan country, called "the twelve ountains." The account which he gives f the people is of thrilling interest. hese twelve mountains with many maller ones are inhabited principally by Karens, with a large number of Shans nd Toungthoos.

Seven or eight years ago, he informed ne, a certain Karen, a stranger in that egion, came up there from some place nknown to him, and by preaching esablished a new and remarkable religon. The substance of his preaching as this: "It is sin to kill anything that as life; it is sin to worship idols or demons; it is sin to lie, steal, drink spirits r get angry. It is the duty of all to forake their sins and worship the one living od above."

Large numbers, both Shans and Karens, particularly the latter, embraced he new faith, abstained from all flesh and sh, and gave themselves up to the orship of the great God above. They re said to be a quiet, kind, and holy eople, and are called Thoo-daus, or diine men.

The time when this man came among hem, the nature of his doctrines, and he results of his preaching, indicate that e probably fell in somewhere with San Quala, or some of the early Toungoo issionaries, perhaps with Mr. Whitaker imself, and obtained some slight knowldge of Christianity; and, blending this ith Buddhism, went to "the regions beond" as a preacher. At all events, the ircumstances are remarkable, and indiate to me that the Lord is "making all is mountains a way."

"Lift up your eyes and look on the elds;" are they not "white already to arvest?"

Ripe Harvests.

There are states of human society peuliarly favorable to evangelical work; conditions which indicate that the great Husbandman has prepared the field for the harvesters, when it may be said emphatically, "they are ripe for the harvest."

Such was the condition of Samaria when our Lord spoke these words; and, before two years had transpired, it yielded a ripe, rich, grand, golden harvest. Such was the condition of Europe, when Luther, Zwingle and Farel stepped forth in their respective fields to harvest a hemisphere. Such was the condition of America, when Whitefield, Wesley, Edwards, and Davies harvested the new world; and such was the condition of the United States and of Ireland in more recent ingatherings. Such was the condition of Germany, when the Lord sent Dr. Sears to baptize Oncken; such was the condition of Tenasserim, when Judson, Boardman, and Ko Thah Byu girded themselves for the toil. Such was the condition of these Toungoo mountains, when Quala and Whitaker gathered the great harvest of the Karens; and such is the condition, we believe, of this vast Shan-land, teeming with its multitudes of human beings.

You have only to "lift up your eyes," to see abundant proof of this; else, what are we to learn from the striking providences that sent out a Shan missionary, just in time to meet thousands of wandering Shans, and settle them at his very door? What are we to understand by this wide-spread spirit of inquiry, this readiness to embrace the truth, this spreading work of grace, this thriving church, this rising ministry, this coming and friendliness of mountaineers, this gift of tongues? What are we to understand from these "Thoo-daus," and "Saudees," people all ready for the harvest; what of the openings into Shan-land, the treaty with the Burmese government, the appropriation of one thousand rupees from the British government of Burmah towards a tour in Shan-land, without interfering in any way with the sacredness of the proposed journey; what of the unknown friend in Leeds, Eng-

and, whose heart, yearning over this great harvest field, has devised another liberal thousand towards the distribution of the Bible and the preaching of the gospel in our journeyings; and what of the appearing of suitable native men for the undertaking just at this time?

Is it not of the Lord? If any doubt it, these do not on whose pathway all this light shines. So confident are we that the Husbandman is already in the field, only waiting to give a harvest, that we are willing to go single-handed to the work, but greatly desire "more laborers." If we cannot have a missionary, give us the funds to employ a large number of native laborers.

Providential Openings.

The opening of "a great door and effectual" in the ancient missionary field was regarded by the apostles as equivalent to a Divine command to enter. Let us prove ourselves to be of the true "apostolic succession."

A period of political and social revolution, such as is now going on in Shanland, causing large immigrations, is emphatically one of new ideas, aspirations, and hopes. The general mind is in a state of fusion, ready to be cast into any mould, and receive any impression.

Multitudes are conscious of wants and longings which they cannot satisfy. They are groping after something stable to rest upon, and something to give peace to their heaving souls.

What shape shall we give to this chaotic mass; what foundation for their hopes; what food for their souls? The work is committed to our hands. Shall we be "faithful over a few things," or shall we fail to be "rulers over many?"

It seems to us to be the plainest dictate of wisdom that we should seek the evangelization of these Shans, as a means of reaching an unnumbered multitude of these tribes and Western China.

Is it not wisdom to seek to evangelize first those who will be likely to exert the most wide-spread and powerful influence *on others?* The apostles seem to have acted on this principle. They hung up the lamp in the midst of the room, and not in some corner. They did not spend their strength on outposts, but moved onward in all the majesty of God's ambassadors, to seize capitals of empires and the strongholds of rebellion, persuaded that if Corinth and Athens and Ephesus and Rome could be won to Christ, they would become the centres of influence and of life to "the regions beyond." Appreciating the principles on which those early and inspired missionaries acted, let us look for triumphs in the same line of things. Let us press on to Ava, to Bamau, Zimmay, Moonay, Keing Tung, Keing Hung, Esmok, and the populous regions of Western China.

Summons to March Onward.

Commercial enterprise is urging its way through Burmah and the Shan States to get hold of the wealth of Western China. Various plans have been laid, roads projected, exploring tours set on foot,—all with the conviction that China can be reached advantageously from the west. Must it always be true that the men of this world are wiser than the children of light? Should we not be equally anxious to carry the gospel to Western China? And can we not make these Shan and Karen mountains "a way?"

Since Dr. Morrison landed in China, fifty-four years ago, it is estimated that at least, in the aggregate, the missionary labor of sixteen hundred years has been performed in China, and yet the great heart of the empire has not been touched; the vast and populous interior has never been penetrated; only a few cities on the extreme east have been occupied; and now, after all this expenditure of men and money, it is estimated that there are not many more than two thousand living converts in all the empire.

My dear brethren, our missions are conducted on a scale altogether too circumscribed. We are doing but little more than holding on to the few outposts which we have taken. The demand for "six hundred thousand more" was not more imperative than is our demand for at least double the number of our missionaries.

We should not be satisfied with holding on to our old stations. They are important only as they can be the base of aggressive operations against the enemy. Our motto should be onward! onward!! onward!!!

If the "on to Richmond" spirit sometimes runs rash, it is better than to sink in the swamps of the Chickahominy.

There is no danger of our going too fast, so long as our Leader is in the advance. Let us keep close to Him; not run on before, nor stay far in the rear.

Dear brethren, in closing, let me remind you that harvesting is soon over, and the seasons come at long intervals. There are periods in the affairs of nations as well as of individuals, concerning which it may be said, they are "not far from the kingdom of God,"—tides in the affairs of souls, which, taken at the full, lead on to heaven; but such periods, once passed, may not return again in cycles of ages. Let the churches of our Lord awaken to their duty, and seek by their timely action and interest a grand harvest in Eastern Asia.

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RANGOON MISSION.

LETTER FROM MRS. INGALLS.

Trip to the North.

Thongzai, April 4, 1863.—I have been absent on a trip to the north one month, and it has been a working month indeed. We had never been into those districts, and therefore it was a seed-sowing time. In the Mokoh district we met a warm reception from half a dozen men, who have visited us a few times during the year. They were very learned Buddhists, and not so self-conceited as most of this class. The wives had never before seen a white woman, and for an hour were very curious; but this soon passed away, and I found them very sincere and teachable. We spent two days here, and I believe our Master was with us. Some of them asked to be baptized; but we must be cautious, and so we left them to search and be sure of a hope grounded on Christ.

When we reached Mokoh, we decided that that should be our northern boundary, as we found that Mr. Kincaid could reach the places beyond that. Though we were only absent one month, I feel that we sowed much seed.

I took with me a large company of workers, and my plan was to settle down in some prominent place, where we could have a large zayat or kyoung, and sent out my workers by twos. We made five such companies, besides myself and one woman and girl; so that in one day we would work in six separate places. We generally spent from two to three days in such a place, and in the evenings we had large, very large companies.

"Whose Heart the Lord Opened."

One of our preachers, Moung Thah Doung nee, had many friends in one district, and it was very delightful to hear and see him witness for Christ, in the presence of those who had once bowed with him their heads to the idols. Twice he met school-fellows, and so delighted were they with these truths, that they spent whole nights in earnest conversation.

One of them paid me a visit while this preacher was absent, and I found him a strong opposer; but when I happened to mention this man, who was formerly a resident of that place, he changed, and inquired if this man had really embraced these truths. When I told him that he had, and was now a teacher of them, he replied that I might talk with the others; he would come and hear from the lips of his friend. He could not remain then, but promised to meet us the next week at another station, only one day's distance from his home. I feared he would not come, and pressed him to take a book.

The next week, stimulated either by love for his friend or a desire to hear these truths, he came. The preacher did not recognize him; and, as they have no word of salutation, I waited to see the introduction. He sat down before the preacher, and looking very earnestly into his eye, inquired if he did not know him. "No," he replied; but the tears started in the eye of the man, and they were clasped in each other's arms. I went behind my curtain and left the men to themselves; but soon the puffing of the cigar told me that they were quieted, and I joined them. Then followed the questions regarding their wives and children, and a short review of the ten years of their separation, when Thah Doung neo hastened on, saying that he must now begin to tell him the great and joyful news of true salvation.

He began; and, so completely were they absorbed, that they puffed on with their fireless cigars, much to the amusement of some who came to see me. On they talked, all the rest of the day, and after our evening service they again resumed the subject, and talked and read till daybreak. They were only separated from me by a curtain, and the joy of hearing these two friends made me also pass a sleepless night. O that you at home could have heard the earnest teachings of this man, and the morning prayer just as the day dawned. "I think I believe," was the morning salutation of the man to me. I think he did believe, and that he trusts in Christ, and ere long we expect to see him at our place.

New Converts and Baptisms.

But I must pass over the many cases of interest, and go on to tell you that the Lord preserved us from tigers and robbers who lay about our way. At the end of the month, some messengers came with letters from this place, asking us to return and baptize; and so we returned, feeling thankful that God had not left our own dear inquirers. We returned, and last Sabbath had the joy of baptizing six converts. They have been searching the way for a long time, and *are all of them people of* [illegible] interest. One man has been seeking the way for seven long years; he was too proud to put on Christ before the world; now he came with his wife, a bold witness for Christ. One was a learned man, the first fruit of Belin labor. My Bible women had great joy in receiving one, a woman, the wife of one of our preachers. She was the only wife who did not join her husband, and she has been the subject of much prayer. The other two were men; they are people of good standing. It was a good day for us. The Spirit of God was in the midst of us, and another, the subject of great prayer, came forward and asked to join the others. She will soon be received with a few others.

So here we are at work in our own place. I have sent two preachers on a trip to the east, and one to the north. Next Monday, (D. V.,) we take a river trip down to our boundary. There the Lord is at work too, and we go forth with joyful hearts. I had planned two months ago quite a different field of work; but our ways are not always the Lord's, and I feel glad to work where the signs are visible of the Lord's presence. We go out a large company this time. May your prayers come up before the Lord for us this year.

A Wide Field—"Pray for Us."

O what a field! and so few to work in it! The preachers and the females do well; but all but one were heathen when I came to this place, and you can therefore imagine that I have much care and anxiety. I try to teach these, while at the same time I feel that I need to be taught. I ask your prayers for all, but most for myself.

HENTHADA MISSION.

JOURNAL OF MR. CRAWLEY.

Tour to the Villages.

March 8, 1868.—Left Henthada this morning early, with the design of visiting all the villages in the northern part of the district,—all, at least on or near the river banks. Kyuet Kyune, the first place we stopped at, has two Christians, a young man and his wife; their influence is decided; four or five inquirers. The first new church established beyond this date will probably be at this place. Found an old phongyee here, past sixty years of age. He has been, for a Burman, a great traveller; has been to Maulmain, Toungoo, Rangoon, &c., and knows a number of the missionaries—a man of a quiet, easy temper of mind. Considering all the opportunities he has had of hearing the gospel, he is a marvel of cool indifference. He spoke with astonishment of the great number of Karen Christians in Toungoo and elsewhere, but seemed as insensible as the nether millstone to the most pointed personal appeals. And yet, beneath that stoical exterior, there may be, and I think probably is, a state of unrest, and he may yet, in the eleventh hour, seek and find the Saviour.

Steadfast Disciple.

4.—Thau-bya-daing. One Christian here, a poor woman, who remains steadfast under circumstances more than ordinarily trying. Her husband has forsaken her and taken another woman. Her only child lives with a distant relative, and there is not another Christian in the place. But God is able to keep his own. Heard to-day of the death of Oo-gya-boo, one of the Henthada church, an old man, poor, and full of trial and sorrow, but gone, we trust, to be forever with the Lord.

The One Great Theme.

5.—Nouk-mee. Finding that the zayat is situated in the jungle, at a distance from the people, I took possession of an empty house on the river bank. In the course of the day the owner came to see who and what we might be, who had quietly appropriated his dwelling. We soon discovered him to be a man of considerable property, amassed entirely since the British rule commenced. No exception to the almost invariable custom among the Burmese, that when they get together a little property, they expend the greater part of it in offerings to the idols and priests. I tried to show him the folly of such waste. Utterly ignorant of his own books even and their requirements, he could only listen without question or reply.

In the evening went to the large shed under which this man had collected his offerings. Found a large congregation, and had much pleasure in telling of Him who died and rose again for us. The people listened with evident interest. As the Moravians found it in Greenland, and Brainerd among the North American Indians, so we find it here. Nothing proves so attractive, as a general thing; nothing so quickly wins the attention and enlists the feelings, as the relation of the account of a Saviour suffering for his enemies. Many asked for books.

6.—Thek-kai-lyn is an arid little spot, with a poverty-stricken aspect. The main village is a little distance inland, while a few shanties are erected on the bank, where such things as may be needed by the boats are exposed for sale. I went up to the village and preached an hour to the few people remaining, the majority having gone to a distant village to attend a pwai or theatrical performance.

Difficulty of a Buddhist.

One man seemed to listen seriously, and followed me to the boat to get some tracts. Spent the remainder of the day in the shanties, preaching to people who are continually coming and going from boats bound upward and downward. The strength of the current prevents boats from proceeding at night; so about thirty boats stopped here. Their crews, however, wearied with the day's work, were soon wrapped in slumber, and I had fewer to preach to than during the day. The man who most interested me was the owner of the shed in which I had found shelter from the sun during the day. One remark struck him with peculiar force, namely, that love was the power that made the greatest and the noblest conquests—illustrated by the love of the Redeemer and his conquests.

The Buddhist doctrine of the transmigration of souls is the one which most persistently meets us everywhere. No one objection to the Christian faith is more common than that drawn from the fact that we take animal life. So inwrought into his very being is the notion that it is a dreadful sin to take the life of even the smallest creature, that at times no weight of argument, whether drawn from the absurdity and utter impracticability of the prohibition, or from the facts that the Creator himself has given permission, seems to have the smallest power to shake the prejudice. So with this man. He said, "I like all you have said; only one thing I can't bring myself to consent to, i.e. that you take the life of animals. Why! Don't they love and fear, and enjoy themselves just as we do?" Poor man! he seemed to have no power to see that his premises required a conclusion just the reverse of that at which he had arrived. He asked a book and I gave him the Golden Balance. May the blessing of the Spirit rest upon him while he reads.

The Genuine Ring.

7.—Taing-dau. There are here seven Christians, including an assistant and his wife. It is here that I found, soon after arriving in the country, fruit from Judson's sowing, fully ripe and prepared for ingathering, one old and one middle-aged man. The former went to his rest about a year ago, advanced in years; in his last sickness he had become childish, fretful and overbearing, and I had been obliged to speak to him in the language of discipline; but I shall not easily forget the answer he made, when I asked him if he thought he could still be a Christian and say such things as he had said. After an humble confession of his shortcomings, he said, the tears gathering in his eyes, and his lips quivering with emotion, "O teacher, can you think I don't love and cling to Jesus? What else have I in this or any other world? My time of death is near; I shall die in Jesus, my only hope, my all." Only his own words, in his own language, however, could fitly express the sentiments which gave me so much comfort and satisfaction.

There are two men here, distinguished among their fellow-townsmen for learning and wisdom, men mighty in pride and self-importance. I find them now as hitherto, entirely impervious to any impression from the humbling doctrines of the cross. I spent with them the whole of this evening, and until the clock pointed to midnight, endeavoring, and successfully, I hope, to dispose of their cavils and objections. This I did, less for their sakes than for the sake of those who came to witness the verbal contest. The ground they took was the old one, common to all cavillers of every nation, and in some of their objections they had the honor of occupying the same platform with bishop Colenso. The following will indicate the character of the objections they urged.

Heathen Objections.

"How could so many animals be contained in a building the size of the ark?" "Why was God at so much trouble to preserve them, when He possessed creating power?" "Who was Cain's wife?" "If God is a Spirit, why did he say, 'Let us make man in our image?'" &c., &c.

Sabbath Employments.

8.—Sunday, a profitable day, I hope. In the morning I preached from, "Come unto me, all ye that are weary," &c. Listeners few, but very attentive. Showed the utter insufficiency of Gaudama, as confessed in his own words, to save or bless; the evidences that Christ could and would save, his wondrous love, &c., &c. In the afternoon I examined a candidate for baptism. He has been an inquirer for some months, and was accepted and baptized in the cool of the evening, when I explained the meaning and authority of the rite to a large assembly. In the evening preached from "It is a faithful saying," &c.; hearers again very attentive. After meeting, talked till a late hour [illegible] man, who professed to believe in the existence of God, but felt prevented from becoming a Christian because there were so many things dark and incomprehensible in the Divine government.

What Becoming a Disciple Requires.

9.—Much interesting conversation during the day with a number of persons, with one Ko Kyee, particularly so. It is almost impossible to conceive the power which opinion has with these people. How often, even at home, among a nominally Christian and church-going people, does the fear of man prevent inquirers and persons under conviction from making a confession of the faith that is in them. Add to this natural fear the power derived from the fact that such profession here means a complete cutting one's self off from the sympathy of friends and those to whom they have been accustomed to look up;—a sudden and irrevocable stepping out from the crowd, and attracting to one's self, in the most striking and remarkable manner, the scornful attention of the multitude, among whom are the grey and revered heads of their and their fathers' friends;—remember these things, and learn with what sympathy and forbearance we should treat the trembling neophyte from heathenism, and with what a loving, prayerful temper we should watch over him, and make every allowance consistent with the requirements of Christ in his gospel.

This evening had a long and very interesting talk with one Moung Oung Ba. He has been, he said, accustomed to pray to God every day, but had not yet obtained what he prayed for. "But, do you believe in the existence of the God to whom you pray—the living God?" "No." That he might believe was the one thing for which he prayed. I believe him to be thoroughly sincere, strange as such a remark may seem to those educated in a Christian manner. Thought of the agonized petition, "I believe, help thou mine unbelief." The apparent paradox had a meaning which our Saviour understood. I quoted to him the passage, "He that cometh unto God must believe that He is," &c., and endeavored to show him how overwhelmingly strong and varied are the evidences compelling to such a belief. I have much hope that Oung Ba will yet sit with rapture at Jesus' feet, and learn of his present teacher's adorable Master.

10.—Mahaboung. I walked from Taingdau to this place. Found but few people at home during the day; but in the evening had a congregation, who listened well but seemed unmoved.

11.—Returned from Taingdau. Had more interesting conversation with Oung Ba. He evinces the spirit of a true inquirer, is a very babe, of course, in spiritual things, and full of questions. May my eager hopes of him be realized.

12.—Akyaw. Taking Moung Yan Gen, the efficient preacher at Taingdau, with us, as being well acquainted with the places we wished to visit, came on to this village this morning. Spent the day in going from house to house. The people, as a general thing, listened well, and came in numbers to my boat for tracts. After dark went on board a large boat, where several boats' crews assembled, at their own request, to hear the gospel. I read to them and answered their numerous inquiries till all were satisfied, and giving books to those who asked for them, finished work for the day.

Professor of Tattooing.

At almost every place I find one, sometimes several, who strike me as being more candid, more thoughtful than the generality of their fellows. All such I mark as subjects for special prayer. The man who struck me thus to-day was what the Burmans call a "To-gwin-Saya," i.e. "Professor of tattooing." When I first saw him, he was engaged at his barbarous work, the subject upon whom he was operating groaning and writhing the while, the voluntary, but miserable victim to custom. Fell in with the "Professor" again on returning to my boat. Without the least exhibition of the cavilling spirit, so common among them, he assented at once to the utterly irreconcilable nature of Buddhism with reason, and asked a book that would give him a thorough understanding of Christianity. Gladly gave him one.

13.—In the vicinity of Akyaw there is a number of villages. To visit them all in succession would require more time than is available at present for small villages, all included in a circumference of five miles perhaps. Decided therefore to visit the two largest and most central. Accordingly to-day was spent at Thalyay-gong, at the house of the principal man of the place, a doctor, who with two others, learned men, were by silent consent acknowledged by all the villagers as the consulting body in all matters, civil and religious. I was pleased to find them earnest, thoughtful men, quick to perceive the truth, and not unwilling to acknowledge it when perceived. Left with them several tracts, best adapted to produce conviction of the truth of Christianity and their personal need of a Saviour.

Light Breaking in.

14.—Came on to Saloke-gyen, the other central village referred to yesterday. Found several who had heard the truth at my house, but had never yet read any of our books. Both the assistant and myself preached to them fully, and it was very striking to mark the unfeigned amazement with which they listened;—the surprise of men who had never imagined that so much could be said for Christianity and against Buddhism; so many remarkable proofs of the truth of the former, and the falsity, even the extreme of absurdity, of the latter. Their astonishment reached its climax, when Moung Yan Gen remarked, as an evidence that their Bedagat was written by ignorant men, that it was noon at Rangoon earlier than at places to the west of that city; whereas, if the Bedagat was true, it ought to be noon simultaneously everywhere. One of these men is building a pagoda, in order to get merit. Will this accession of knowledge make him give up his foolish project? Or, will prejudice and the fear of man be too strong for his conscience? Moung Toon Oung is the one most interested, and for whom naturally we feel the most interest. He listened yesterday the entire day, and his attention did not seem to flag for a moment. May he be truly awakened.

15.—Sunday. The whole population engaged in fishing. Once or twice a year the Burmese are accustomed to poison their inland waters with a root which is innocuous to man, but so stupifies the fish, that they rise to the surface and are taken without difficulty with the hand. To-day having been chosen for throwing the roots into the water, men, women and children were all engaged gathering the fish. We did not therefore, see anything of the two men who seemed so interested yesterday, and they were not at the zayat all day.

Heathen Merit.

16.—Came on to Monyo, a large village on the river bank. There were at one time two inquirers here; I can find neither of them now. The people generally seem careless and hardened. How repeatedly am I made to feel that the Holy Spirit alone can subdue these hearts and lead them to Christ. Had some conversation after dark with an old man, who, not immediately recognizing who I was, launched out into an enthusiastic description of the merit to be obtained by a pilgrimage to "Shway-set-daw," an impression of Gaudama's foot in the solid rock, of miraculous origin of course, near the northern frontier of Pegu. I was happy to be enabled to cool his enthusiasm down to a pitch more proportionate to the subject which excited it. The poor old man was only silenced, not convinced. Just returned himself from a second pilgrimage, how unwelcome the announcement that the works of another, not his own, must save him.

17.—The excessive heat made it prudent to remain in the shelter of the zayat through the day. Had a few visitors. In the evening went out and found a good company of listeners in the house of a respectable old man who had been high in authority under Burman rule, and is still held in much honor by the people. But the gospel's demand for simple faith found no response in his bosom. He wanted a reason for every mysterious thing in the Divine dealings. I showed him the unreasonableness of such a demand, by the necessity we are daily under, in the common transactions of life, of walking by faith—so much more in the deep things of God should we be willing to submit to his guidance. In conclusion, I reiterated the invitations of the gospel, and, secretly commending him to the all-subduing grace of God, returned to the boat.

Field for a Native Preacher.

18.—Came on to Yay-gin. The town has greatly increased since my last visit. It seems to be the grand outlet for all the paddy of the region, as well as for cutch, which abounds in all the district between the river and the Yoma range, which bounds the valley on the east. Felt at once how important a station this is for a good native preacher. Daily large numbers of carts from all parts of an extensive region come here as to a market town. These people, hearing the gospel, and receiving Scriptures and tracts, would soon be the means of spreading knowledge all over the region. After dark started out to preach from house to house; but to my great astonishment was told that tigers were so bold that it was dangerous to be out after nightfall, and was regaled with several accounts of their temerity and blood-thirstiness. It being Burman worship day, I found a number of aged women in the zayat, muttering devotions and telling their beads. One could read, and had a palm leaf book to help her through the tediousness of the day. All but this learned woman listened well, and seemed to feel the force of our arguments and persuasions.

19.—Had a very interesting meeting with a number of the "Kyau-dat-sagas," i.e. "teachers learned in the books." The chief man among them, unlike his companions, had no desire for discussion, but showed by his questions a decided wish to know the truth. His undisguised expression of this wish drew down upon him at once a host of taunting questions, such as "Well done! so you are going to enter the white book religion, are you?" But the old man bore it all unflinchingly, and simply asked the others to show, if they could, wherein what we had said was not true. May the light he has already obtained, increase, until it lights his way to the cross and to the church of Christ.

LETTER FROM MR. THOMAS.

Specimens of Letters from Karen Converts.

Henthada, March 31, 1863.—An influential man, a deacon of the Inggyee church, writes,—"Beloved teacher; During the past season we have had trouble. Sickness, even unto the death of a child and grandchild, has fallen upon us. My soul is very sorrowful and lonely. Hence I write to tell you of my griefs. Do pray that God will spare and bless the few remaining children. It is a long time since I have received a letter from you. Should you write, you would cheer our hearts. If there are any news which we desire to hear, tell us also.

Your brother, SHWAY YAH."

The elders of a church in Layswai being in trouble, one of them writes,—"Dear teacher: At first, Too Po came to us and professed to be a Christian, promising soon to ask for baptism. Hence we married him to one of the disciples here. But Too Po has not fulfilled his promise. He has given us much trouble, even interrupting our worship. On being reproved, Too Po left the village. But his wife refused to follow him to the heathen. What is to be done? If you cannot come here, write a letter about this case."

The teacher of the Byu Yah high school is quite familiar with the Sgau Karen language, though he is a Pwo. I requested him to try and get some Pwo young men to go to his school. He writes,—"I called at Zalone, as you requested me, where three young men promised to come to school. Then I went to Kyun Shah where all the young people desired to study, but all cannot be spared. Do pray for the young men. Some of them (not baptized) are very weak in the faith. THAH KLAY."

Too Wah, a superior young man from the theological school, instead of going to visit his mother in the northern part of Bassein, went to instruct some young converts. He writes,—"Dear teacher: Six young persons are learning to read with me. Their parents have already become disciples. Others seem about ready to follow. I hope many more will become Christians here soon.

"I hear that my mother is anxious about me, because I am in My au Oung (a place infested by dacoits). Do write my mother a letter, and tell her not to be anxious about me, for I am safe. Burman officials greatly hinder the work here. It is truly distressing to me to hear them curse, and revile the disciples.

TOO WAH."

The teacher at Inggyee writes,—"Since I returned from the Association, the brethren here have aided me by ten baskets more of rice. I send you ten rupees from the church, for the normal school in the city. And may God bless you, teacher, and your house. Our strength in God does not diminish in the least.

TOO SAI."

Another unordained pastor writes,—"Dear teacher: When you were here, I am sure you felt sad because I was ill with the leprosy! I was also sad. But I am now much better. When you came, there was not a child studying. But after you exhorted their parents, the children came. Fourteen are already in school. I therefore think God was with you, and blessed what you said. Do come and visit us every year. Should you do so, I feel sure the power of God would be displayed here. Your brother,

SAU THAH."

An evangelist writes,—"I have been ill of fever, but my heart is as firm as ever. I greatly rejoice in the service of God. There are many places in which I desire to preach the gospel at once; where, if the people listen and worship, I will write you. Pray for us very earnestly.

MYAT KYAU."

I had spoken of Mau Po as a fit man for one of the high schools. Hence the following:—"Dear teacher: We are all very sorry to hear that you think of calling away our pastor! Were Mau Po to leave us, we fear the church would be scattered. But remember Mau Po has a good school here. We read in the minutes of the last year's Association, that in our place a high school had already become established. We desire to make the school still more prosperous. Now do not hinder us.

Elders of Ka-nu-gyee church."

Of course I said nothing more about Mau Po's leaving.

The following is from Sau Doo, a man whom I helped to ordain in the Mergui Province:—"Dear teacher, now residing in Henthada: I again write you. But have you forgotten us? Do remember us, and try to write us; for we all remember you. Some of the disciples here in Tavoy and Mergui are weak in the faith. Yes, we are all weak, but God is Almighty. Pray that our hearts may be strengthened."

Sa Po of Mo-goung writes,—"Dear teacher: Since I parted with you in Henthada, I have been on a preaching tour, and went quite to Enmah (in Prome). Some, mostly the young, listened attentively; but the elder Karens there are less desirous of hearing the gospel. I saw a great many villages in Enmah. And as I went from village to village almost alone, O teacher, I felt my own weakness. And then I remembered Joshua going about the walls of Jericho, and took courage. Do remember these Karens in yo[illegible]. I am sure that ere long, G[illegible]en the hearts of these [illegible]y not? God can 'command the stones and they become the children of Abraham.' "

But I will not add. I might continue these extracts from other Karen letters—letters which are to me full of interest. But these will show you what is a part of my work here,—that is, to write in answer to some of these letters; to stir up the drooping, and to bring back the erring ones. This very day I have received eleven Karen letters.

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BASSEIN MISSION.

LETTER FROM MR. VAN METER.

Jungle Labor in Bassein.

I will try to give in brief some of the more interesting facts of my tour. In doing so, I may include under one statement the results of several visits to the same place, without reference to the exact date of the occurence.

I visited Myat-lay-khyoung several times, and baptized nineteen there during the year. The distance is about ten miles. The road is impassable during nine months of the year.

In the month of May I baptized ten here, their ages varying from fourteen to eighty years, the youngest being the daughter of the pastor, Tha Bwa. She was an intelligent girl, and was intending to come to the city and join the class of girls who are studying with Mrs. V.; but I never saw her again. She died suddenly of cholera the following month, and, we trust, joined a higher class, with "the saints in light."

I was much struck by the eagerness of the eldest of the candidates, an old woman, but full of energy. After listening patiently to the examination of several who preceded her, seeing that I was about to call another, and fearing that she might be passed by, she exclaimed aloud, "O, will he not ask me? I do want so much to be baptized." Taking her at her word, I at once gave her the opportunity, saying to her, "So then you do wish to be baptized, do you?" "O yes, teacher!" "And why?" "I want to obtain the kingdom of heaven." She then went on in a very affecting manner to state in how many ways and at what a sacrifice of property she had vainly tried to find peace of mind and relief for a burdened conscience. "I have built," said she, "two large zayats, five small ones, and three kyoungs, and have also supported priests for many years, having as many as seven during one year." She is now a widow, and has been, I think, for some years. A part of these offerings and good works were made in unison with her husband. She has been a worshipper only a few months.

There was another one there, very anxious to be baptized, but whom I must refuse, and that chiefly for the fault of another. She is the wife of the Shoo Gyee (head man) of the district, an excluded Christian who has another wife at Ko So. She married him some five years since, understanding at the time that he had been divorced from his former wife. She then had no knowledge of Christianity, and acted in good faith according to the custom of the country. She is willing to make any sacrifice, even to the giving up of her husband, if that is required, in order that she may be baptized and become a member of the church. The case is now under consideration, and I hope soon to have the pleasure of receiving her into the church.

On a subsequent visit I baptized three, Shwey Theng, the brother of this woman, and two elderly persons, the brother and sister of one of those who first received the gospel here. Still later, in January last, I baptized six more at this place; five of them were members of the same family; the sixth was another and younger daughter of the preacher, Tha Bwa.

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TAVOY MISSION.

JOURNAL OF MR. HIBBARD.

Continued from p. 342.

Providential Escape from a Watery Grave.

About three o'clock, P.M., left Tavoy, and walked out to the Tavoy river, some three miles, where San Wah of the Karen pastors up the river, had a boat in waiting—a small and crazy looking craft for the large company that was to go in it. It was dark before the tide favored, and so after dark we started. There was not much sleep, even in the fore part of the night; for the boat was too crowded, too deep in the water, and required too much bailing; and then there were too many rocks in the river for so dark a night. Finally about 3 o'clock, A.M., we struck a rock with considerable force, and stove one of the side boards near the forward end of the boat; the water rushed in and the women and children screamed. Providentially we were near the shore, and they quickly ran the bow of the boat on to it, and the people got ashore among the reeds—a most uncomfortable place. I kept to the boat, however; for running the bow on shore elevated it so much that the water did not come in, and what was in was quickly bailed out. Had we been in the middle of the river when we struck, the boat must have gone down before we could have got to the shore.

20.—Daylight came at last; the Karens repaired the boat and we went on. Our boat escaped all accident to-day; but the small boat which was with us, in which were three men and one woman, was seized by the swift current and capsized in deep water. The boat had got some three hundred yards ahead of us, and had passed around a ledge of rocks out of sight. As we came around the point, the scene was exciting enough. The first thing I saw was the boat, bottom side up, and Karen baskets, dresses and handkerchiefs rushing down the swift current towards us. Another look relieved my anxiety, for I saw the people all safe ashore. The woman said she had to swim for it. The boat lodged on the rocks and was soon recovered; a few of the clothes were saved in the same way; but they lost some fifty rupees in money and goods. We were all thankful that no lives were lost. About four o'clock, reached Shin-ta-pee. In the evening had a very interesting meeting with the Christians. They were expecting me, and had come in from every direction to meet me. I could almost feel their warm hearts beating with love.

21.—Started early for Nyoung-du-lay, up this same river, with far more rocks in the stream than yesterday; but as the men propelled the boat for the most part by setting poles, we met with no accident. In one place we had to get out and walk around a rapid, and carry around the goods, while one man steered the boat, and others towed it with a long rope. Reached Nyoung-du-lay about sunset. Preached and had an interesting evening with the Christians.

22.—The Christians with two of their elephants brought me over the mountain to Eind-da-ya-za, that I might have a day with the Christians here. They were almost all away from home, when I stopped here on my way to the Association.

24.—Took an early start this morning so as to cross the mountains into the Yai district, if possible, and spend the Sabbath with relatives of Yuah-hae. A dark night overtook us in the hills, and about nine o'clock we crossed the summit by torch-light, and two hours later reached the longed-for stopping place.

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MAULMAIN KAREN MISSION.

JOURNAL OF MR. HIBBARD.

Unfounded Report.

Two weeks after the tour above described, I started out again, and made three tours,—up the Salwen, the Gyne and the Attaran rivers. At Ka-do-ko, there was a report, seemingly well authenticated, that Rev. Myah-oo, pastor of the K'mam-mo church, and one of our most valuable pastors, had died of cholera, and also seven of his flock; and that the rest had fled away into the jungle. The Christians were afraid to have me go on, lest I should expose myself to danger; but I could not think of returning to town under such circumstances, and so wen [illegible] ernoon, whom should I [illegible] or, Myah-oo himself, still in the flesh, hale and hearty. He had heard that I was on the river, and had come down to meet us and pilot us up to his place. His people were at present all well. They had had two cases of cholera and one death; some of the heathen had died in neighboring villages. We did not fail to thank God for his great mercy in sparing his servant. Spent two good and profitable days with his people, and then returned to town.

Preservation of Christians.

In a subsequent tour on the Gyne, I found the cholera very prevalent. The Christians of K'yong had fled to the jungles in various directions, so that they could not be assembled. At Krung-pung, the next place visited, the Christians had left their houses, but were encamped together in the woods near the landing, so that we held a camp-meeting with them Saturday and Sunday. Many heathen who were encamped in the vicinity, attended meeting on Sunday, and listened to the preaching very earnestly. At noon a woman who had been a worshipper for six or eight months, was examined for baptism, received and baptized. In the afternoon ate the Lord's Supper with his little flock. They seemed much comforted and encouraged by my visit. The Lord has them in his keeping; for while many of the heathen all around them have been cut off by the cholera, not one of the Christians has been attacked. The same is true of K'yong and other Christian villages on the Gyne and Attaran rivers.

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ASSAM MISSION.

JOURNAL OF MR. TOLMAN.

Continued from Mag. for June, p. 178.

Tour over the Mikir Hills.

Jan. 30, 1860.—Hondem Gaung. Over one thousand inhabitants. Accompanied by Rong Bong, my pundit, some Mikirs and others, I left our little mountain home at half-past nine o'clock this morning. We have travelled all day along an immense plain, once densely inhabited and highly cultivated.

This now deserted plain is said to have once nourished one hundred thousand Assamese, while the adjacent hills furnished cotton to thousands of Mikirs. Now tigers have depopulated the entire region. The soil is the most fertile I have seen in India, the grass growing to a height of over twenty feet.

As our company marched along the narrow path, the grass closing over our heads, we seemed to be in a tunnel, and our situation strongly reminded me of Jonah's "weeds" and David's "paths of the sea." Once, striking a wrong trail, we lost our way; and though I many times stood on the back of my gentle pony, it was long before we found a place where I could overlook the tall grass, and by the bearings of the mountains discern our course. At last it was discovered that we were crossing to the Nagas, and we were obliged to retrace our steps, taking the path near the foot of the Mikir hills. Much of the way was marshy, the horse sinking belly deep, and he became so wearied as once to refuse to move. Striking the hills, we passed up and down steep paths covered with sharp stones. I find it quite useless to attempt to take my pony farther.

This is the first village of any size, as we approach the mountains. No opium is eaten here, but there is excessive drinking and constant sacrificing. The son of the head man appeared much interested. He seemed to inquire honestly, "what is the truth?" and, with many others, was convinced of the folly of his ways. But they dare not abandon them at present, for fear of the spirits.

Renouncing Spirit Worship.

Feb. 1.—It seems as though little was accomplished yesterday. It was a "high-day" of sacrifices and excessive drinking. I had some serious talk with Rong Bong, and spent much of the night in prayer for him. It seems almost a useless tour unless he is converted, and much depends upon him, as the people understand we little Assamese. They seem to understand the Mikir catechism we prepared up the Kopilli. Last evening Rong Bong did not eat of the meat offered to spirits, or get drunk.

We have reached the new village of Sir, (five hundred inhabitants) at the foot of the mountains. This will soon be a large place. The head man eats opium, and a few of his people do the same. After listening long and attentively, he publicly renounced his system of worship, and nominally accepted of the Christian. "Come what would, he would not sacrifice," and unless he officiates, none of his villagers can sacrifice. He has no shrine for the household divinity, and has made no offering for his child, who has long been sick.

2.—Spent the day in toiling up the steep mountains, where all said it would be quite impossible for me to go. I was almost overcome with fatigue and the heat of the sun.

Stopped two hours at Sarangri gaung (one hundred inhabitants) and reached the village of Poisa in the evening. This is a rich village, of about six hundred inhabitants. No opium is eaten, but they are great sacrificers and drunkards. They say "they can never leave their religion—the spirits would surely kill them, if they thought of such a thing." Saw some Garrows, selling beads. They, with some of the Mikirs, listened till midnight. They said, "The words enter our ears and go to our hearts; but we cannot tell how good we find them." The venerable head man of this village only wishes for some wisdom whereby he may escape death; but cares not for the way to escape death eternal.

3.—Bosawk Behoia, who knew Mr. Bronson, and had seen the electric machine, visited me this morning. He seemed pleased with what he heard, and asked for some medicine that would insure his living forever; but cared not for the Bread of Life.

Two hours' walk from Poisa brought us to the village of Dimbosaw Bajirim (four hundred inhabitants.) Here we stopped two hours. Some of the people were much interested. One man asked [illegible] many questions, and was not satisfied till he understood. This is very different from the majority of the Assamese, who say "yes, yes," and understand nothing. They thought that no Mikir could learn to read, and live—nor leave their religion and not be struck dead at once, though they confessed the truth of Christianity and its superiority to their spirit worship.

Leaving this village, we had another two hours' walk up and down the steep hills, and over deep and rapid streams. The Mikirs ford the shallow streams, and carry me over; but deep and narrow ones are bridged by felling across them a tall forest tree, with a railing of a single bamboo. In one of these streams, the log was nearly waist deep under water, and I essayed to walk on the bamboo railing, which, giving way, wet me and frightened the company.

At five o'clock we reached this village of Sari (five hundred inhabitants.) Houses scattered.

4.—The head man, Bajirim, accompanied me to this village, and at my request staid all night. This morning, after hearing much and attentively, he said to me, "I hear, but I cannot express my feelings. All is good. I will surely abandon my way of worship and accept yours."

All seemed glad to hear. How often, O how often, have I feared I was only making this people irreligionists. They see the folly of their own system; they admire and applaud the truths of Christianity; but do not embrace it, through fear of the evil spirits. How has my heart yearned over them, and my prayers with strong crying and tears gone up, it would seem, in vain. They will drink, drink, drink, and, as they truly say, "hence cannot remember what they hear."

Mode of Eating among the Mikirs.

They all sit around on the floor in a circle, [illegible] when a cup is placed before [illegible] pumpkin shell full of mod (beer made of rice, slightly intoxicating) is brought, and each cup is filled. Then they give thanks to Arnam, saying, "O Arnam, we have received this from thee, and now give thee thy part." Thus saying, they make a small libation, and drink the rest.

When the food is ready, they sit in circles, often of fifty or sixty. Before each one is placed a plate or plantain leaf. The head man's and chief guest's plates are loaded with nice white boiled rice and meat curry. Then the girls bring colored rice in great wooden shovels, and fill the other plates and leaves. Then they bring two or three kinds of curry, and lay a handful of each by the side of each one's rice. They again pray in the same way, and place the spirit's portion of a few kernels of rice and a litttle curry upon the floor. They then form little balls of rice and curry in their hands, and eat them without knife, fork or spoon.

The Mikirs are eminently religious, but they worship only evil spirits, to which they are prompted by fear, as good spirits, they say, will not harm them, and hence need no propitiation.

Left Sari gaung and proceeded, visiting four small villages on our way. At two of them the head men were absent, and hence little was said. At the other two the people were interested, but reserved and fearful. At the last village of Chanung, they promised to visit us at the next village and hear all day to-morrow; so we went on to Bura, and I found myself exceedingly weary.

Need of a Permanent Missionary.

5.—The last thing I heard on falling asleep, and the first thing this morning on waking, was the voice of Rong Bong, explaining the truths of our religion. The people from "Chanung gaun" came early this morning with chickens, doves, yam and rice as their present. They listened all day. Charles, my pundit, has been reading and explaining to those who understand Assamese since worship, and now, towards evening, Rong Bong has begun again. The head man of this village says, "You have been reading and talking about this ever since three o'clock yesterday, and yet there is more, and it grows better and better." They know not what to do or say. They see that their way leads to hell; yet they greatly fear to give up the worship of spirits. They say, "If you would only come and live with us, we might leave the sacrifice of devils and worship God; but if you go away, we shall forget all; for mod-drinking Mikirs have no more memory than monkeys; and when one falls sick, we shall resort to offerings." Many say, "Give us a great variety of medicine for all known diseases, and if that cures, we will not sacrifice." Here I have found a petrified dam.

6.—Travelled over the mountains all day, stopping a short time at the village of Darlock. At first the people were very unwilling to hear. "What could one do alone?" said the head man. "He would do as his fathers did," and for us to tell him what he would suffer from it, when every Mikir did the same, was far from agreeable. He was however soon deeply interested by the story of salvation by grace and the glories of heaven. Then he listened to an account of our fallen condition, and the fruits and final reward of sin. Convinced of these truths, he promised to do as much as any other head man for the introduction of the gospel among the people.

Evening found us at a small village of about four hundred inhabitants (Puncti Vopung). This region will soon be thickly settled. Were it accessible, I should like to live here; but this seems out of the question. A tiger was seen in our path just after we had passed. This afforded me a good opportunity of talking to the company respecting God's providence. Rong Bong seemed to feel it much.

Superstitions Respecting Spirits.

Last evening I heard some birds giving a shrill whistle. I asked what they were, and was told they were of a kind against which Mikirs made war. "If we speak the name of the tree on which the bird rests, he will at once fall dead." "Very good," said I; "call the names of all the trees, and then you will see if either of them ceases to sing." They spent nearly half an hour calling different names of trees, yet both whistled on. There are on these mountains hundreds of different kinds of trees, besides bushes and shrubs by the thousand. So by the time they have called a few hundred names, they forget what ones they have spoken, and repeat and add till there is no end. I asked Rong Bong if he ever saw one of these birds thus killed. He said he had, on which I asked him, "Did you take it in your hands, so that you knew it was dead?" "Yes," he replied, "but it was not quite dead; yet it could not fly." "Perhaps," said I, "it is a species of owl that cannot see in the day time, or that one may have been a sick bird. But that man has power to kill it by naming the tree on which it perches is contrary to all reason."

We have passed very many holy places to-day. Wherever there is a bold projection of rocks from the mountain's side, there is the abode of some "Arnam." Upon a single log we passed far above the ragged rocks in the deep gorge beneath. At our right we heard the whirling of water as it entered its hidden channel, and on the left saw at a distance its outgushing and downward dash over the precipice. This, they say, is a great "Arnam," devouring the water. No one dares to live near it, or to speak the name of the stream, or to talk while passing it.

Near by are found brick houses, containing iron tables and tools. Of these, they say, "If the Arnams did not build them, who did?" In all these things the Mikirs put the most implicit faith. I can truly say there is no such faith elsewhere in Assam. When they build their houses, they place over the door a shrine for its guardian spirit. In this they pour mod and place a little rice, the blood of a chicken, a few feathers and flowers. They believe a spirit dwells there, who guards the house. If a thief comes, the spirit says, "Who are you?" And should he steal, he strikes him dead at once. I asked, "Did you ever see a thief struck dead in the act of stealing?" They replied in the affirmative, giving me names, places and dates. "Well," said I, "is there a spirit who thus punishes liars?" "Yes," was the reply. "Well, he ought to be sent for; for I have several times caught Mikirs telling lies, and they are still alive."

If a man is struck with lightning, or meets with some sudden death, they think an Arnam is angry with him and has killed him. Thieving is very seldom practised, and lying is not that shockingly common thing that it is among the Assamese.

7.—Descended the mountains all day, and reached the long-sought for Mouza of Kansica. Told the story of the cross at four villages, of from two hundred to four hundred inhabitants each. The Mikirs are numerous here, but as the jungle is nearly used up, they will probably leave soon.

I found two fine young men at the first village, who had been to the chapel and heard Mr. B. preach. They were pleased, wished to hear more, and promised to come to the station and learn. Near the village is a great quantity of petrified timber—a fine seat for a mill, and bearing strong indications of having been used for that purpose. I gave them a faint idea of a saw-mill, by making them a small model out of a yam, and explained how they could become independently rich by sawing their Nahal forests, which they now fell and burn.

8.—The people in this Mouza eat more opium and pay less attention to the word of life than the Mikirs I left. Visited two large and wealthy villages, and arrived at the Jamin's (the collector's security to the government) village, of about six hundred inhabitants,—all wealthy. This is a place where a European could live, and I should judge it to be very healthy. But the people are not

s of hearing, nor near so inter-
elsewhere.

st night was a hard one to me.
, mosquitos and vermin gener-
ved me of sleep. I have some-
bts whether it is duty to suffer
but when I think of Jesus, I
ed. Spent much of the night
; and though the flesh is weak
worn by this tour, I feel some
ment to press on. I do not
regard to this people. This is
our of exploration, than of real
r labor. Yet I strive to pre-
s as faithfully as my limited
e of the language will permit,
ging forward Charles and re-
gain and again to Rong Bong,
people hearing.

maining over to-day for the
f collecting the people to see
r will do for themselves, and
ght to do for them.

position on the Ignorant.

e now commence our return.
Ghat at Den pain, (quite a
Bengal and Leikh merchants).
a great wonder, one of them
ree seers of rice! We stopped
(eight hundred inhabitants),
e knew a word of Assamese.
g read and talked a long time
ested audience. We saw here
e of the unlawful gains of the
writers. A Mikir paid twenty-
s on his debt at the merchant's.
writer one rupee to write for
eceipt, which was only given
venteen rupees! Taking ad-
the man's inability to read, he
aded him of five rupees! This
e a fine opportunity of appeal-
n to learn to read, and I of-
ach them if they would come
ion. They are so timid that
e hope of their accepting this
.

also at Cheha (four hundred
) and more jungle. The peo-
y wild. All wish to see me,
en to look. They seem to care little about hearing. Visited several small villages, and arrived at Asoh Gaung (three hundred inhabitants) for the night. Not a word of Assamese is understood in all these villages, and Rong Bong does all the work. They are much more prejudiced than where we were last week.

11.—There is a good day's journey before us, and we must make short stops. To-day the men are more desirous of hearing.

We have passed four villages, and are now at the new one of "Rong Bong Keilung." The men who brought our burdens from the last village are much interested.

Neither this or that head man have any shrine for the household divinity. Proceeded on to another village of six hundred inhabitants; found the head man's house full of merchants, and feared the Sabbath would be much disturbed by them.

12.—We have had a quiet Sabbath. Though merchants came for cotton, the head man would not sell, through respect for me and not the Lord. This evening he took them to another house and had it sold. The people have been desirous to hear, but know no Assamese.

We descended the mountains Monday and Tuesday, visiting but few villages on the way. An elephant awaited us at the foot of the hills, on which I crossed the plain.

I find the outer man much fatigued by these two months' journeyings, but the inner man is greatly strengthened by what I have witnessed in this my first missionary tour.

(For summary of results, see Magazine for March, 1861.

NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

The Kinghwa Mission.

Ningpo, April 1, 1863.—Chu Teh-piao went to Kinghwa in the autumn of 1861, not long after the rebels had taken possession of that district. The people there in their affliction, welcomed his return among them, coming daily to listen to his instructions, and offering him a building for a chapel. They also expressed the earnest wish that the foreign teacher would come likewise and preach to them. This desire, no doubt, arose chiefly from the hope that the presence of a foreigner among them would serve as a protection against annoyance from the rebels. Hundreds came to converse with the assistant, and to listen to what he had to say respecting the new religion. Their idols were destroyed, and they had got an impression (which indeed is very widely spread now in China,) that the religion of the rebels and that of the foreigners are about the same. They both, for instance, worship the "Heavenly Father," and "Jesus;" worshipping the same God, why are they not of the same religion? The religionists of forms, who look only at the surface of things, thought this reasoning conclusive.

Iconoclasm and Christianity.

The same remark would apply to the light in which Protestantism and Romanism are generally regarded in China; both being, for the cause given above, constantly confounded together. There were some forty or fifty or more, who were ready to adopt Christianity at once, knowing only that one God was to be worshipped and all idols discarded, being still quite ignorant of the great distinguishing doctrines of the gospel. Of these, a few, the assistant thinks, have become real disciples. About ten or twelve, he thinks. The idols in that district are almost entirely destroyed, as are also most of the temples. Many are convinced that the idols are false gods, and of no account. Others will still go and worship at the place where their gods formerly stood, though the gods are destroyed. The assistant says he believes the people there who know anything of Christianity, are quite favorably disposed towards it, and are desirous to have the gospel preached among them, and a mission established.

None of the converts there, of there are seven already baptized, have met with a violent death. None are now captive, though one was taken captive and afterwards fled. Owing to the disturbed state of things there, and the poor health of Chu, his labors have been much interrupted. Still he has had the privilege of preaching the gospel to hundreds, and the fruits may yet appear.

Death of a Native Convert.

This afternoon, about sundown, Dong Sin Sang breathed his last. He was wearied out by the long journey to Ningpo, and was taken ill with fever about a week since. He is saved, I believe, through the blood of Christ. He was baptized July 5, 1857. He has witnessed a good confession in his native place. Four baptized converts are the immediate fruits of his labors. His end was peace. Last night at midnight he was praying, as has frequently been the case since he was taken ill. He was a man of high literary rank, and had been for a short time literary chancellor. He was seventy-three years of age.

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FRANCE.

LETTER FROM MR. C——.

Baptisms and Progress.

The work advances in an encouraging manner at O——, A——, and D——, where new hearers, Catholics, are often at worship, and give us hope.

We had the pleasure of baptizing three persons last Pentecost. Two of them, a husband and wife, were manufacturers of the host (wafers), and supplied a large number of priests hereabouts. They are poor in this world, but appear rich in grace.

The third person baptized was the wife of one of our members, who joined the church last Passover. This sister, who had appeared well for a considerable time, was desirous of being admitted to the church at the same time with her husband. But the very day before the Passover, being ill-treated and violently

throat by a wicked woman,

—in consequence of circumstances which it would be tedious to relate,—our candidate, in a moment of impatience, inflicted on her a blow, of which she immediately repented, and deeply lamented it. Since that time she has showed that grace truly reigns in her heart. She was not baptized till Pentecost.

In a recent missionary tour, I went to L——, where is a small Baptist church under the direction of br. T——. The friends there pressed me to visit them from time to time. I have had the pleasure of baptizing the eldest daughter of br. T——, the oldest assistant except myself employed in France by the Committee, and formerly, in the absence of Mr. Willard, the superintendent of the mission. I hope some will soon be baptized in that place.

We *must have* a chapel at Denain. The receipts of the Union have been good this year, notwithstanding the war. We rejoice in this result.

LETTER FROM MR. D——.

The Work Still Advancing.

P——, July 22, 1863.—At St. S——, near V——, the work proceeds in an encouraging manner. At C——, another outstation belonging to V——, the brethren are doing well. Several from the adjacent places frequent our meetings and manifest an excellent spirit. One of the young persons whom I saw in my last journey, was persecuted by his relatives because he refused to work on the Lord's day. A woman narrowly missed being killed by her husband, who aimed his sabre at her. Both persevere and go on with courage. All is going on well at P——. Our meetings are well attended, and many appear to be converted, or to be near the kingdom of heaven.

MISCELLANY.

EARNEST LIBERALITY—THE WIDOW'S MITE.

"And he said, Of a truth I say unto you that this poor widow hath cast in more than they all." The people may be imagined assembling together for public worship in the temple, at the hour when prayer was wont to be made. On entering the house of God, the worshippers were accustomed to give their offerings for the service of God. First may be noticed the rich worshipper, for whom the rest make way, as he ascends the steps of the temple and casts his rich offering into the treasury. Then here comes one, it may be, with trembling step and saddened countenance—a "poor widow." She too casts in her offering into the treasury; the amount of that offering being, according to human computation, "two mites, which make one farthing." Meanwhile, worshippers great and small, rich and poor, enter the temple, all unconscious of the Eye that is upon each, scrutinizing not only their motives in entering the house of God, but also their gifts, which He weighs in the balance of the sanctuary. And hear now the verdict which the Refiner of his people pronounces, upon a comparison of all the offerings cast into the treasury. "And he said, Of a truth I say unto you that this poor widow hath cast in more than they all: for all these have of their abundance cast into the offerings of God. But she of her penury hath cast in all the living that she had."

One inference clearly deducible from this interesting gospel episode is this:—

Jesus observes what we give for his service. He sits over against the treasury. He sees what we cast into the treasury of God. Be our offerings small or great—be they given of our "abundance," or of our "penury"—they are noted by the searching glance of Omniscience. And why are such things worthy of a Saviour's interested regard? Because our offerings, when sincere, the expression at once of our feelings of love and gratitude, and of the measure and degree of our devotion to Him. Putting these offerings into the refining furnace, and so separating between the spurious and the fine gold—with what holy joy does He hail even the smallest gift—even the widow's mite—when He knows that that is placed by a sincere heart upon the altar of his service. So much so that He has placed here the sweet and lasting memorial—this testimony—to the poor widow's liberality: "Of a truth I say unto you that this poor widow hath cast in more than they all."

The application of this lesson to us in any case, where we give to the Lord, is manifest. The Lord knows what we give. And the Lord knows in what spirit we give. Whether we give "the mite," or the larger offering (being up to the measure of our means), the Lord knows in either case. And He credits us to the full amount. "And whosoever shall give to drink to one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." It is not so much to the amount of our offering (always assuming that it is up to the measure of our ability) as to the grace of it, that He looks—the spirit of love—the heart of large benevolence—that dictates the gift. It is this that constitutes that pure incense that comes up in sweet memorial before Him. It is here that the fragrance, and the worth, and the real substance of the offering made lie.

We cannot enrich Him with our gifts. Our offerings, however costly, can add nothing to his essential glory. But He is pleased to honor them as tokens of an earnest heart, warmed with love towards Him. We all know what value we ourselves put upon any symbol of affection given us. It is not that we need it. It is not the bulk, or the commercial value of the gift we look at. No, it is the regard—the friendship—the warm love enshrined within the gift, however intrinsically worthless—this it is which makes us prize the gift above all gold; which leads us to cherish it above the most costly possession; which moves us to wear it next our heart, and would not suffer us to part with it for any earthly equivalent.

It is under the same light that Christ values our offerings. He rejoices in them, because He looks upon them as tokens of our love, as the fruits of our faith, as the pledges of our devotion to his service. They give Him pleasure in this respect. He sees therein of the travail of his soul, and is satisfied. What a view is this of our feeblest offerings! What an incitement to our liberality in the Saviour's cause—thus, to know, not only that Christ sits over against the treasury and marks our offerings, but that He takes pleasure in them, and honors them with his approval!

Our blessed Lord beheld with approbation the widow's contribution, not only because it bespoke her earnest love and gratitude, but because of its abounding liberality. "She of her penury hath cast in all the living that she had." He demonstrates by an argument wholly unanswerable, that judging between the gifts of the rich and the poor widow, by far the greater measure of generosity was on the side of the latter. For "these gave of their abundance"—the poor widow gave her all!

There is a golden rule here supplied to us. It is this: that when we give to the Lord, we should give in full proportion to our means. Not only so, but in seeking to apply this rule, we should, as we would please God, apply it faithfully—scrupulously. Whenever, therefore, an appeal is made to us for a Christian object—for an object which, upon its own merits, must commend itself to our approval; then, as stewards of those means which God has put into our possession—as occupiers of talents which He has given us to be turned to account;—we are bound, the poorest as well as the most affluent, to respond to such a call with liberal and willing hands. Nay, more [illegible] a case, we listen to any other dictates than those of a warm, overflowing, hearty generosity—when we withhold the hand, we "keep back part of the price;" we withhold that which pertains not to us, but belongs unto the Lord. Upon the other hand, when we meet such calls in a generous manner—in a manner befitting our means and circumstances, while we are but giving what pertains to the Lord, so we have the delight—and there is none more holy, serene, and pleasant, that can fill the generous heart—of knowing that the Lord is well pleased with our offering; and that He, whose omniscient eye is intent upon the treasury, rejoices to behold these blessed fruits of faith—those pledges of our love and of our devotedness to Him.—*Church of Scotland Home and For. Miss. Rec.*

EXPERIENCE OF A CONVERTED BRAHMIN.

Statement Read by Bhogoban Chunder Chatterjea, a Kulin, in Union Chapel, Calcutta, April 19, 1863.

"From a very early period of my life religion occupied my mind, on which I set a higher value than anything else.

"When a boy, many a time I shed tears while reading or hearing pathetic parts of the Ramayun and the Mahabharat. Once I remember to have dipped myself in water, having been touched by a Mussulman.

"After I was invested with the sacred thread, I began to perform many of the Hindu ceremonies, which are not always observed even by the orthodox brahmins. I fasted twice every month on the nineteenth day of the moon; performed my Shondya (or the brahmin's prayer after the so-called regeneration) with much amplification; stood on one leg to repeat the gyatri twenty-eight times, and never took cooked sweatmeats from the bazaar. So I went on for some years in my school career. I was often called Brumhochari—an ascetic brahmin. But as I advanced in the study of the English language, these superstitious notions began gradually to vanish away.

Brahmism and Deism.

"My views of God and religion having been by this time imperceptibly modified by English books or translations of them, which are more or less imbued with Christianity, I became a deist. But my deism at that time was not the brahmism of Calcutta, which I consider to be nothing more than a skeleton of Christianity—i.e., Christianity without its life—Christ. It was a vague sort of deism. I had doubts on many important doctrines, viz., the immortality of the soul, the utility of prayer, rewards and punishments, and, now and then, even the existence of God. As I had the religious instinct strong in me, I endeavored to find satisfaction from that system; but, in fact, I did not find rest to my soul. All the while I was externally a Hindu, nearly as much as before. I was then at Burrisal.

"Many a time I felt myself transported with joy in perusing theistic doctrines in the 'Tottobhodini Potrikha' (the organ of the Calcutta Brahmo Sumaj), and thought that all my doubts and difficulties would be satisfactorily removed when I went to Calcutta, attended the Brahmo Sumaj, and held conversations with the brahmos. In the meantime I must remark that almost all my superstitious views were removed by the perusal of a free translation of George Combe's 'Constitution of Man,' by Baboo Okhoy Komar Dutt, and also his other work, 'Laws Concerning Religion'—Dhormoniti.

"When I came to Calcutta in February, 1860, I began to study Brahmism, and bought a Bengali Brahmic book, containing prayers and hymns. About this time Baboo Kessub Chondro Sen, the Champion of the Brahmo Sumaj, began to publish his tracts, the first of which was, 'Young Bengal, this is for You.' I became a subscriber to these tracts; the first was an exhortation, and very nicely written. I do not know how to express the joy I felt in perusing it. I thoug had now found the object of my desire—this is the man who can enlighten me on the subject; Brahmism is the true religion. * * * *

"An intimate friend of mine was then a little inclined to Christianity. He drew my attention to this religion. During the winter vacation of 1860, I was going home after passing the examination of the first year class. I took Thomas Paine's 'Age of Reason' from my friend, who gave me also Watson's 'Apology' along with it. I went through the 'Age of Reason,' and exulted with joy, thinking that Christianity could not be true. When I read Watson, as my mind was prejudiced against Christianity, I was rather troubled than satisfied with his arguments; it produced a confusion of feelings in my mind.

"My friend was acquainted with Mr. Dall, the Unitarian missionary, who presented him now and then with Unitarian tracts and prayer books. He lent me some of them, and I used one of them in the time of my daily prayers. Then, if I remember aright, I was for the first time struck with some verses quoted from the Sermon on the Mount; after which I began to think, Christianity is not what I thought it to be, but something better. I was also very much impressed with Christ's declaration, 'Father, forgive them, for they know not what they do.' Then I was in the second year class. I took from a Brahmo friend, Theodore Parker's 'Discoveries on Matters of Religion.' I went through the book, and was so much pleased that I deposited money to procure it from London. Theodore Parker and Francis Newman may be considered the founders of the Christianized Brahmism of the present Brahmism of Calcutta. I was then reading Abercrombie in the class. His arguments in favor of miracles did not satisfy me, as I was then reading Parker's arguments against them.

"I was then doubting whether Brahmism was derived from Christianity or intuition. While in this state of mind I formed acquaintance with a native Christian gentleman, Baboo Tara Charon Banarji, head master of the Alipore school. I had often discussions with him on the subject of religion. I must thank this gentleman with all my heart; it was he who set me right, and helped me in my inquiries by lending me books. He kindly presented me a copy of Anderson's 'Lecture on the spirit in which religious inquiries should be prosecuted.' It was a very nice lecture indeed, and I tried to follow out his directions. My convert friend lent me also the other eight lectures, which were delivered with the first mentioned one. One of them was on Deism, by Dr. Mackay; this created doubts in my mind about Deism. * * *

"While I was reading those nine lectures, I also read Campbell's 'Evidence of Christianity,' and selections from Dr. Channing's works. The arguments of the latter, on the evidences, were irresistible and touching. It was he who made me believe in miracles. I read some other books along with these as well, and then came to believe that the Bible contains a Divine revelation, and became a Unitarian. I also read Bishop Wilson's 'Evidences,' which confirmed my faith the more, of the Divine origin of the Bible; but then I considered Christ to be the first-born of all created beings, and not God.

"While a Unitarian, many a time I felt the excellencies of Christianity. The perfect morality of the gospel, and the transcendent moral character of our Lord, struck me more than anything else. I could never conceive how Christ could be a liar, an impostor, or an enthusiast. O could I feel the super-excellent beauty of the New Testament picture! The whole world may be in a lie, but my Jesus can never. He stands alone in the annals of mankind. Such wisdom, such piety, such humility and meekness, and, above all, such love, could nowhere be found, not on earth, nay, not even in heaven.

"In the course of my study of the New Testament, single lines so struck me often, that I could say with Peter, 'Lord, to whom shall we go but unto Thee? Thou hast the words of eternal life.' I found them so sweet that I could adopt the language of the Psalmist, 'The words of Thy mouth are dearer to me than gold and silver, more to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.' * * * *

"All the while I had not a very accurate idea of sin; like the Brahmos and Unitarians, I did not think it so heinous and abominable as it is.

"Though a staunch Unitarian, or rather an Arian, I met with many passages in the New Testament difficult to be explained in a Unitarian way. My mind was greatly troubled how to decide between the two systems. I found the majority of Christians were Trinitarians, and the greatest and best of men were so. Under these conditions, I thought to myself that I cannot be justified in this state of things to decide the question by looking at one side of it. All the while, for the purpose of settling this, I was reading Unitarian books only. I read some of the works of Mr. Elliot, Dr. Channing, and Priestly, and Raja Rammohun Roy's appeal to the Christian public in defence of Unitarianism. The doctrines of the Atonement and Trinity were as the stumbling-block in my way. Under these circumstances I applied to Mr. —— to help me in my investigations at his own house on Sundays; he cheerfully consented; we had many discussions on the subject. He showed me the logical necessity of an atonement, and proved directly from the Bible the doctrine of the Trinity. Never was I pleased so much as with his arguments, which not only convinced the understanding, but influenced the will as well—such was the loving manner in which they were set down.

"At first I rejected the doctrine of the Trinity altogether, on account of its incomprehensibility and mysteriousness; but by the study of psychology, I found that everything was a mystery to us. I cannot explain how a tree comes out of a small root; I cannot explain how the two gases, oxygen and hydrogen, produce water; neither can I explain the connection between the body and the soul. Of the essences of things we know nothing; and if we cannot explain the commonest phenomena of this world, will it not be highly arrogant and preposterous on our part to venture to comprehend the essence of God! This doctrine I found rather incomprehensible than contradictory, as many think it to be; of course three cannot be one, neither can one be three; that would be contradictory indeed; but three in reference to persons, and one in reference to essence, is quite consistent. How the three are united we cannot explain; this is beyond our comprehension; the doctrine, however, is not contradictory, though incomprehensible. I thought to myself, that as I have found the Bible by proper investigation to be a revelation from God, it is perfectly reasonable for me to believe this doctrine, if the Bible teach it. I was very much struck to find that the plural form, Elohim, for God, is used in the Hebrew with a singular verb, 'Let us create,' and other similar passages struck me as well. In addition to these I read an essay, proving that there is not a country in the world where this doctrine, in some form or other, does not prevail. After a long investigation I came to believe the doctrine of the Trinity.

"The other doctrine, that of atonement, I found also great difficulty in believing. In the meantime, I must remark that all the while I prayed to God to enlighten my understanding, and remove my doubts upon the subject. At this time I began to dwell much on sin—what is its nature, how should it be viewed in the sight of God? A kind friend presented me with a translation of Dr. Thobuk's 'Guido and Julius.' This book came to me just in time. I found in it the true nature of sin and the necessity of a mediator. 'The heavenly knowledge of God is to be gained by the downward path of self-knowledge.' 'Man, know thyself;' herein consists the true wisdom. I found myself a sinner, a hell-deserving sinner, a vile and wretched man, even in my own sight. Sinful as I am, then how infinitely more despicable I must be in the sight of the pure and holy Jehovah. Sinful as we are, we hate sin; but God must do it infinitely more. Some say He is merciful, so that He will forget all our sins at once; but here I may quote a beautiful expression from 'Guido and Julius:' 'True, God is love, but He is light as well, and He can receive those only who are in the light.' I felt within, how can I extricate myself from my sins? The sick man cannot cure himself; he requires a physician to do so. I require a Christ to atone for my sins—great and abominable sins.

"Now, the doctrine of atonement, instead of being a stumbling-block in my way, became the very staff of my life. I hesitated before to pray through Christ, but now I was overjoyed to do so. Nothing seemed sweeter to me than Jesus; the whole force of all the arguments taken together produced a wonderful conviction in my mind. I became a Christian in the heart, in the true essence of the word. After this I read 'Jones on the Trinity,' and the 'Philosophy of the Plan of Salvation.' These books confirmed my faith the more; and many of my objections regarding the Old Testament were satisfactorily removed by the latter.

"Somewhere about this time I began to hold communication with my native Christian brethren at Bhowanipore, especially with my worthy friends, the Rev. Surjo Kumar Ghose and Baboo Nundolal Dos. They were all very kind to me, sympathized with my feelings, and gave me directions how to carry out my views practically. They urged on me the necessity of quiet decision, and aided me in every way they could. I thank them with all my heart, especially Surjo, Chondro, and Nundolal Baboos, who have done me equal services. I must express my heartfelt gratitude to Mr. ——. *I was about* to be shipwrecked on the rock of Unitarianism, and it was he who saved me, through the grace of God, from that impending danger. For the last nine or ten months I have attended the native church at Bhowanipore several times, and have often felt myself benefitted by the services conducted there. On two occasions I was present at this very chapel, and felt myself edified by the sermons preached from the parables of the barren fig-tree and the prodigal son, by Mr. Storrow and Dr. Mullens respectively. Above all, how shall I express my thanks to my Heavenly Father? O, the wonderful mercy of God, that has dragged this vile wretch from the den of idolatry and sin in such a wonderful manner, through the labyrinths of so many intricate ways, to the only saving knowledge of light and truth. O, the breadth, the depth, the length, and the height of the love of Christ! It encourages, comforts, converts, regenerates, sanctifies, and saves. May I, dear Saviour, participate in Thy love, and glorify Thee upon earth as long as I live. Thou art dearer to me than all. Thou saidst, 'Who ever loveth father or mother more than me is not worthy of me.' I leave all those that are near and dear to me for Thee. Keep them under Thy protection and bring them under Thy yoke. Be with me now, that I may not fall into temptation and deny Thee, but show forth my light before men, that they, seeing my good works, may glorify the Father, the Son, and the Holy Ghost. Amen."—*Lond. Miss. Chron.*

EGYPT.

We take the following extract from the narrative of Dr. J. Louis Krapf, in *Christian Work*, of June, 1863. Dr. Krapf was formerly a missionary on the eastern coast of Africa, and his recent visit to Egypt was made in company with some new missionaries on their way to the same coast under his guidance. They spent some months in Egypt.

In the beginning of August, 1861, I left my German home, travelling with my four colleagues by Vienna to Trieste, whence we embarked for Alexandria.

On the 18th of August, 1861, we arrived at Alexandria, where I soon observed the great changes which had taken place since I was in Egypt in 1855. Civilization has made considerable progress in many respects. We now see Europeans and Arabs stepping into carriages drawn by beautiful horses, and managed by Arab coachmen, to convey them to any place they like in the town or out of it. And how much has the quarter of the Europeans been improved and embellished since, I saw Alexandria for the first time in 1837!

But alas! the amalgamation of the East with the West has also considerably increased the moral corruptness of Alexandria. I shuddered at being told by a German countryman (who had resided for a long time at the place), that there are whole streets occupied by lewd women of Arab, French and Italian extraction; that, more especially, Wallachian Jewesses are involved in this moral depravity, which proves most dangerous to young people coming from Europe for commercial and other pursuits. Though they may have arrived with good principles, which they imbibed at home under the eyes of a kind parent or teacher, yet after a short stay they are engulfed in the pool of immorality, from which they seldom rise again, owing to the seductive influences by which they are surrounded.

No wonder that some well-disposed Europeans have expressed a wish that I might induce Mr. Spittler, the renowned Christian and philanthropist at Basle, to establish at Alexandria a kind of harbor or inn, in which young Europeans might obtain food and lodging at cheap rates, and be placed under the Christian influence and discipline of a house-manager who would have morning and evening prayers with them, who would provide them with good books, and act, in general, as a kind father and counsellor toward them in the affairs of the soul as well as of the body. In fact, such an establishment should be founded in every large oriental town, where many Europeans are concentrated for secular business. It is not enough that they have a clergyman among them, though even of this benefit they are frequently deprived in oriental countries, where there is not that moral public opinion and tone prevalent in Europe.

A wish has also been expressed to me, that the Swedish, Danish, and Norwegian sailors might have a clergyman of their own, as annually more than a hundred Swedish merchant-ships enter the port of Alexandria. The Greeks, Romanists, and German and French Protestants have Divine service, but the Scandinavians are utterly neglected, unless they can speak English, French, or German. The necessity of getting a Swedish clergyman for Alexandria is the more obvious, if what I have learned regarding the present Swedish consul, who is a Roman Catholic of oriental extraction, be true. He is said to have refused six Swedish sailors admission even into the Protestant hospital, which Dr. Friedner has founded and provided with several very able deaconesses from Kaiserswerth.

In proof of the value which even Said Pasha, the late ruler of Egypt, has attached to this hospital, I may mention that he granted a donation of 1000*l.*, through the Prussian consul-general, Mr. Koenig, when this gentleman paid his farewell visit to His Highness. The late Said Pasha in many respects behaved very nobly toward Christian missionaries and churches in Egypt. At Alexandria he granted a large piece of ground for a German Protestant church, which is being built at present. He also assigned to the Scotch missionaries a vessel, in which, as in a floating chapel, the gospel is preached to English and American sailors every Sunday. Besides, he granted to all clergymen and missionaries a free passage on the Egyptian railway, simply on presenting a certificate from the consul of the traveller. Greek, Romanist, Coptic and Protestant clergymen and missionaries enjoyed this privilege all alike.

My old friend, Mr. Winter, the deceased English chaplain, in whose time, that is twelve years ago, by the liberality of the British residents at Alexandria, a fine English chapel was built, I found replaced by the Rev. Mr. Davis, an active clergyman, who is on a friendly footing with Mr. Sior, the clergyman of the German Protestants, for whom, as well as for those at Jerusalem, the late King William IV. of Prussia did much.

Lastly, I must make mention of the flourishing school which the Scotch missionaries have established among the higher classes of the Alexandrian population, who are very desirous of instruction, chiefly from secular motives, as the progress of civilization and intercourse with Europeans holds out the prospect of lucrative situations to all those who have enjoyed a good education. Cheering as the activity of Protestant missionaries and clergymen undoubtedly must be to every Christian observer, the Protestants are far behind the Romanists, who, it is true, have greatly better supplies of money at their command.

At Cairo I stayed nearly two months, for the sake of the acclimatization of my party, and for the study of the vulgar Arabic. At this metropolis likewise great changes have taken place since 1855. The once flourishing school of the Church Missionary Society has been given up, as Mr. Lieder, who conducted it, has become old, and the society's efforts have been demanded in other parts of the world with greater urgency. However, other missionaries have taken up the work at Cairo in a vigorous manner. The American missionaries have schools frequented by several hundred male and female children. They also preach in Arabic to a good number of hearers, among whom there are Mohammedans, Copts, Greeks, and other denominations. The missionaries are assisted by able catechists, who are of great use to them.

The English missionaries sent out by the society of the Jews have likewise a good school, consisting chiefly of Jewish children. On Sundays they also preach to the adults in Arabic. In connection with them is a former Jewish Rabbi, who is now a serious Christian, and has established a bookseller's shop in which only Christian books are sold.

As to myself, I felt a peculiar and delightful interest in the German missionaries of the Pilgrim Missionary Society of Chrishona. They entered upon the Cairo mission in 1861. Nothwithstanding the short period they have been at work, they have done a great deal of good. In the first place, they have, by the assistance of the Germans, of whom there are about two hundred at Cairo, constructed a simple little chapel, in which they preach to the Germans, and now also to the Arabs, every Sunday. Secondly, they have commenced a school, in which about forty children of Jews and Copts, etc., are instructed. But thirdly, what pleased me most is their boldness, cheerfulness of faith and love, with which they go about the streets, holding conversations on religious subjects with Germans, Copts, Armenians, Greeks, and Mohammedans, preaching Christ crucified to all who will listen to them. This is what no previous missionary has ventured upon at Cairo with such frankness, and which very few could do, if we consider the fanaticism of the Mohammedans, that has not yet fully passed away, but is, on the contrary, fostered by the many learned sheiks who are at Cairo, which is the central point of learning in Egypt. Besides, the pilgrim missionaries go to prison-houses, hospitals, barracks, and to the watch-posts of the Egyptian soldiery, to distribute tracts and Bibles, and to converse with any one who takes an interest in the salvation of his immortal soul. Though no remarkable conversion has yet taken place, we may, under God, expect a great blessing from the activity of these humble and self-denying men, who carry on their work, day by day, in great simplicity, with a strength of faith and fervor which puts me, the older missionary, quite to the blush. Having neither male nor female servants, they themselves perform all

stic work, buying, for instance,
it the market and cooking it
tc. Having finished domestic
r go each to his respective la-
o keep school, others to town,
' preach, converse and distri-
itian books, as opportunity is
ccept food and raiment, they
fixed salary from their socie-
en francs are monthly allowed
' them for any private want
nay have.
ny stay at Cairo, it happened
öhl, who devotes his energies
to street-preaching, addressed
r or forty Mohammedans in a
street. There were several
ent during the address. The
lans no sooner observed them
used abusive language against
scolding them for having lived
ong the Mohammedans, with-
them the sweet words of sal-
h the Feringhee (Europeans),
y extolled to the skies, had
them.—*Foreign Missionary.*

◆

DONATIONS.

ceived in August, 1868.

Maine.

2nd ch., Ladies' For.
., Mrs. Benj. Robin-
10; Warren, Ladies'
Miss. Soc., Mrs. Eli-
nedy tr., 12; China,
ry Kendall, for Bibles
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8.00
lias Truax 90 cts.;
on, Mrs. Jane L.
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Vol. XLIII....No. 11. Whole Number 563.

THE
MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

NOVEMBER, 1863.

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BOSTON:
MISSIONARY ROOMS, 12 BEDFORD STREET.
1863.

THE MISSIONARY MAGAZINE FOR 1863.

The forty-third volume commenced with the number for January. The Missionary Magazine contains a full view of the home proceedings and foreign operations of the American Baptist Missionary Union, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

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THE

MISSIONARY MAGAZINE.

VOL. XLIII. NOVEMBER, 1863. No. 11.

AMERICAN BAPTIST MISSIONARY UNION.

NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

Death of an Assistant.

Ningpo, May 7, 1863.—A short time since, I had to record the death of our old assistant, Dong, from Kinghwa; and now, with a sad heart, I have to record the removal from among us, of our beloved brother and faithful fellow-laborer, Chu Tehpiau.

I feel myself stricken and afflicted, and all the native Christians mourn for him as for one of near kin. He died on the 2d inst., after an illness of two weeks, chiefly fever. He had been ill, more or less, for two or three years; and his long journey to Ningpo, chiefly on foot, combined with poor food, and irregular hours for eating and sleeping, was too much for his already enfeebled constitution, so that he sank with the fever that succeeded. All the friends from Kinghwa who came in company with him, have been, and some are still, ill with the same disease, a kind of pestilence, occasioned, it would seem, by exhaustion, anxiety, bad food and uncleanliness.

At Kinghwa and also at Fohkien, I have recently heard that the pestilence is raging. The wrath of God seems to burn against China. Her people are wasted and destroyed by wars, famine and pestilence; those sent to Christianize her, with many also of the best of the native helpers, are soon removed by sickness or death, while few are coming to fill their place; and the country is beginning to be overrun by foreigners of the very worst class, to exert their baneful influence. There is not a missionary at present at Ningpo, who was here when I arrived nine years since, and many of the native assistants have died.

Biographical Notice of Chu Tehpiau.

Chu Tehpiau was baptized in September, 1853, and commenced preaching the next year; thus his ministry was continued during a period of about nine years, thrice as long as that of the Saviour and of John the Baptist. We have reason to thank God that he was spared so long, and able to accomplish so much good. His work is not finished yet. The influence of his faithful instructions, and of his consistent and holy character, will long be felt by those among whom he labored. The natives, without an exception, all speak of his good example, his kindness and gentleness, and his strong, unwavering faith in the doctrines of the gospel. Among so many weak and erring brethren, it is encouraging and delightful to dwell upon his, so eminently Christian character.

My acquaintance with him commenced on my arrival at Ningpo nine years ago; and I have been intimately associated with him ever since. I can testify to his strict integrity, uprightness and disinterestedness,—qualities which seem universally wanting in the Chinese character.

I never knew him to lie, or prevaricate, or to manifest a covetous spirit. He was bold and zealous in the defence and propagation of the gospel, and clear and able in his exposition of the Scriptures. He was not so ready and eloquent a speaker as one or two other of the young assistants; yet what he said manifested deeper thought, and carried more weight. He was a good Chinese scholar, a good writer, and well read in native books. But the book that he had studied most was the Bible, and his profiting appeared to all.

He was naturally of a thoughtful cast of mind, and he had pondered deeply the truths contained in God's holy word. Especially had he studied the plan of redemption as there revealed, being impelled to this by the almost universal opposition to the doctrine of atonement, met with among the literary classes, and their rejection of the Saviour as unnecessary. They regard morality as sufficient for all their religious and spiritual wants in this life or the future.

Chu had acquired skill in convincing these hardened moralists of their need of a Saviour. This was illustrated in the case of a young Siudzai*, (the first of the four great literary degrees,) who came with him in his recent tour from Kinghwa. This young man had been convinced by Dong, of the existence of the one true God, and the folly of idolatry; but he had failed to see the need of trusting in Jesus to save, or that we need any Saviour at all. During the journey Chu had much conversation with him on this point, and the result is, that the young man has come not only to acknowledge the necessity of a Saviour, but also to trust in Jesus as *his* Saviour, and is requesting baptism.

Fruits of his Labors.

Though Chu's period of labor in the vineyard of God was short, and he was cut off in his youth, being but thirty-three years of age at his death, still abundant fruit has crowned his labors. The church at Chusan, where he was stationed about six years, was built up chiefly through his labors. Over forty converts have been gathered there, while the seeds of truth have by him been sown in multitudes of other minds, which, I trust, will yet spring up and bear fruit. At Ningpo the same is to a considerable extent, also, true. At Kinghwa he has commenced, under the direction and blessing of God, a glorious work. Six persons from there are in good standing in the church at the present time; several others are requesting baptism; and a wide spirit of inquiry has been awakened.

The converts from there are for the most part, persons of education, property and influence. Three or four are young men, who give promise of becoming valuable assistants in the work there. One is the brother of Chu, and is a decided Christian, and possesses a sterling character, like that of his deceased brother; he is also a pretty good scholar. He is at present, foreman in the Presbyterian printing establishment at Shanghai, but he feels a deep interest in the work at Kinghwa, and fully intends to go there soon, and devote his energies to the work of preaching the gospel in the place of his deceased brother, and he is determined to do it also, at his own charges. He has a cousin at Kinghwa, who is a Siudzai, who believes, and is studying the Bible, of which already he has a tolerably good knowledge, though he is not yet baptized. He too, is an excellent young man. There is another young man at Kinghwa, a school teacher, by profession, who has been baptized, and and is a consistent, earnest Christian, of whose usefulness I have great hopes. Another young man, a Siudzai, who has been baptized, is but about twenty-one years of age, and is not so active as the one last named. The Siudzai mentioned above, as converted through Chu's labors while on the journey to Ningpo, appears very well, and will probably be baptized soon. His father, a wealthy man, was baptized last Sabbath; the son was ill, or perhaps he would have gone forward with him. I trust that God has a work for him also to do.

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* Also written Siutsai.

Comfort in his Death.

Thus, though we mourn the loss of one valuable laborer, still our hearts are comforted with the near prospect that God intends to call forth many other able and faithful laborers, to reap the ripening harvest at Kinghwa. How many, of the hundreds who listened to the preaching of Chu, are now prepared to renounce idolatry and receive Christianity, it is impossible to tell. Chu's own statements respecting them were very guarded. Still, I believe God has designs of mercy for that district. His providence has been very marked in opening that field, as I have described in former letters.

How to Carry Forward the Work.

The inquiry arises, how may the work there best be carried forward? The arrangement of one missionary in a place is excellent, though for no other reason than that necessity is laid upon him to act, or fail outright. And one may as well superintend a dozen stations and outstations as one. The work must be chiefly done by native laborers. And I find that, with this singular people, an outstation in charge of a native, visited regularly by the foreign pastor to administer the ordinances and attend to discipline, flourishes better than one in constant charge of the pastor. I believe the churches gathered by Paul were left in charge of native teachers and elders, not by chance nor by necessity, but in accordance with the Divine plan. On the same principle, Christ did not tarry long among his bands of disciples; but leaving with them his word and Spirit, left them to "work out their own salvation with fear and trembling." There are missionaries enough in China to-day to Christianize it, if the Divine plan, as exemplified in the case of Paul, were faithfully carried out. The two prime elements of that plan, I believe to be, 1. The simple preaching of the gospel, and 2. the calling forth of native energy, effort and coöperation in the cause of God, by laying upon them responsibility.

But I need not theorize. The Divine theory is simple, practical, and as far removed from the cumbrous machinery which worldly wisdom is perpetually lugging in as possible. O, what we want is simple, Christlike action. "The kingdom of God cometh not with observation."

Plan for Kinghwa.

At present, the country about Kinghwa is quiet, the rebels having retired some three months since. I intend in the autumn to visit Kinghwa, and establish a native assistant or two there, by whom the work must be carried on, with an occasional visit from a missionary, until one can be settled there.

Baptisms at Jih-z-kong.

18.—I have just returned from Jih-z-kong, where yesterday I administered the ordinances. Five converts, three males and two females, were baptized. That little church now numbers eighteen members, who all appear sincere, earnest Christians. There are several others there who appear to be sincere inquirers, who attend the meetings on the Sabbath regularly. The young assistant there gives promise of being a very useful man. He possesses fair abilities, some education, and is a very quiet, firm and consistent Christian. He studies in the chapel in the city during the week, and goes to Jih-z-kong on Saturday, returning on Monday. His residence is at Yiang-dzing-long. He is the fruit of Dzing's labors there. I feel that God is caring for the little church at Jih-z-kong, in thus raising up a useful laborer to take the place of Gyin, who was taken captive by the rebels, and probably killed by them.

The Gospel among Chinese Women.

A week ago last Sabbath, I baptized three converts at Ningpo. One was the wealthy man from Kinghwa, above referred to, and the others, a young man and young woman of the city of Ningpo. Through the faithful labors of one of the native sisters at Ningpo, a good work is going on among the women in the vicinity of the chapel.* Among those baptized within a few months, is one noted old Buddhist woman, whose business was to go about as a kind of priestess, and chant prayers for those who were too ignorant or too lazy to do it for themselves. Another is the "beautiful lady," (as the Chinese regard her) of a rich tobacco merchant from Foh-kien. She and her daughter have been regular attendants at our chapel for nearly a year past. They had been opposed and ridiculed by their friends; yet they remain firm, and are moreover, zealous in the cause which they have espoused.

The mother, it appears, had her confidence in idols destroyed by the havoc and ruin made among them by the Tai-ping rebels, and commenced attending chapel soon after they were driven from Ningpo. She was baptized in November last. About the Chinese new year, her husband, urged on partly by his own opposition to the gospel, and partly by the sneers of others at his wife's walking in the streets to a foreign chapel, sharply opposed her attendance at the meetings and evidently hoped to put a stop to it. But after having a long talk with her, and finding her mind fully made up to be and live a Christian, and being also a sensible man, he gave up the point, and contented himself with occasionally a sneer at her course. During the talk, the old converted Buddhist woman, referred to above, who was then stopping at the house on the invitation of the mistress, was in a dark corner, praying for the angry husband. And his daughter, about fifteen years of age, remarked to one of the sisters, "I prayed that night for my father as hard as I could." This daughter is also, I believe, a Christian. She has voluntarily learned to read the Roman Chinese colloquial, and delights in reading the Scriptures and small books prepared in that form, and in committing to memory hymns. She is now teaching her mother to read it. They are active in inviting their friends to attend meetings, and boarded the old Buddhist convert several months, for the express purpose that she might be near and attend the meetings.

Between twenty and thirty females attend the meetings on the Sabbath regularly, and several are requesting baptism. Among these last is another noted old Buddhist woman, whose large store of acquired merit, or rather the proof of it, in the form of notes on the future world, and paper money, were destroyed by the rebels. "If the god," she reasons, "could not preserve my proofs of merit for so many years of faithful chanting of prayer, he can be of little use to me in the future world." Moreover, his old mud image has, by the same ruthless hands, been reduced to powder. "Such a god," she says, "is of no use."

She was one of a numerous sect of Buddhists, called the Dzaw Kyiau, who make a special vow to Buddha to abstain from meat, and to be very strict to observe all the feasts and rites, and in chanting prayers. In short, they are the strictest sort of Buddhists, and profess great sanctity. It is supposed that their oaths, if broken, would subject them to the most horrible torments in the future world.

This old woman has naturally strong powers of mind, and is well acquainted with the principles of Buddhism as popularly held; but she has now renounced all her heathenish notions, much to the astonishment and chagrin of her old associates, and planted herself firmly on the side of Christ. Her health has been poor, which has somewhat delayed her baptism.

One of the sisters in the church, by the name of Zong (Tong)* has been the chief laborer among these women. She holds a prayer meeting with them every Sabbath noon in the chapel, and is active in instructing them during the week as she has opportunity.

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* Is not Mrs. K.'s visit to America causing earnest prayers to be offered for these women?

* She is the person who about three years since was excluded, and afterwards restored.

ASSAM MISSION.

LETTER FROM MR. BRONSON.

Call for Native Preachers.

Nowgong, May 23, 1863.—Tell the Committee, tell all the friends of missions, that we have reached a point in the Assam Mission that we have long been laboring for, and praying for. I mean this,—that God is laying a duty upon some of our native brethren, to preach Christ to their countrymen. We have longed for it, and now begin to see the sense of duty laid upon them. The case detailed in my letter to brother D. is one. Then one of the Garrows baptised at Gowahati, mentioned in my last letter, is another.

Our brethren, Kondura and Apinta, should be licensed, and placed so as to give themselves wholly to this work. We must move when God moves. I stand pledged to Bhubon to support him until I can get help from home.

The time has come when our mission appropriations must include provision for native preachers. Those who go and live out among the heathen in the villages, should have at least twenty rupees per month when qualified to teach and preach. This is about ten dollars per month, which is barely sufficient, considering the rise in the living, and in salaries throughout the country. I mention this as the highest amount under ordinary circumstances. Our native brethren in Bengal are sometimes sent out two by two on short tours, and necessary travelling expenses paid.

It is time to advance in this direction, and give full employment to all our native assistants, and put burdens upon them as fast as God disposes them to work in his vineyard. I want to send out two others as native preachers. Can any means be provided for their salaries? I think I shall license them to preach and read our Scriptures everywhere that they can find an open door, and as often as they can get leisure from the government work they are employed in; and wait for funds before fully employing them.

There is a waking up in the native community. The conversation and inquiries of many persons we meet with prove this. We have only to go on "sowing beside all waters," and God will give the harvest. Our native Christians are becoming more stable, and some of them are exerting a good influence.

Missionary Needed for Gowahati.

I am greatly anxious about Gowahati. It is most important that some one should be sent to occupy that station without delay. I fear the little flock will be scattered, and that others will occupy the field where so much labor has been bestowed. I hope the Committee will long ere this have acted upon the joint letter of brother Scott and myself, and that helpers are already on their way. We are all in comfortable health.

LETTER FROM MR. WARD.

Encouragement in the Work.

Sibsagor, May 7, 1863.—We are moving on about as usual in respect to spiritual things. The church gives me rather more satisfaction of late. There are those, moreover, whom some would baptize at once, but we wait and long for the work of the blessed Spirit. O for his converting presence and power! I have not the slightest confidence in any work unconnected with his energy who createth anew in Christ Jesus. But then we keep on sowing in the morning the seed, and at evening not withholding the hand, as we know not whether shall prosper, this or that, or whether both shall be alike good.

Our two native brethren continue to talk among the people; and though they see no conversions, they see that which keeps up their heart and interest in their work. Old Kolebor I consider a very valuable man, or rather a very useful man in his simple work. He is humble, simple, and tenacious, and believing that the good Master has called him to this work.

We are quite well. Let us have your

united prayers for the outpouring of the Holy Spirit.

LETTER FROM MRS. WARD.

The "Orunodoi."

The "Orunodoi," a vernacular monthly paper of sixteen quarto pages, is edited by Mrs. Ward and printed at the mission press. Each number contains, in the leading article, the current events of the times, items of news, &c.; then follows a translation of portions of Scripture, and short articles on various subjects of interest; education, facts connected with the sciences; in short, whatever is calculated to inform the native mind, awaken interest, overthrow superstition, spread light, and prepare the way for the good tidings of the gospel.

That this has been the work it has been quietly doing for the last eighteen years, there can be no doubt; and it is still doing a valuable auxiliary work in diffusing truth among this ignorant and blinded people. We have frequent encouraging evidence that this paper is read with interest among the educated and thinking portion of the community. It reaches those who would not be likely to hear the truth in any other way. The strictness of caste precludes the hope that many will hear the gospel by attending Sabbath services; the benefit of these is confined almost exclusively to our Christian community, that is, the church-members and their families, and a few nominal Christians. Consequently our only means of reaching the masses is by the circulation of the Orunodoi, and the efforts of the two native preachers. To enhance its interest, ever since its first issue each number has contained two or more illustrations, engraved by Assamese who have been trained to the work by the missionary in charge of the press.

Before the war, the expense of publication, over what was realized by the subscription price, about fifty cents a year, was defrayed from the treasury of the Union. Since the war, however, it has been well sustained by private donations. It is a heart-cheering fact to all who love the cause, that none of the interests of the mission have been allowed to suffer for want of funds during these two years of retrenchment. "The wrath of man has been made to praise Him," in the development of new sources of liberality and zeal; only a few days ago an English officer sent 50 rs. "for expenses of Orunodoi."

A former missionary, conversant with the character of the Orunodoi for several years, writes to Mr. W.: "It is really very nicely got up,—matter very interesting, and illustrations most excellent. The engravings have greatly improved, and evince great care in their preparation. Your labors in behalf of this useful publication are beyond all praise."

The Christian Villager.

Sibsagor, May 7, 1862.—In a letter received a few days ago from Mrs. Scott, of Nowgong, she says, "A Christian villager seems the most earnest of any; there seems to be a very interesting state of things in his village; the people come to him for instruction in the Christian religion. She tells an amusing anecdote of the villager, which is too good to be lost. They were saying to him that his present baby was much handsomer than his other children. "Of course," he replied, "it ought to be; it is under the new dispensation; this is one of God's babies; the others were born when we were Hindus."

Backsliders Restored.

The only encouraging feature among our own people I have to mention is the apparent repentance of two prodigals. One, who has been an excluded member of the church for about two years, and by her indifference has made us feel almost hopeless in regard to her, now comes to our female prayer meeting, and with apparent brokenness of heart and flowing tears, tells us of her sorrow on account of the sin by which she brought shame to the Christian name, and of her determination, by God's help, to live a Christian life to the day of her death; and begs us to pray for her that she may be forgiven, and have grace to resist temptation and lead a holy life. The other, too, gives us reason to hope that she has received repentance unto life, and may yet prove a worthy member of the church.

Source of Encouragement.

July 10, 1863.—We are still plodding on in our work. We have little to cheer or encourage, except the promises of Jehovah, and this exception covers every need. Though our outward evidences of success were never so abundant, what would they be worth without the promises? Under any circumstances, our weak hearts have continually to resort to God, and there we find a well-spring of strength and life.

Sickness at Sibsagor.

The heat this season has been very intense and very prostrating. There has been a good deal of sickness in our neighborhood, but no general epidemic. That aged Christian woman of whom I wrote a short time since,—who gave "a rupee to the treasury of the Lord," has gently passed away from among us.—She was quietly sitting at the door of her house talking with some friends, when she remarked, "There are so many people about, I will go inside." She went in, lay down, and died without another word. I trust she needed no premonition; she was waiting, expecting the coming of her Lord. We miss the only aged face in our Christian assembly.

Mothers' Prayer Meeting.

Among the children of the native Christians there are a number old enough to be subjects of converting grace. How much we need a revival, that they may all be brought in! What can be done for them? I ask myself,—in the first place, to awaken a more earnest spirit of prayer and effort in the hearts of their parents? The mothers' prayer meeting, as in churches at home, held the first Monday in every month, suggested itself to my mind, and I suggested it to our Christian mothers. Our first meeting was held the first Monday in June; and if we may judge from the earnestness of prayer and the concentration of desire on the one point,—a blessing on their children,—we may hope that it will not be a vain effort. O that God would answer in a shower of heavenly grace! My earnest prayer before God is, that I may not be wanting in zeal in this glorious cause; that I may leave no means untried that may bless or save this perishing people. Whatever my hands find to do, I would do it with my might, knowing that the night cometh when no man can work.

LETTER FROM MR. SCOTT.

The Mikir Language.

Nowgong, May 28, 1863.—We are confirmed in the opinion that to make our life count most, we must live among the people.

I have not been able to visit the hills a second time. My teacher, Rong Bong, who promised to be with us as early as April, has been with us but a few days—some weeks ago—and is now on the hills, finishing his government services. In the meantime, we have applied ourselves chiefly to the Assamese, being able to do little more with Mikir than pick up single words and the simplest forms of sentences. It is a very lively, emphatic, and one would think, a copious language, if judgment may be formed from the style and ease with which they converse with each other. Yet I can scarcely imagine how so rude a language can be copious. As yet we have not penetrated through the "muddy bed" which, I think, always lies on the surface of a new language. It seems much to us as the type of the natural world before Jehovah said, "Let there be light, &c."

In reviewing the primer and catechism with the man who assisted br. Tolman, I find many errors in them; if we may give more credence to his corrections than to his first copy. But the truth is, it is perplexing to know precisely, or within a long "Yankee guess," what to believe,—e. g. Yesterday I took the verb "to be," and through an interpreter, had it transferred in the simplest way into Assamese, by a Mikir who understands both languages. By dint of hard labor we at last got the conjugation arranged in a very satisfactory way. So with the declension of a noun and pronoun. To-day, feeling that at least one point has been made, I take the same man to review, that I may be sure of being correct, when, to my surprise, the second rendering is as different from that of yesterday as possible, no resemblance discernible. A third trial is needed, which shall decide which of the other two is correct,—when, lo! the proof is like the poet's decision of the chameleon's color—on turning it out, "'Twas neither black nor white, but green."

But we have no thought of discouragement. The ignorant Mikirs handle it most skilfully; so can we, and will we, by the blessing of God, in time. It is now simply a language held in solution, quite intangible to a stranger. This is to be expected in any language which is simply bound together by oral use. As soon as written forms shall be furnished for reference, it will begin to throw down a solid precipitate, and clear crystals will begin to form. This will be a part of our work for a few years.

We have read in Assamese the gospels of Matthew, Mark, most of Luke, and about half of the Acts; also several small books prepared by the mission press. We can only speak in short, detached sentences. Slow work. We have excellent health. I think food and climate will treat us very kindly.

RANGOON MISSION.

LETTER FROM MR. CARPENTER.

The Cry of the Heathen.

Rangoon, June 12, 1863.—It is just one month to-day since we landed on Burman soil. In that time we have seen a great many things and a great many persons that you would give a good deal to see. I know you would love to greet these brethren and sisters with whom you have conversed so long by letter and at the throne of grace, and also their dusky children in the faith.

I think it would encourage your heart to see what has been done by them, under God, for these strangely blinded races. But probably you would think less of what has been done and more of what remains to be done; or rather, you would think of what has been done in connection with what remains to be done, and while your heart would rejoice and be encouraged, you would go home (or stay here, I am not sure which) with such a sense of the length and breadth of the difficulties, and the urgent necessities of the field, as would lead you to even greater efforts in your most important sphere of action. You would carry back such a message to the churches and Christian young men of America, that they could not refuse to hear and respond. "Come over and help us" is literally the cry of every missionary in this land. It comes from men who are fainting and ready to fall. It is the cry of these infant churches, who look to American Baptists as their earliest and only helpers, for teachers and Bibles; and, if the beggar's most eloquent appeal is made not in words, but by a silent exhibition of his sightless eyes and famished cheeks, then, surely these poor heathen Burmans, Karens, Shans and Kyens, dying in their idolatry with no Redeemer, cry most imploringly and with a million tongues for help! The sight of the eyes does affect the heart. No thoughtful observer could see once what we see daily, and not be moved with pity; and, if he was moved to prayer and earnest effort, as any Christian would be, familiarity would only quicken, not blunt, the edge of his pity and zeal.

First Impressions of a Missionary.

One of the first and strongest impressions made on m as been the thoroughly practical nature of the missionary work. I had supposed all along that the gospel work was the same essentially at home and here;—that it was hard work, the world over, to build up and train up a Christian church. I had taken it for granted that it would be somewhat harder to attain a reasonable or satisfactory degree of approximation to the New Testament model in church development here than at home; but I had to come here to realise it. I had a lurking idea—I see it now—that in some way, grace did a great deal more for the Karens than for the more ignorant and degraded classes of people in America. From what the brethren tell me, and from what I am beginning to see myself, I conclude that this is a mistake. Great labor on the part of missionaries is necessary to impart a knowledge of the Bible; and lapse of time—the transmitted and accumulating knowledge and character of successive generations,—are needed with grace, to give these native churches stamina and consistency. If missionaries should be taken from them, God would take care of them no doubt, as He did of the Madagascar Christians. But it seems to me that for the present the Christian education of this people is placed in our hands. They are thrown upon our hands by hundreds, renewed as we must believe, by the Divine Spirit himself.

Character of the Converts.

They exhibit a sweetness and simplicity of faith unsurpassed in any land. They manifest constancy, even up to the ultimate tests. And yet they are children, liable, as we now see too plainly, to be led away by error even in its grossest and most fantastical forms. It is because they feel their own deficiencies, that they look up with only too much confidence and respect to the white teacher. It is most touching to see them, after vegetating contentedly in ignorance for centuries, thoroughly alive to the importance of knowledge. If there is a people anywhere eager to learn, it is the Karens. They come down to Kemmendine, sometimes hundreds of miles, on foot, not to make money, but to study. No other motive would lead a Karen to leave his native jungle or mountain, and take up his abode in the city. I wish you could see Dr. Binney's sixty-two barefooted, bare-legged students of theology. They are all crowded together into a building (one-story) somewhat longer than the gymnasium on Newton hill, otherwise of about the same dimensions. They probably do not taste of meat once a week. Their food consists mainly of paddy, which they pound out for themselves. Lately they have enjoyed quite a luxury in the small, wormy, half-ripe mangoes, that fall from the trees in the compound. They submit to all this cheerfully, and dig like good fellows, for the sake of knowledge—not a knowledge of the English language, to prepare them for lucrative clerkships, but for the rudiments of a common school education and the ability to read understandingly and expound to their countrymen the Karen Bible.

Personal References.

We cannot help loving and desiring to benefit such a people. If *wishing* would bring the language, we should have had it perfectly three weeks ago; but it will not. One month has gone already, a tenth of the time that is given me before I *must*, prepared or unprepared, attempt the work of teaching. I cannot hope to do more than reach a point where I can begin in a very imperfect way, relying largely for a season on the native assistants, and hoping gradually to improve until I feel at home in this queer language. Then after a year or two, I shall be able to form a conclusion as to my fitness for the place. Meanwhile may we look out for that other man whom Dr. B. says *you must* send out to help us?

Our time has necessarily been much occupied with domestic affairs. We seem now to be nearly settled, and I hope we shall make more rapid progress in Kar

We depend upon your prayers. We

that we have tested the efficiency of prayer as never before, in the external mercies of our voyage and sojourn on the land, and in that peace of mind and heart, under various trial, which passeth understanding, because it is the peace of God. To Him be praise and glory.

LETTER FROM MR. BRAYTON.

Mr. Brayton, under date of April 8, 1862, speaking of the meeting of the Henthada Association at Zalong, says, "A great and good work has been done in that vicinity. God has verified his promise to his servants there, and I trust the good work will go on yet more and more." The Association met near the close of February, and was "a profitable season. The letters from the churches reported thirty-nine baptisms for the year. The whole Association now numbers a trifle less than 300."

Home Mission Society—Spread of Catholicism.

The Karen Home Mission Society employed, during the dry season, all the available young men to itinerate among the heathen villages. The reports of these young men show some advancement into the enemy's quarters. We have reason to thank God, take courage, and toil on.

One very striking fact has most deeply pained my heart, and I have asked myself again and again, what can be done? The fact is this—the very unusual and rapid spread of Catholicism.

* * * * * *

And now the question comes again and again, what, under the circumstances, can we and ought we to do?

Opposition and Encouragement.

We were absent two weeks at the Association, and on our return started out again at once, to spend a few days at Sah-M-louk, on the Panglang creek. Our special object was to encourage and instruct an aged couple of disciples, living there in the midst of much opposition, and also to instruct and try to lead to the Saviour some inquirers. On our arrival we found the devil had preceded us, and got up a heathen festival, completely surrounding the old disciple's house. The people were at the time all absorbed in the extensive preparations, which were to commence the heathen powwow in earnest a few days after our arrival. As we felt that this was got up at that particular place in order to annihilate the work of grace so evidently commenced in the hearts of some, we resolved to stay through the attack, and storm the enemy in his own stronghold.

We did so, and with what measure of success the future will show. We had abundance of work by day and by night in the way of preaching to willing listeners. Many said, "We did not come to the feast; but knowing the 'White Book' teacher was here, we come to hear what he had to say." Several declared their determination to go to work and build a chapel and worship God. At the close of the festival, the leader, or "master of the feast," promised to the old Christian man all the bamboo, of which he had built the large temporary shed, for the purpose of a Christian zayat. This man and several others declared their determination to be Christians. May the Lord open their hearts to receive the truth in very deed.

TAVOY MISSION.

LETTER FROM MR. THOMAS.

Missionary needed at Tavoy.

Henthada, May 21, 1862.—I need not inform you that a man is needed in the Tavoy and Mergui Mission. You may think I am about to write of the great falling off in numbers in that mission. But I am not; for I do not believe there is, in reality, such a decrease of disciples there.* I know nearly all those disciples. I sincerely believe them true Christians.

Now it is for this reason—*because* there are a thousand true people of God in that mission, that I urge you to try and send them a missionary. Regard them as Christ's—as "the first fruits of Christ in Burmah." Regard those churches as already having done much for Christ. How nobly have the pastors there remained at their posts! How their sons have gone out as missionaries to "regions beyond!" For Quala,* Shapau, Pwaipau and Plapau are distinguished ministers of Christ in Toungoo, of whom three are ordained. Here are five preachers in Henthada, (one ordained,) helping to carry out the commands of Christ.

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* I have heard that the number has greatly diminished.

O let that company of Christ's chosen ones be remembered. I will not stop to tell why those Karen Christians need a missionary. Rather, I need not.

Hardships to be Encountered.

Do not let a man go to Tavoy without first counting the cost. Let him know that he must be alone much of the time; I mean, that there will be no missionary nearer to him than those in Maulmain. Can he live thus alone? I ask, for some good brethren and sisters cannot thus live. Let the man for Tavoy know that he will be away also from English society.

Tell the missionary for Tavoy, that he will not get the mails from home quite so often as if he were in Rangoon. Tell him also, he will not be able to supply his table with dainties, even should he have the means. He may not find a good supply of bread, if any. Tell him there will be no regular physician there.†

Again, he may not have the excitement of preaching to heathen Karens who never before heard the "joyful sound." He may not see many of the heathen converted. Let the candidate for Tavoy fully know all these unfavorable circumstances. Tell him of these hardships. But do not fail to lay before him the blessed privilege of encouraging and building up in the faith, those weak disciples. Let him know that a thousand hearts will leap for joy as he lands in Tavoy—Tavoy where still rests the sacred dust of Boardman.

PROME MISSION.

LETTER FROM DR. KINCAID.

Tour—Chapel at Enma.

Prome, May 2, 1868.—I have just returned from a somewhat extended tour, and would be glad to give a full account of all the places I visited, but my time is brief. I spent one day in Enma, to advise with the church in reference to the location of the chapel they are about putting up. The members live in eight different villages; they are small agricultural villages, varying from twenty-five to eighty houses each, and about thirty miles from Prome. This business settled, we went on ten miles further to a small Karen church raised up during the past year: had two meetings, and a large number of Burmans as well as Karens came in. This little church has already begun to put up a zayat, to serve both for a school and for public worship. At the close of the second service, I married the young Karen preacher. The prospects of this church are very encouraging.

We went on about seven or eight miles further, and put up at a large heathen village, where we had preaching and discussion till near midnight. We only slept about two hours, and then we pushed on, and by nine in the morning had travelled twenty miles, and spent the day in a heathen village, and had many to listen. Near evening, we went on six miles and put up in a Christian house. Preached in the evening, and on the following day, being the Sabbath, had three services; only about twenty to listen, till the evening, when a large number attended. Found here two or three hopeful cases of inquiry. Left very early and travelled ten miles, to a village where there were three Christians—preaching all day and in the evening. The next morning I baptized three, as met some opposition. Four miles further on, we put up at a Christian house in a large village; spent two days and had large and orderly congregations. There are seven Christians in this village; I baptized three more.

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* This one may not be in Toungoo now.

† Many of these privations are common to this and the Henthada Mission now.

New Church Constituted.

We then had a meeting of all the disciples living in four villages. They wished to become a church, and unanimously chose Moung Shway Nhaw for pastor and evangelist. He is one of my assistants, and is a rapidly improving man. The church numbers seventeen, and there is here a large field, white for harvest. In a diameter of fifteen miles, there are some twenty villages, and many of them large. We preached in a number of them, and then, turning to the west, we went some thirty-five miles to the Irrawadi, and spent two days with a small Karen church, and in the immediate vicinity preached in five heathen villages, two of them Karen and three of them Burman. They manifested much interest, and urged us to come again. We then took a nearly north course to Prome, seventy miles, on the way preaching in many villages. There is but little opposition. We met with much to encourage us.

More Help Needed—Heathenism Declining.

Thirty-five have now been baptized since the first of January. I long to see the day when I can have the means to employ more native agency in evangelizing this great field. The hearts of thousands seem to be open to receive the gospel. There is a growing impression everywhere that their ancestral religion is false, and a longing for something better.

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BASSEIN MISSION.

LETTER FROM MR. VAN METER.

Annual Meetings of the Bassein Sgau Churches, Feb. 27—March 1, 1863.

The oppressive heat of the weather at this late season, and the great distance of the place of meeting from most of the other churches,—it being in the extreme south of the district, near the mouth of the Bassein river,—made the attendance less than has been seen by us for many years at an annual meeting. The exercises, however, were all of usual interest. The letters showed a good degree of progress in nearly all the churches, and in some the evidences of a vigorous Christian life were marked and cheering.—When single churches contribute as much as four or five hundred rupees for various objects, as several of the more able churches did, and as much as 500 baskets of paddy are received from one village for the use of the school in the city, there can be but little doubt as to the genuineness of the Christian life, of which this is but a single development.

Ordained Native Preachers.

There is a steady increase in the number of pastors and preachers, and a corresponding improvement in character and qualifications for the work. The total number now is 113. It is generally thought that the time has come when the privileges of ordination may be safely and profitably extended to a much larger class than formerly. Four preachers have accordingly been ordained in this field during the year. Of this number, three are Sgaus and one is a Pwo. Their names are Tha Ree, Tha Dway, Kroo Dee (Sgau) and Tsa Laing (Pwo). The two former have enjoyed superior advantages—Tha Ree having been a long while under the immediate training and instruction of Mr. Abbott as his assistant for several years, and Tha Dway as a student in the theological school under Dr. Wade. Kroo Dee is one of the first class of native preachers that studied with Mr. Abbott at Sandoway, and hence one of the oldest. He became a Christian in 1837, was baptized soon after, and began to perform the duties of preacher and pastor in 1845. Tsa Laing is also of the older class of preachers, being nearly fifty years of age. He has been pastor of his present and only charge about eleven years. He has enjoyed no other advantages than those afforded by the Pwo school in Bassein; but he was very faithful as a student in our school of 1861, and has continued to improve since then. His church and village have been greatly benefitted by his labors during the past two years. The change is very marked.

These four make the whole number ordained in Bassein thus far, sixteen, of whom fourteen are still living; Myat Kyau and Thara Tway, the first two ordained in Bassein by Mr. Abbott when alone (1843), having died more than ten years since.

It is with unfeigned sadness that we mention in this connection, the fall of one of the older preachers, one long known and respected by his brethren. He stands to-day disowned and disgraced.

Home Missions.

Comparatively little has been done in Bassein during the year by the Sgau missionaries. Of the Pwo and Burmese, account has already been given. The most interesting reports of the Sgau missionaries come from the Prome district, where four of our young men have been laboring for more than a year past.—They report thirty converts in three villages, of whom seventeen have been baptized;—some twenty in school. They say also that the excitement on the subject of Christianity is extending, and that many are inquiring, debating, and uneasy in their present state. The missionaries had themselves suffered much from sickness, met with opposition and many difficulties, but were not discouraged. One of them was present and gave an animated account of their labors and trials, closing with an earnest appeal to the Association, which I think one of the most stirring addresses I had ever heard from a Karen.

Of the four young men who volunteered to go as missionaries to the Shan country just before the close of the year, we may have more to say hereafter.—They started on their long and perilous journey, via Maulmain, with a company of traders; but found the difficulties and dangers of the way so great, that they had to stop short of their destination. We await further information with some anxiety.

JOURNAL OF MR. VAN METER.

Continued from p. 348.

Missionary Tours.

Dec., 1862.—The Christians are increasing in Myat-Lay-Khyoung so rapidly that the question as to the location of the village, place for chapel and preacher's house is much agitated. This, we supposed, had all been settled sometime since; but we are disappointed, and fear lest it occasion difficulty in the church. This is one of the most serious hindrances among our Karen churches. At this time we met on Sunday at the large village where the Thoo Gyee lives, but where the Christians are fewest. The aunt of one of the members, although not a Christian herself, very kindly gave us her large and comfortable house, and made liberal provision besides for a large number who had come from a distance.

Visiting a New Field.

5.—Went with Mrs. V. to Loo Gyee. This was the first trip of the regular jungle labor season. It is hardly considered safe to go out much before this. Loo Gyee is one of the large Pwo villages, of from twenty-five to thirty houses. It is also comparatively near, being only one tide below Bassein. The houses are built on either side of a "nullah," which is full only at high water. Along this, on one side, runs a well built bridge or causeway, extending the whole length of the village, and a marked feature of the same. A good tank is another noteworthy object for a Karen village. The most pleasing feature about the place, however, is its decided Karen character. There are no Burman houses, excepting one or two temporary structures, no kyoungs, no priests. A master of ceremonies directs in all the affairs of religion and observances pertaining thereto. All the people of this village are in good circumstances. "No poor here," they say. On reaching the place, a house was cleared for us at once, and the people received us cheerfully, although it was the first time that a missionary or any other white foreigner had been seen there. They had heard much of us, however, through the Thoo Gyee and his wife, who are Christians, and have spent much time at this village. They were careful, however, not to commit themselves; but this did not surprise us. It was evident that their confidence increased as they became better acquainted, and some who were the most shy at first, became very communicative and free before we left them. One encouraging indication was their eagerness to get our medicine when it was known that we had some with us.

Karen Custom.

The present happened to be a festival time, and the young people were much engaged with their sports. And at a certain hour of the evening, all the older people engaged in the performance of a religious service, each family or married pair in their own houses apart. This consisted in a prayer for health and prosperity, accompanied by an act of sprinkling of prepared or holy water with a small bunch of fragrant herbs. This was placed on an elevated stand, about one foot square, in the centre of which was a lighted wax candle, and at each corner a few sprigs of the same herb with which the sprinkling was performed. On observing that our host and his wife were engaged in the service, I went out to them and inquired what it meant. They laughed, seemed half ashamed, confessed their ignorance of its significance—did it simply because it was their custom.

Source of Discouragement.

On our leaving, they brought liberally of their paddy and rice for our scholars, and for which they declined to take any pay. Some of them went so far as to say that they would send their children and come themselves to learn the white book, if a teacher were sent to live in their village. We have reason to question their sincerity, I am sorry to say. Like many others they appear very fair and make promises in the presence of the foreign teacher, which are all forgotten as soon as he leaves the village. And what is most discouraging, the Thoo Gyee, himself a professed Christian, is, we learn, in a covert way using his influence to prevent these people from receiving the gospel. He is not disposed himself to lead a Christian life, and hence very naturally is averse to those who do, and who would doubtless report his evil doings, as some indeed have already done.

MISSION TO THE SHANS.

LETTER FROM MR. BIXBY.

More Baptisms—Polygamy.

Toungoo, Burmah, May 8, 1863.—The 8th of May will always be a memorable day to us and to the Shan Mission, it being the day when we arrived at Toungoo, and entered upon the work of evangelizing a race. I have kept the readers of the Magazine informed of the progress of the work at short periods, but cannot forbear to add a few more facts and reflections, which I trust will not be found unacceptable.

Last Lord's day four more happy converts were baptized; others remain on trial. There are several new cases of inquiry, some of them very hopeful. There has been no time since the first of January, when I was unable to point to more or less who were inquiring the way to Zion. Our church, numbering thirty-three natives, including three disciples from Rangoon, is a vigorous and promising body. But we have had recently some painful experience. An influential man was found guilty of polygamy; and, as he had taken the second wife after [illegible]truction on the subject, and [illegible] her away, there was no other alternative than to exclude him. This sin appears to these people in a different light from what it does to more enlightened Christians; nevertheless it cannot be allowed in the church. It created some excitement, but no division of sentiment or feeling.

We cut him off at our first church-meeting after he had been labored with, by a unanimous vote, and every member expressed his abhorrence of the crime. I trust a healthful sentiment has been created, which will contribute to the purity and prosperity of the church.

Unhappily we have no civil law that will touch cases of this kind.

Heat—Need of Sympathy.

The last two months have been particularly trying to health on account of the extreme heat, and we have been unable to do much labor beyond the chapel and our dwelling. The native preachers have been out some of the time preaching in the jungle villages, and two of them are out now on a preaching tour of about two weeks. But even the natives shrink from this intense heat. The thermometer stands in the shade at 102 degrees Fahrenheit. In my study it rises to 97 degrees. I am writing at 10 o'clock in the evening, with the thermometer by my side at 95 degrees.

Let our friends note this, particularly if they think our letters are few and short. We often try to write, but find it impossible. But our friends may be assured that it is never too oppressive to receive a letter, or to read it even for the fifth time.

Cold water and ice in a place like this, would be a great luxury; and how willingly many of the friends of the mission would divide with us; but let me tell them what would be more refreshing: "Good news from a far country." I cannot tell you how much our hearts crave Christian intercourse with men of more enlightened minds, and religion with a larger and maturer growth. Our loss in this respect cannot be fully estimated at home.

Can a mother forget her own offspring? Can the churches forget their own children? Will they send them far away into the cold world, remote from all the privileges of a ripe civilization and a mature Christianity, and never speak to them again?

It is not enough to give them bread; "man does not live by bread alone." It is not enough to commend them daily to God and his grace;—they are human still, and are dependent on human sympathy.

It is not enough to send them forth with assurances of perpetual remembrances and fellowships;—these assurances must be renewed. Recollections make good poetry, but poor food for men's souls.

It is not enough to act as corporate bodies, and committees, and secretaries, or by proxy; the churches and ministers must be brought into direct and living sympathy with the missionaries, the native preachers and native churches. How can this be done? It is not necessary to change the form of any organization. It is not necessary to destroy committees, or remove officers, or to modify the practical working of any existing agency; but simply to add to the good which we already have, that which we ought always to have had, viz: a more general and affectionate correspondence between churches and their pastors, and missionaries and their assistants and churches.

Correspondence with Missionaries.

I am surprised that our churches and our wisest and best men have so generally overlooked this most effective means of keeping up the life and power of our missions.

They meet together once a year, preach, pray, sing, hear reports, and rejoice, pass resolutions, appoint officers and promise funds. They then go home to raise the money, and send it to the Treasurer, and then they seem to think their part of the work is done. In connection with this, no doubt many earnest prayers are fered, and much general interest is felt in the work.

But who ever thinks of opening up a channel of communication with a missionary? Who, except personal friends, ever thinks it a duty or a privilege to write a letter to a missionary?

If, in addition to what is now done, every church would appoint some person to write at least one church-letter quarterly, or semi-annually to some one of the missionaries, and so pass on from one to another until all are reached, it would not be long before the moral power of our missions would be increased many fold. Soul-stirring replies would soon find their way back, and thus sympathetic currents would be established. The reflex influence of such an affectionate correspondence would be wonderful.

It is true the churches hear from the missionaries through the periodicals; but what do they give in return? Must the currents all run one way? Must the missionaries always give, give, and never receive?

Missionary Periodicals

We have heard complained of, as being dull and unprofitable. Is there not a good reason?

How long would the flowing streams feed old ocean, if he did not send back to the mountains his contributions in the clouds of heaven?

There must be reciprocal communications between the churches and the missions, and then it would not be long before the periodicals would be filled with "words that burn and thoughts that breathe" with life and love. I have been distressed to see our excellent Magazine running into miscellany, when it ought to be filled principally with missionary facts and papers from our own missions.

The missionaries may be somewhat at fault in communicating so little, when they have themes the most inspiring and facts the most thrilling. Nevertheless, the great difficulty lies in the fact that the churches do not keep up a warm and living sympathy with their absent members. I do not say they have no sympathy. I believe they have much; but they do not communicate it. Let us go to work to establish good conductors, and let every minister and church-member feel that he has a personal duty to do in this matter. O, I wish I could tell you how much my heart has been stirred, comforted, and strengthened by the reception of a few lines from one whom I esteemed in the church. My efficiency at the time was certainly doubled.

If these suggestions should be adopted, let no missionary be passed by because he is personally unknown. There are a few noble men and women in the field who have out-lived their old personal friends. Must they therefore be isolated from the churches, cut off from the sympathy of their brethren?

I have sometimes thought it undesirable to grow old in the missionary service, and that those brethren are particularly fortunate, who die and go home to heaven before they are forgotten. Above all others, the veterans in the service should be cared for and comforted.

If any man has a hard field and apparently very little success, he should have special attention and sympathy. No one will so readily discover a want of success as he, and none will feel it so keenly. Those who live in the sunshine of prosperity will be less likely to need or appreciate human sympathy. But I do not think any of our missionaries have enough of prosperity, free from heart-distressing difficulty, to make them independent of the sympathy of their brethren. A healthy state of the churches is indispensable to the efficiency of missions.

When the body is healthy, the heart communicates freely and constantly with every part of the system. When the extremities become cold and lifeless, there is disorder somewhere, and paralysis may be looked for. Let us apply the remedy in time.

GERMANY.

LETTER FROM MR. FREITAG, KÖNIGSBERG.

In the "Missionsblatt" for July and August, we find interesting communications from several points, which we translate for the Magazine. The first letter is from A. W. Freitag.

Baptismal Scenes.

On the 3rd of April, 1863, I visited Pobethen; the brethren assembled in great numbers. After preaching I held a church meeting; two candidates were examined and received, and baptized immediately in the lake in front of the town.

On the night of April 5, I baptized in the open air a young soldier who was about to march to the borders of Poland. May the Lord keep him and the many other young brethren who are there with him.

On Easter Sunday, the chapel was as much crowded as on baptismal occasions. On Sabbath, April 12, I was at Zimmerbude, where from early morning till late in the evening there was so much to do, that I hardly had time to eat. Such a blessing has followed the labors of br. Preuss and others in that vicinity, that after the sermon twenty candidates offered themselves for examination, of whom sixteen were received, and baptized at six in the evening. The scene at the baptism was very beautiful. A great multitude from far and near stood on the shore. The brethren stood around in a circle. Having reached a sufficient depth of water, I baptized these sixteen souls; a seventeenth, who was not present, was baptized later by br. Preuss. After the baptism we returned, changed our apparel, and celebrated the Lord's Supper. One of the baptized was an old man of about seventy years of age, who has sought the Lord for two years, and only just now found Him. He longed to enter into the joy of his Lord, and his wish was soon granted. He lived for a fortnight in the greatest joy, as happy as a child. The third week he fell sick, and could only pray kneeling in his bed; and in this position he closed his life and went home to heaven. Two other brethren died shortly, one of them an aged man who walked with crutches. The Lord called him to his kingly table, where he needs his crutches no longer, nor the help of men. The third, a strong and vigorous man of thirty years, dug the grave of the former, and longed that he also might come to the same rest. He was converted a year since, and probably had no anticipation that his wish would be granted so soon. He was sick but fourteen days. His wife, who had hitherto been an unbeliever and opposed her husband, was awakened by his death to seek the Lord also, and attended our meetings.

On the 26th of April we had another baptismal feast. Seven souls were baptized in presence of a great assembly. The periodicals afterwards expressed great surprise, that notwithstanding the efforts of the city missionaries, sent for from Hamburg to put a stop to the spread of our opinions on baptism, their expectations had been so signally disappointed.

On the 24th of May I was in Tannenburg, and we had there a blessed time. With fourteen souls, accompanied by a large company of people, we went to a little stream flowing between mountains and green meadows, singing hymns as we went. Having reached the water, I read extracts from the word of God, with remarks; then we sang together, and after prayer I "went down into the water" and baptized fourteen candidates, seven brethren and seven sisters, according to the example and commandment of Jesus Christ. One of them was a lame girl. She came to the water with her crutches, and so deeply was she moved by the thought that the Lord had had compassion on her, that she wept aloud. I took her under the arms, leaving her crutches on the shore, carried her into the stream and buried her in the liquid grave in the name of the triune God. O how great will be her joy when she leaves her crutches behind forever in the grave, and He in whom she now believes shall take her up and bear her

Himself, to be with Him forever! After the baptism, the candidates were received into the church, and we partook of the Lord's Supper.

The next night, in another place, I baptized a sister who was sick, and who, on account of her sickness, could not be baptized with the rest. In the afternoon we had a blessed love-feast in Grodzisko, and the day following I returned to Königsberg.

LETTER FROM MR. KEMNITZ, TEMPLIN.

General Revival.

The past quarter will be forever memorable in the history of this church.—Never before, during the eighteen years of our existence, has Divine grace displayed such wonders of mercy. Very old men and very young children have been alike anxious for the salvation of their souls. Eighty-nine have been baptized already; twenty-seven more will follow the first of April, and many more, anxious to be received, are only waiting till we have longer opportunity to test their steadfastness. Almost all the cases of professed conversion are thorough; very few have relapsed.

This revival has extended through my entire field of labor. Nearly every outstation has received some additions. New places are opened, and the field widens. Nor this alone. The old members have all been quickened. A new spirit of prayer has gushed forth. Much individual effort has been employed, and prayer offered for persons present at the meeting and for their relatives. Many, through these means, have been hopefully converted and added to the church, and many parents and children, brothers and sisters, have been cheered by the conversion of their kindred. The demand for evangelical labor has so increased, that within three months I have held 101 meetings, and br. Meier perhaps as many more.

Female Helpers.

Br. Matthias has drawn the gospel net for two months and a half, and the Ladies' Sewing Society of Templin and Warthe have made for themselves an enduring monument, by assuming the expense of his support; and thus many have been converted. In Kleinen the work advances, and we may hope for a good harvest in the kingdom of God.—Our season for administering the ordinances there has formerly been once a month; it is now once a fortnight.

Many excluded members have returned to the church, particularly a woman who was excluded because she had married an unbeliever. The man was converted and she was restored.

The meetings have not been disturbed by the authorities, except that in Mecklenburg a man was fined for having a meeting in his house.

May God continue to glorify Himself, and make all the members of his family truly wise virgins.

Sermons during the quarter, 101; religious visits, 122; baptisms, 89.

JOURNAL OF MR. ALF, POLAND.

Missionary Tour.

April 3, 1863.—Although our country is in a confused state on account of the uprising of the people and the prospect of war, and although it is extremely dangerous to pass through cities under military rule, yet I could not refuse to go forth again the last quarter as a soldier of the cross. April 3d I undertook a missionary tour into the district of Wolle, about ten Polish miles distant, committing myself to God, my best protector. At Pultusk I saw the Russian troops, numerous and well armed, while I was alone. Our company consisted of myself, my brother, and our wives. As my eyes rested on the troops, I thought of the words of the prophet (Micah 4: 3, and Is. 2: 4)—"They shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, and they shall learn war no more." When shall these prophecies be fulfilled, and the glorious gospel triumph over superstition and unbelief?

Towards evening we reached N., a small town three miles from Pultusk, where we stopped. We were brought before the Russian magistrate, and examined as to our residence and our motive for travelling. We then received a certificate from the magistrate and passed the sentinel. We remained for the night at J., where two families of our brethren reside. Several inquirers after the way of life visited us in the evening, with whom I conversed till late at night.

On the 4th again we received visitors. I embraced every opportunity to sow the good seed, spent an hour with the friends in prayer, and then resumed our journey. At noon we came to G., a new outstation, which is greatly blessed. In the evening we had a crowded meeting of great interest. Seven persons were received, who were rejoicing in the mercy of God and desirous of being baptized. Others were weeping and crying for mercy; the scene was fraught with hope.

5.—Remained in G. at the request of all the brethren and friends. It was almost impossible to find room for the hearers, who came in crowds from two or three villages.

After the meeting, we hastened to K. to hold another service in the afternoon. On arriving I found the brethren engaged in prayer, because they had nearly despaired of my coming. Their joy was so much the greater when they saw me. I entered the meeting at once with the Saviour's salutation—"Peace be unto you"—John 20: 19—which I chose for my text. There was a great deal to be done at this station, which the Lord has richly blessed. Several came forward to testify to the mercy of God, and desired to be soon baptized into the death of Christ.

6.—Numerous hearers came from far and near, so that there was no more room. Every spot was filled, and they stood as close as possible together within the house and beneath the windows, which had to be opened, and every spot was filled.

Crowded Assembly.

At four in the afternoon our feast began. We had twelve candidates, who all arrived in good time. The hearers were perhaps half as many more than in the morning, so that we knew not how to find place for them. The yard even, was entirely full, besides the rooms, chambers, entries and the space under the windows. I first spoke on the subject of baptism from Mat. 3, and prayed. Then we went in procession half a mile to the water, where these believers, according to the Divine command, were to be buried in the likeness of Christ's death.

Opposition of the Adversaries.

The schoolmaster of the place, who knew through spies what was going forward, and who had never let an opportunity slip of expressing his opposition, exhorted the people to use this chance of putting "the traitor, the Baptist preacher," to death. A Catholic huntsman was urged to shoot me in the act of baptizing; others had provided themselves with large stones, to kill me.—When we drew near the water, we were obliged to pass a little thicket, where we discovered our enemies, and were not a little alarmed. We passed by them, and they seemed not to see us. I was disposed to forego the baptism, but other brethren had more courage, and said, "Be bold, who will harm you?" I then directed the candidates to prepare.—While we were busy in getting ready, our enemies, supposing I was already baptizing, came out of their hiding place and crowded through us to the water, screaming, "Where is he? Where is he?" They were looking for me. I was sitting on the shore directly before their eyes. I remained quiet and on my guard, and passed out of their way.—When at last they discovered me, they came upon me in great wrath. But some of our friends sprang forward, and I escaped their hands, and hastened quickly as I could to a conveyance belonging to a Christian brother standing near by. We saw nothing of the huntsman and his gun. It is said that he had drunk to excess, and so was unable to play his part.

I had safely escaped the clutches of the enemy; but they now laid their hands on the brethren. The Lutheran teacher struck br. S. on the head with his cane, so that he fell down, and his blood streamed on the ground. If they had had their own way, they would have killed him. But some of our friends who had come up and witnessed the scene, sprang forward, seized the murderers, and prevented it. When the enemies saw that the brethren meant to defend themselves, they retreated sullenly, throwing stones and cursing as they retired. I was in the woods near by, where I heard the noise, but could only sigh and pray.

Upon this we returned again to our place of meeting, thinking to assemble ourselves together as the outcasts in Israel. Though not much blood had been given to our enemies to drink, the Old Serpent rejoiced that they had at least prevented us from baptizing. We omitted, for the present, our baptismal feast; but instead of the feast of water baptism we had a feast of suffering, and at the close we commemorated the sufferings and death of our Lord and Saviour.

But our enemies had no rest. The father of lies whom they served put them up to persecuting us still further, and they hurried to two other places where there was water, thinking that we should perhaps go thither. When they did not find us, they came back again with a still larger company to attack us in the house.

The Adversaries Put to Flight.

We had finished the celebration of the Lord's Supper, and some of our friends were departing, when they met the enemies on the way, who began again to assail them with all violence. Immediately a cry arose. The enemies had already pressed into the house. But the owner, a fearless man, who was also one of our brethren, rushed out with his son, exclaiming, "Be it known that I bind with cords and shall deliver to the magistrate to-morrow morning this enemy, who has come into my house as a robber and a murderer after ten o'clock at night." The enemies were alarmed, and in a rage withdrew.

7.—Visited a sick sister and administered the communion to her. In the afternoon, I returned to the brethren in G. Here also the enemies seemed to be greatly excited, and I hastened on to J., where in quietness I administered the ordinance of baptism at one o'clock in the morning, to seven of the candidates who were to have been baptized at K.; the others were not present on account of the distance. After the baptism, I administered the Lord's Supper, and then took my departure. I proceeded the same day to Warschau. Spent the Sabbath at K., where I held four meetings and broke bread. The day passed too quickly under the blessing of God which we enjoyed. Thus the Lord does all things well. Brethren, pray for us.

MISCELLANY.

MISSIONS IN BORNEO AND SUMATRA.

The mission at Borneo is still in a distressed condition, since the murder of the seven martyrs in May, 1859. The contents of that bloody page in the history of the Rhenish Mission are still fresh in the recollection of the friends of God's kingdom. Nor should the names of those noble heroes and heroines of Christ ever be obliterated from our memory. F. Rott, F. Wigand and his wife, Frida Nordstek, W. Kind and his wife, Marg. Steinfarz, were baptized with a bloody baptism on the 7th of May; E.

Hofmeister and his wife, Emma Kau, on the 10th. Their work in the Lord's vineyard, carried on for upwards of eight or ten years among the Dajaks, at length seemed to be crowned with the most surprising success. Many a time their lives had been in danger from the bloodthirsty savageness of those utterly demoralized idolaters. But the living God had protected them, and it would seem as if at length the lovely gospel sun was beginning to melt the icy crust of the heart of that ignorant people. Already two new stations were added to the old ones, and the establishing of several others was a matter of daily conversation. Many new plans were being organized. A seminary for training native catechists was to be started; an orphanage for foundlings to be built; German colonists and artizans were to be invited to immigrate, in order to teach the Dajaks. Female teachers were to come from Europe, and one had already arrived. At nearly all the stations the number of the professed converts increased in a surprising measure. Even at Kajahan, where the missionary Hofmeister had for years been ploughing the rocks, a little church sprang up, and the chief of the tribe himself joined it.

Thus everything seemed to hold out the most heart-rejoicing prospect, when, on a sudden, the heathenish population, stirred by the fanatic Mohammedans, rose against the Christians. Wigand, Kind and Rott, with their wives, were in their house at Tanggohan. Mr. Rott rose at the peep of day to go out. No sooner had he opened the door than a spear was thrust into his left breast. He started back into his room, where his wife caught him bleeding in her arms. Two hundred armed people surrounded the house. The brethren came out and addressed the band. It was in vain. "It is true," cried some of the mob, "you never did us any harm, but our Rajah has ordered us to kill you, and we must obey." The brethren then asked a safe retreat, agreeing to leave all their property behind. This was apparently granted. They proceeded towards the river to step into their boat. It was pushed off. Poisoned arrows then were shot at them. No choice was left. They all plunged into the water, which, colored with their blood, soon covered their bodies. They died without a cry or a groan. While the arrows were flying and the mob was shouting furiously, Rott's child, a little girl of five, asked her mother, with a smile, "Are we going to the Lord Jesus now, all of us together?" Mrs. Rott and this child were the only ones that were rescued. One of the murderers pulled her, child in arms, out of the water. Three days were spent in consultation what to do with her. At length it was resolved that she should be killed at the next festival. But the Lord said, "It is enough." On the fourth day a steamer sailed up the river, and both mother and child were rescued. Three days later, Hofmeister and his wife were, with their four children, enjoying a peaceful hour after dinner in their happy home, when on a sudden a rough fellow rushed into the house and struck the missionary with a sword across his shoulder. He sank down in a dying state. His wife started up with a cry. "Let me die," whispered he to her, "for I am going to my Saviour." The poor woman turned her face towards the murderer. Her head was cut off with one stroke. The children were dragged away, but given up again after a few weeks and taken to friends at Banjermassing.

Borneo shall not be abandoned. Here a church of Christ must spring up, for here the seed of the church, the blood of the martyrs, is sown. The brethren, Barnstein, Zimmer, Van Höfen, and Dietrich, at Banjermassing, are waiting for the arrival of new companions to start a fresh work among the Dajaks. Meanwhile they have assembled the greater portion of the Dajak converts from other stations to Banjermassing. The society intends to send them a fresh supply of fellow-laborers in 1864. May the Lord speed this good purpose!

Most interesting is the mission which

the Rhenish Society has commenced among the Battas in Sumatra. This extensive island, which, after Borneo, is the largest of the Indian Archipelago, contains about eight millions of people on an area of about 140,000 square miles. The population is divided into two tribes, the Malays and the Battas, which, from religious and political causes, stand in hostile opposition to each other. The Malays, who inhabit the eastern and southeastern part of the island, are Mohammedans of the most fanatic kind. The Battas, who are scattered through the interior of the highlands, are heathen and averse to Mohammedanism. Those of the Battas who inhabit the southern coast districts are subject to the Dutch government. The inhabitants of the northern mountain districts are a free people, and very jealous of their independence. They are a very remarkable nation. They have attained a considerable amount of civilization. They are possessed of a written language, in which several documents are composed, and are skilled in many arts and trades. That there should be such a people hid in the interior of Sumatra is very strange. When a papyrus roll, written with Batta characters, happened to fall into the hands of the great Von Humboldt, some thirty years ago, he, and all the linguists whom he consulted, took it for some kind of old Runic writing. No wonder they knew nothing of it. The Battas have for centuries shut themselves up, as it were, hermetically. No foreigner could ever approach the interior of their country without risking his life. This was sadly experienced by the missionaries Munson and Lyman, who in 1834 were sent out by the American Board of Commissioners to resume the work among the Battas, which the English Baptist missionary Burton (the first missionary who labored among them) was compelled to stop. They were cruelly murdered; for those people are cannibals, in spite of their civilization. They must, however, have adopted that horrible custom in later times, as it is pretty certain that they were not cannibals two hundred and fifty years ago.

As it is quite certain that the Malays are the aborigines of Sumatra, there can be no doubt that the Battas must have immigrated from the eastern islands, such as Borneo, and perhaps from the back parts of India. There is a great similarity between their language and that of the Dajaks at Borneo. The structure of their skull, the form of their body, their light-brownish color, and the richness and softness of their brown hair, make them much more similar to the European or Caucasian race than the Malays. Their language, also, approaches the Aryan, or Indo-German class. Mr. Fabri, the inspector of the Rhenish mission house, was quite amazed when, on a visit to Amsterdam, in 1859, he learned all those particulars about that remarkable people. He had travelled to that metropolis for the special purpose of finding a new mission field for his society. The murder of the seven martyrs at Borneo had just put a stop to all mission work among the Dajaks for the time being. The society wanted a new sphere of labor for some of the Borneo missionaries who had escaped the persecution. Some district or other of the Dutch Indian colonies was suggested, but which to choose? Mr. Fabri travelled to Amsterdam to obtain some information. He went to the office of the Netherlands Bible Society. While engaged in a conversation with one of the gentlemen connected with that society, he observed, among piles of books and documents scattered all over the tables, the gospel of John written in characters such as he never saw before. He found it was the Batta language. "How is it possible?" asked he, in a tone of surprise, "as hitherto no missionary has preached the gospel to those people in their language, nor has a missionary been sent to those ill-reported quarters during the last twenty years!" He now learned that the Netherlands Bible Society had for seven years supported an able linguist, Dr. N. van der Tuuk, in the Batta country, in order to study the language of those people, and that not only the gospel of John, but that of Luke, together with Genesis and Exodus, were in print.* This was to Mr. Fabri, as it were, a hint from the Lord. "I now know where we ought to pitch our mission tent," he exclaimed.

A letter was soon despatched from the mission house to Borneo. In 1861 three missionaries of the society, Klammer, Heine, and Denninger, arrived at the shore of Sumatra, and a fourth, Nommensen, soon afterwards joined their company. They found two Dutch brethren, Betz and Van Asselt, who, under the care of a pious clergyman in Holland, of the name of Witteven, had been led to devote themselves to the work of the Lord among the heathen, and were laboring among the Battas as missionary artizans. These had no objection to enter the service of the Rhenish Society; and thus a band of six missionaries are engaged now in the good work which that excellent institution is trying to carry on among the Battas. They divided the field of labor into two parts. Three of them went to Lipirok, one of the districts of the Dutch Batta colony; the other three travelled across the mountains to Pangalowan and Sigompulan, two provinces of the land of the free Battas. It is scarcely a year since they commenced operations. Their reports are looked forward to with prayerful interest. The distance, however, being very great, and the means of correspondence very imperfect, it will take some time before anything of importance can be known.

A letter of the missionary Heine was published in January last, which gives the most interesting accounts of the character, manners, and customs of the Battas, and shows that this seems to be a people ripe for the reception of the gospel. We may pray with the greater fervor that these brethren may succeed in gathering the Battas into the church of Christ, since the fanatic Malays have already, both by force and cunning, contrived to introduce the doctrine of the false prophet into many a Batta family. —*Christian Work.*

MADAGASCAR.

The narratives which have appeared in the Magazine for several months past in regard to the encouraging state of things in Madagascar, subsequent to the death of the late queen and the accession of Radama II., inspired the hope that the gospel henceforth was to have uninterrupted prosperity in that island. At first view, we regret the revulsion which has taken place. But we believe that it will only tend to the furtherance of the faith.

The "New York Observer" for Aug. 6, contains the following letter from Rev. Mr. Ellis, of the London Missionary Society, giving an account of the immediate causes, and earlier results, of the death of the king Radama. The letter is dated May 16, four days after the assassination.

The favor shown to the persecuted Christians by the late king during the life of his mother, and the honor shown to the missionaries at the coronation, led many to indulge high hopes from his administration. These hopes have been gradually weakened, and were at length destroyed some time before his death.

"Amiable and enlightened as in several respects Radama certainly was, his views of the duties of the ruler were exceedingly defective, and almost all government for the good of the country may be said to have been in abeyance ever since his accession. The destruction of a large part of the revenue of government by the abolition of all duties—the exclusion from his councils of many of the nobles and most experienced men in the nation, while he surrounded himself with a number of young, inexperienced, and many of them most objectionable men as his confidential advisers—the relaxation or discontinuance of all efforts to repress crime, or punish it when committed—and the neglect of all measures for placing the prosperity of the country on any solid basis—have, notwithstanding the affection many of the people bore him, produced growing dissatisfaction. Still, confiding in his good nature, all were willing to wait in hope of a change for the better, while the Christians, grateful for the liberty they enjoyed to worship, teach, and extend the knowledge of Christianity, directed their chief attention to the enlightenment of the masses of their heathen countrymen.

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* Afterwards a dictionary, a grammar, and a reading book, in three volumes, were published.

"Within the last two or three months, extraordinary efforts have been made to bring the king's mind under the influence of the old superstitions of the country, and these have succeeded to an extent which has resulted in his ruin.—Within this period a sort of mental epidemic has appeared in the adjacent provinces and in the capital; the subjects of this disease pretended to be unconscious of their actions, and to be unable to refrain from leaping, running, dancing, &c. These persons also saw visions, and heard voices from the invisible world. One of these visions, seen by many, was the ancestors of the king; and the voices they heard announced the coming of these ancestors to tell the king what he was to do for the good of the country. Subsequently a message was brought to him as from his ancestors to the effect that, if he did not stop 'the praying,' some great calamity would soon befall him. To the surprise of his best friends, the king was exceedingly interested in this strange movement, seemed to believe the pretended message from the world of spirits, and encouraged the frantic dancers, who daily thronged his house, and declared that the disease would continue to increase till 'the praying' was stopped. It is generally reported that these movements were prompted by the guardians of the idols, and promoted by his own *Mena maso*,* who bribed parties to come as sick persons in large numbers from the country, in order to continue the delusion.

"It was then proposed to assassinate a number of Christians, as a means of stopping the progress of Christianity, and also to kill the chief nobles who opposed the king's proceedings. With a view of increasing the influence of this fanatical party, the king issued an order that all persons meeting any of the so-called sick should take off their hats, and thus show them the same mark of respect as was formerly given to the national idols when they were carried through the city. With the view also of shielding the perpetrators of the intended murders, the king announced his intention to issue an order, or law, that any person or persons wishing to fight with firearms, swords or spears, should not be prevented, and that if any one were killed the murderer should not be punished. This alarmed the whole community. On the 7th inst. Radama repeated before his ministers and others in the palace his determination to issue that order; and, among all the *Mena maso* present, only three opposed the issuing of the order; many were silent, the rest expressed their approval. The nobles and the heads of the people spent the day in deliberating on the course they should pursue, and next morning the Prime Minister, with about one hundred of the nobles and heads of the people, including the Commander-in-Chief, the king's treasurer, and the first officer of the palace; went to the king, and remonstrated against his legalizing murder, and besought him most earnestly not to issue such an order. It is said that the Prime Minister went on his knees before him, and begged him not to issue this obnoxious law; but he remained unmoved. The Minister then rose and said to the king, 'Do you say before all these witnesses that if any man is going to fight another with firearms, sword or spear, you will not prevent him, and that if he kills any one he shall not be punished?' The king replied, 'I agree to that.' Then said the Minister, 'It is enough; we must arm;' and, turning to his followers, said, 'Let us return.' I saw the long procession as they passed my house, grave and silent, on their way to the Minister's dwelling. The day was spent in deliberation, and they determined to oppose the king."

**Mena maso*, literally, red eyes. These are not the acknowledged ministers of the king, but a sort of inquisitors, supposed to investigate and search out everything tending to the injury of the Government, and to give private and confidential intimation to the king of all occurrences, as well as advice on all affairs; and their eyes are supposed to be red with the strain or continuance of difficult investigations.

(Mr. Ellis then gives an account of his own providential escape from intended assassination, and proceeds:)

"At daybreak on the 9th, some 2,000 or more troops occupied Andohala. The ground around the Prime Minister's house, on the summit of the northern crest of the mountain close by, was filled with soldiers, while every avenue to the city was securely kept by the Minister's troops. The first object of the nobles was to secure upwards of thirty of the more obnoxious of the *Mena maso*, whom they accused of being the advisers and abettors of the king in his unjust and injurious measures. A number of these were taken and killed, a number fled, but twelve or thirteen remained with the king. These the nobles required should be surrendered to them. The king refused, but they threatened to take them by force from the place to which he had removed. Troops continued to pour in from adjacent and distant posts; and, as the few soldiers with the king refused to fire on those surrounding the palace, the people, though pitying the king, did not take up arms in his defence. He consented at length to surrender the *Mena maso*, on condition that their lives should be spared, and that they should be confined for life in fetters. On Monday, the 11th, they were marched by Andohala on their way to the spot where the irons were to be fixed on their limbs.

"In the course of the discussion with the nobles, the king had said he alone was sovereign, his word alone was law, his person was sacred, he was supernaturally protected, and would punish severely the opposers of his will. This led the nobles to determine that it was not safe for him to live, and he died by their hands the next morning within the palace. The queen, who alone was with him, used every effort, to the last moment of his life, to save him, but in vain. His advisers, the *Mena maso*, were afterwards put to death.

"In the course of the forenoon, four of the chief nobles went to the queen with a written paper, which they handed to her, as expressing the terms or conditions on which, for the future, the country should be governed. They requested her to read it, stating that if she consented to govern according to these conditions they were willing she should be the sovereign of the country, but that if she objected or declined, they must seek another ruler. The queen, after reading the document and listening to it, and receiving explanations on one or two points, expressed her full and entire consent to govern according to the plan therein set forth. The nobles then said, 'We also bind ourselves by this agreement. If we break it we shall be guilty of treason, and if you break it we shall do as we have now done.' The Prime Minister then signed the document on behalf of the nobles and heads of the people, and the queen signed it also. The chiefs of the nobles remained in the palace, and between one and two o'clock the firing of cannon announced the commencement of the new reign.

"Between three and four o'clock a party of officers came with a copy of this document, which they read to us. I can only state two or three of its chief items.

"The word of the sovereign alone is not to be law, but the nobles and heads of the people, with the sovereign, are to make the laws.

"Perfect liberty and protection are guaranteed to all foreigners who are obedient to the laws of the country.

"Friendly relations are to be maintained with all other nations.

"Duties are to be levied, but commerce and civilization are to be encouraged.

"Protection and liberty to worship,

teach, and promote the extension of Christianity are secured to the native Christians, and the same protection and liberty are guaranteed to those who are not Christians.

"Domestic slavery is not abolished; but masters are at liberty to give freedom to their slaves, or to sell them to others.

"No person is to be put to death for any offence by the word of the sovereign alone; and no one is to be sentenced to death till twelve men have declared such person to be guilty of the crime to which the law awards the punishment of death.

"An hour afterwards we were sent for to the palace that we might tender our salutations to the new sovereign, who assured us of her friendship for the English, her good will to ourselves, and her desire to encourage our work.

June 17.—Everything is going on well. The new queen has written to Queen Victoria and to the emperor of the French, announcing her accession to the throne, her wish to maintain unimpaired the relations of amity and friendship established between the five nations and Madagascar, and assuring both sovereigns that she will protect the persons and property of their subjects who may come to this country.

The course of events since the revolution of May 12, and the present aspect of affairs is well exhibited in the following letter of Mr. Toy, a missionary at Antananarivo, the capital.

"A complete revolution has taken place, ending with the death of the king, and the accession to the throne of his queen, Rasoaherena Manjaka. In my letter to Mr. Prout, written directly after the revolution, I stated what I conceived to have been the cause of the king's ruin. A worse government than his, during the greater portion of his reign, it is scarcely possible to conceive of. I believe it is no exaggeration to say that more than half his days were wholly given up to pleasure, often of the lowest and most loathsome description. The things *continually* carried on in his presence would bring everlasting disgrace upon any man who dared to encourage them in any civilized land. It is true that he regularly attended Divine service, conducted in the same place every Sunday afternoon, and always appeared to pay considerable attention; but at its close he not unfrequently set his followers in roars of laughter by mimicking the mannerisms of the preacher. To Mr. Ellis, personally, he always appeared to show great deference, and took care that nothing extraordinarily unseemly should take place during his visits; yet it is difficult to acquit him of all knowledge of the intention on the part of several of his favorites to murder our brother; and all subsequent information tends to confirm the presumption that he was conscious of the attack which was to have been made upon the whole body of Christians while assembled for worship, and which, had it not been for the decision and activity of the Prime Minister and his friends, would have been carried into effect on the very day in which he himself was besieged in his palace. It is perhaps scarcely possible fully to account for this extraordinary change in the king's disposition towards Christianity; but his whole character was a problem which it is vain to attempt to understand, and his short reign was one series of contradictions which it were useless to endeavor to harmonize. The most generous view to be taken is, that he was of an unsound state of mind. As a prince, and during the persecuting reign of his mother, his humanity and general good nature overshadowed all his vices, and made him the favorite of the people. As a king, his vices totally eclipsed all his better nature, and speedily brought him into universal contempt.

"Things have now again settled down into their usual quiet, and general confidence seems entirely restored. As might be expected, there are some who are dissatisfied with the new state of affairs, but these form a very small minority, and consist of persons whose influence is very limited. Nearly all the intimate advisers of the late king have been (and, I am afraid, very indiscriminately) put to death. That many of them had fully decided upon the murder of the leading men of the town, including Mr. Ellis and several other Christians, the evidence is too strong to be resisted; that all of them were thus guilty I cannot believe; but no distinction has been made; all bearing the title of *Mena maso* who have been found up to this date—amounting, I believe, to about thirty,—have suffered death; their houses have been destroyed, and their wives, children, slaves and property sold.

"The heathen party have been taught a severe lesson, and one which it is to be hoped they will not readily forget. All their schemes have been completely baffled and destroyed. The encouragement given them by the king during the last four months of his reign, had emboldened them to entertain the strongest hopes of the re-establishment of their power in the kingdom, and of putting a speedy end to Christianity; but they have only overreached themselves, and made their position in the state ten times more hopeless than it has ever been before.

"Last Tuesday week the newly revised code of laws was proclaimed in the large open space in the centre of the town, capable of containing 20,000 persons, and it was almost full. Such a mass of human beings, congregated together in one space, has seldom been witnessed by the Malagasy. There can be no doubt that, if the government continues as it has begun, things will be in a far more prosperous state than ever they have hitherto been. The great hope of the country is in the restrictions which are now put upon the sovereign, and which are such as have never been known in any former period of the history of Madagascar. There is little confidence placed in the queen on the part of the Christians, who fear another persecution; but of this there seems little cause for fear. The men who have placed her where she is are too conscious of the advantages which will arise from a government which is no longer carried on according to the will or caprice of one person, to allow the present arrangement to be lightly set aside. And should religious liberty be secured for the space of a very few years, then, according to the recent rate of increase, persecution on a large scale will be virtually impossible. Even now there is scarcely a family among the nobles, where the influence of Christianity is not felt to a greater or less degree. During the late disturbance, more than one proposition was started to the effect that the Christians should also be destroyed; but it was an acknowledged impossibility, from the fact that, at the capital, they and their supporters were nearly, if not quite, as numerous as the opposite party.

"The attendance at the different places of worship was considerably below the average, the first Sunday or two after the revolution; but as confidence in the new government increased, the congregations gradually improved. Last Sunday I believe every chapel was quite as well attended as formerly. In my own nearly every available space was occupied, and many of the heathen were crowding round the doors and windows listening to all that was said. This chapel has now been opened three months. The attendance has invariably been good, and not unfrequently overcrowded. During this time I have baptized forty-six adults, and admitted thirty-one into church-fellowship, making the total number of church members at present eighty-six; there are also about twenty others waiting to be admitted, and several more wishing to be baptized. The present position of all the churches in the town appears most encouraging.—*Lond. Miss. Chronicle.*

THE CAYMANAS.

The Caymanas are three islands about two hundred miles north-west from Jamaica, of which they are nominally a dependency. Two of them are very small, and together contain scarcely a hundred inhabitants. Grand Cayman, the scene of my labors, is nearly thirty miles long by five or six broad. It stands only a few feet above the sea, and in a late memorable hurricane much of it was entirely submerged. It is seen only nine miles off. Its verdant shore-line and houses of singular whiteness give it an almost paradisean aspect from the sea, and I can suppose a man sated with the world's pleasure, and wearied of its strife, to fancy, as he approached it, that he had lighted at length on an elysian resting-place. Much of it is rocky and marshy, but it has a large proportion of productive soil, from which the usual tropical vegetables and fruits are, or might be, raised. Its climate, though humid, is healthy, and it enjoys entire immunity from yellow fever, cholera, small-pox, and other malignant epidemics, probably because, from its extreme flatness, the sea-breezes sweep its surface so thoroughly. Like similar islands, it is surrounded by a low and dangerous reef, which has been the destroyer of many a noble vessel, and on which, tradition says, ten English ships, under convoy, went to pieces by following in a line, on a stormy night of the last century. Homeward-bound merchantmen often call for turtle, and war-ships would occasionally put in for water and provisions.

Little is known of its history, and that little is entirely traditional. It is supposed to have been first inhabited by buccaneers from the American main, and a few of Cromwell's soldiery from Jamaica. British and American sailors wrecked in the surrounding seas, and Cuban outlaws, found refuge and remained on it. Negroes were brought to it from Jamaica, and even Africa; occasionally they escaped to it from Cuba, and slavery existed as in the other English islands until the year of emancipation. Its inhabitants were long noted and dreaded for their semi-piratical habits. Much is told of their contraband and plundering courses, and it is just to add, much also of their having saved many lives from the wrecks inevitable amid the periodic storms of the Caribbean Sea.

At present the island has above two thousand inhabitants, distributed in nine villages or hamlets, two are called towns, all situated on the coast, and, with one exception, on the southern shore. They are named, West Bay, George Town, South-West Sound, Prospect, Boddea Town, Frank's Sound, East End, Gun Bay, and North Side. One-third of the people are white, the others black or colored. They cultivate land and rear cattle; and many go to sea in small schooners, of which they have twenty-four, to catch turtle, and search for wrecks.

The government of the Cayman is unsatisfactory and anomalous. It has no authorized rule. The Legislature of Jamaica practically outlaws it, but it will probably receive soon from the governor of that island a code of laws and a resident magistrate. It may be said of Cayman as of Laish, 'The people that are therein dwell careless, quiet, and secure, and there is no magistrate in the land that might put them to shame in anything, and they have no business with any man.'

Various missions have been established in Grand Cayman within the past fifty years. It was long occupied, first by the Church of England, and then by the Wesleyans. These missions were withdrawn, and through an interval of many years, the island was entirely destitute of the means of grace; and the people, left to themselves, relapsed into lawless immorality, until their 'last state' seemed to be 'worse than their first.' The United Presbyterian Church of Jamaica, sanctioned by the parent Church of Scotland, sent the Rev. James Elmslie, as its missionary, to the Cayman in 1846. Mr. Elmslie's ministry, was, from the first, signally blessed. Sabbath-breaking and intemperance were arrested, and to a large extent abandoned, and general reformation of character appeared. The scattered state of the population necessitated five, (now six,) preaching stations, six, eight, ten, and twelve miles apart, from which two congregations have been organized, which together number eight ed worshippers, and four hundred unicants. There are eight Sabbath s, attended by six-hundred, and five day schools, which have one hun- ınd thirty scholars.

me out in 1857 to share the work Mr. Elmslie, and he has since re- l the western, and I have wrought istern section of the island. Be- he routine of classes, household vis- ı, etc., we have usually preached ı stations each Lord's-day, and as as we could at the other stations ;h the week. Physically, the work y trying. None here, I am assured, ıttempted, or would attempt regu- :o travel the roads in my division island, and, I fear, no European r could do so long. My journeys ade, usually, under the full heat of n, on native ponies, unshod, over ound, honey-combed cliffs for many

:epting about twenty Plymouth ren, all professing the Christian n the Grand Cayman are Presby- s. Various obstacles to the recep- f the truth elsewhere do not exist There is little scepticism. I know ɔne infidel. The superstitions of ople are not so important as to be ɔus hindrance to the missionary; ssent readily to the claims of the ; they respect its genuine profess- ıd often patiently receive the most d and faithful rebukes of sin. The f converts seems singularly child- ıd complete. The spiritual dark- nd conflict of thoughtful Christians ittle place in their simple minds.

: of my stations—East End—shar- some measure the remarkable :ning lately experienced in Jamai- Much of it, however, I regret to ras spurious. Spasmodic shocks 'elt in other districts of the island, ew or no lasting results. We ur- need a genuine revival in a res- ion of the church, and a birth to many hundred souls.—*Work of ristian Church.*

DONATIONS.

RECEIVED IN SEPTEMBER, 1863.

Maine.

Brunswick, an aged lady 4; a sister 1.50; Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr., 12; Eastport, Washington st. ch., John S. Price tr., 52.35; Paris, 1st ch. 45; Skowhegan, ch. 27; 6th Regt. Maine Vol., Rev. M. J. Kelly, chaplain, 10; West Waterville, ch. 8; Vassalboro, Mrs. Abigail White, to cons. Mrs. Mary Jane Nowell H. L. M., 100;	259.85	
Saco River Asso., Bradbury Seavy tr., Lyman, ch. 8.02; Waterboro, ch. 16; Cornish, ch. 3; Buxton, ch. 26; Alfred, ch. 20;	73.02	
Oxford Asso., S. D. Andrews tr., Turner, ch. 25; Weld, ch. 3.50; Peru, ch. 2;	30.50	
Bowdoinham Asso., J. E. Brainerd tr.,	60.00	
Piscataquis Asso., J. H. Gould tr., 30.22; South Dover, ch. 4; Alvin Young and wife 5;	39.22	
Penobscot Asso., J. C. White tr., Hodgdon, ch. and soc., of wh. 2.50 is fr. Miss. Soc., 5; Bangor, 2nd ch., of wh. 10 is fr. Sab. sch., 20; Ashland, ch. 1.70; Corinth, ch., of wh. 6 is fr. Fem. Miss. Soc., 18; Stetson, ch., of wh. 2 is fr. Mrs. I. Bicknell, 7.10; Rev. David Steward 2; Etna, Sab. sch. 4.76; Enfield, ch., of wh. 7.20 is fr. Sab. sch., 13.92; Hampden, 1st ch. 13.27; Kenduskeag, L. Everett 5; sr. Herrick 25 cts.; Bangor, 1st ch., Fem. Miss. Soc. 24; Charleston, ch., of wh. 1 is fr. Betsey Bunker, 11.05; Bradford, ch. 7; Houlton, ch. 8; Amity and No. 11 ch. 1.50; Belfast Plantation 75 cts.; Canterbury, ch. 50 cts.; Orient, 1; Palmyra, Mr. and Mrs. Snow Keene 3; Upper Stillwater, J. H. Read 1;	148.80	
	——	611.39

New Hampshire.

Rumney, ch. and and soc. 4.37; Exeter, Nathaniel Shute, Jubilee offering 5; Goffstown Centre, ch. 10.75; Deerfield, ch. 1.50;	21.62	
Meredith Asso.	1.60	
Dublin Asso.	1.00	
Newport Asso., N. T. Greenwood tr.,	9.50	
	——	33.72

Vermont.

Bartonsville, a friend 50 cts.; Grafton, ch., of wh. 5 is fr. P. W. Dean, 1 fr. Samuel Walker and 1 fr. Mrs. Amanda Blodgett 7; Johnson, ch. and soc., of wh. 2.85 is fr. Branch sch., 1 ea. fr. Mrs. Dr. Morse, L. B. Steele and Allen Balch; 65 cts. fr. Mrs. Ferguson; 50 cts. ea.

fr. Jane Andrews, Mrs. S. Clark, Samuel Andrews and wife, L. L. Pearl, Atwood Andrews, L. H. Wheeler, Darius Clark and W. H. Hadley; 25 cts. ea. fr. Daniel Wiswall, H. H. Bradley, Sarah Dodge and Roswell Foster, 12; Jericho, Fem. Miss. Soc. 8.25; 27.75

Massachusetts.

Sudbury, L. Goodnough 11.00

Boston North Asso., North Cambridge, North Ave. Sab. sch., Master Chester Franklin Sanger, pennies saved for Bibles for heathen children, 1.00; Boston, Union ch., Mrs. B. H. Crane 1; 2.00

Boston South Asso., Brookline, ch. and cong., Dea. Geo. Brooks tr., mon. con. 41; West Medway, ch., mon. con. 21.50; Boston, Shawmut Ave. ch., E. D. Everett 50; per Addison Boyden, tr. of Asso.; Foxboro', ch., of wh. 17 is fr. the Fem. Soc., 38; East Abington, ch. 19.03; 169.53

Old Colony Asso., South Hanson, ch., Jubilee offering, 7.00

Lowell Asso., Lawrence, 1st ch., Sab. sch., for chapel or other purpose, to be used by Mrs. Bixby, Shan Mission, Burmah, 54.00

Westfield Asso., Northampton, M. E. Gladden .50

Wachusett Asso., L. H. Bradford tr., 13.12; West Boylston, ch. 30; Harvard, ch. 7; Westminster, ch. 11.85; South Gardner, ch. 15.19; Barre, ch. 2; Sterling, ch. 12; Winchendon, ch. 14; Leominster, ch. 8.45; 113.61

Sturbridge Asso., Sturbridge, ch. 13.50

Taunton Asso., Taunton, Green ch. 50; per A. J. Barker tr. of Asso.; Raynham, ch. 12; Rehoboth, ch. 6; 68.00

Wendell Asso., Amherst, ch., C. McMaster, tow. education of nat. prs. in the Shan Mission, care Rev. M. H. Bixby, 1.00

—— 440.14

Rhode Island.

Pawtucket, Mrs. Catharine Waterman 5; Providence, Rev. F. Wayland D.D., of wh. 25 is to be expended by Rev. B. C. Thomas, Henthada, and 25 by Rev. M. H. Bixby, Shan Mission, Burmah, 50; 55.00

Connecticut.

Meriden, 1st ch., of wh. 90 is fr. Daniel H. Hart, and 10 fr. Samuel I. Hart, to cons. Ives W. Hart H. L. M., 100; Wethersfield, Dea. Merritt Butler and wife, for the Burman and Karen Missions, 100; West Meriden, ch., Jubilee offering 20.75; 220.75

New York.

Brooklyn, Carroll st. Mission School, tow. sup. of Jessie Smith, an orphan girl, care Mrs. S. R. Ward, Sibsagor, Assam, 20; Thurman, ch. 10; South Pultney, ch. 5; East Springfield, H. A. Pooler, to be used by Rev. M. Bronson, Nowgong, Assam, 10; Rochester, Theol. Sem., "Green Back" 2.50; 47.50

St. Lawrence Asso., Royal Smith tr., 47.96

Chenango Asso., M. S. Parker, tr., 62.50

Buffalo Asso., Hugh Webster tr., of wh. 1 is fr. sr. D. B. Griswold, for China and Burman Missions, 365.66

Madison Asso., R. Smith tr., 2; Brookfield, 2nd ch. 12; Cazenovia, ch. 18.10; Delphia, ch. 3; Eaton, ch. 7; Fenner, ch. 2.75; Madison, ch., part of avails of mon. con. 1.93; 46.78

Collections per Rev. O. Dodge, agent, viz.,

Oneida Asso. 27.44; Utica, Broad st. ch. 31.55; A. Hubbell tr., 8.34; Vernon, ch. 4.50; Oneida, ch. 2; New Hartford, ch. 9; Whitesboro, ch. 20; Clinton, ch. 1.25; 104.08

Union Asso. 4.45; Patterson, ch. 14; Bedford, ch. 51.37; Cross River, ch. 6.50; Carmel, ch. with prev. donas. to cons. Ormand U. Cole H. L. M., 58.05; 134.37

Harmony Asso., North East, ch. 3; Ripley, ch. 8; Westfield, ch. 12; Harmony, ch. 30.20; Clymer, ch. 4.90; Grahamsville, ch. 3.15; Harbor Creek, ch. 7.15; Frewsburgh, ch. 22; Busti, ch. 6.65; Portland, 1st ch. 13; 110.05

Steuben Asso., S. B. Nixon tr., 2; Altay, ch. 34.25; Reading, ch. 12; Wayne, ch. 6.03; Barrington, ch. 40; Urbana, ch. 11.29; Oakhill, ch. 10; Warsaw, ch. 19.35; Campbell and Bath, ch 8.19; 143.11

Chemung River Asso. 62.48; Eaton, ch. 12.50; Elmira, 1st ch. 43; Horse Heads, ch. 35; South Port, ch., of wh. 9.35 is fr. Sab. sch., 14.70; South Creek, ch. 12; Factoryville, ch. 5.25; Campbell and Erwin, ch. 12.74; Hornby, ch. 7.06; 204.73

Ontario Asso. 20.17; Benton, ch. 26; Bethel, ch. 10.50; Middlesex, ch. 2.50; 59.17

Cayuga Asso., E. Dean tr., Sennett, ch. 20.50; Troopsville, ch. 5.30; Scipio, ch. 8.70; Weedsport, ch. 4; 38.50

Canisteo River Asso. 17.91

Hudson River Central Asso., Lackawack, ch. 5.10; Sing Sing, ch. 64.24; Tarrytown, ch. 159; Kingston, ch. 12.75; 241.09

Rensselaerville Asso., Preston Hollow, ch. 12.25

Hudson River South Asso., Greenpoint, ch. 31.54; Pilgrim, ch., Jubilee offering, 16.85; 48.39

—— 1684.05

New Jersey.

Piscataway, Rev. B. H. Clift and wife, Jubilee offering, 5; Mt. Holley, ch., Miss. Soc. 27; Orange, a friend of missions 5;	37.00	
Collections per Rev. James French, agent, viz.		
West New Jersey Asso., Canton, ch. 15.39; Salem, "a friend" 2;	17.39	
	——	54.39

Pennsylvania.

Tioga, ch., per Rev. G. P. Watrous,	8.52	
Collections per Rev. James French, agent, viz.,		
French Creek Asso. 14.47, less 1 bad bill, 13.47; Erie city, ch. 17.50; McKean, ch., Rev. J. R. Merriman 2; Spring, ch., of wh. 1.85 is fr. Sab. sch., 10; Spartansburg, ch. 60 cts.; Mead's Corners, ch. 2.65; Rockdale, ch. 2.70; Randolph, ch. 6.15; Washington, ch. 1; Meadville, ch. 12;	68.07	
Northumberland Asso. 4.05; Jersey Shore. ch. 2; Clinton, ch. 1; Muncy, ch. 2.50; Eaglesmere, Thomas Hayward 4; White Hall, ch. 2.50; Moreland, ch. 2.50; Derry, ch. 5; Rush, ch., of wh. 1.50 is for Bibles, 3; Shamokin, ch. 2; White Deer, ch. 3.75; Union, Jos. Everett 1; Treverton, ch., of wh. 2.25 is fr. Sab. sch., 6.20;	39.50	
Clarion Asso. 13.15; Strattonville, ch. 3.50; Leatherwood, Miss Phillips 1; Clarington, ch. 3.10; East Mahoning, ch. 3; Greenville, ch. 5.50; Mahoning, ch. 9.89; New Bethlehem, ch. 3.50; Punxatawney, ch. 2.90; Pine Flats, ch. 70 cts.; Red Bank, ch. 5.69; Shiloh, ch. 3.67; Soldiers Run, ch. 19; Two Lick, ch. 5; Union, ch., of wh. 10 is fr. Jas. H. Claypole, 17.25; Warsaw, ch. 11; Zion, ch. 6; Indiana, ch. 2.55; Beulah, ch. 5; Callansburg, ch. 2;	123.40	
Beaver Asso. 12.81; Amana, ch. 4.05; Achor, ch. 33; New Bethel, ch. 13.10; Providence, ch., of wh. 5 is fr. Sab. sch., 21.20; Sharon, ch. 6; Unity, ch. 8.97; Muddy Creek, ch. 32.05; West Salem, ch. 9.50; Zoar, ch., of wh. 4.30 is fr. Sab. sch., 24.12; Zion, ch. 15.43; New Castle, ch. 12; Harmony, ch. 7.85; West Greenville, ch. 2; Colony, ch. 20 cts.;	202.28	
Tioga Asso. 10.03; friend 10 cts.; Barley Creek, ch. 1.65; Charleston, ch. 4; Cherry Flats, ch. 2.28; Covington, ch. 6.60; Jackson, 1st ch. 2.20; West Jackson, ch. 5; Mansfield, ch. 12; Sullivan, State Road ch. 1.60: East Sullivan, C. Reynolds 1;	48.46	
Bridgewater Asso. 25.25; Middletown, ch. 5; Gibson and Jackson, ch. 3; Bridgewater, ch. 6.07; Wysox, ch. 5.08;	44.40	
Centre Asso., Lockport, ch. 8.46; Johnstown, ch. 2.50; Altoona, ch. 5; Stone Creek, ch. 2; Shaver's Creek, ch. 2.83; Spruce Creek, ch. 7.75; Perryville, ch. 4; Huntingdon, ch. 5; Patton township, ch. 13.70: Milesburg, ch. 26.55; Mill Creek, ch. 3;	80.79	
Monongahela Asso. 32.15; Mt. Pleasant, ch. 52.50; Red Stone, ch. 70 cts.; Turkey-foot, ch. 9; Uniontown, ch. 2.15; Flatwoods, ch. 25 cts.; Goshen, ch. 5; Connellsville, ch. 6.75; Indian Creek, ch. 3.50;	112.00	
Pittsburg Asso., Freeport, Mrs. J. G. Penny 1; Lebanon, ch. 1.30;	2.30	
Bradford Asso., Canton, Rev. E. Loomis, Jubilee offering	50.00	
Clearfield Asso., Gethsemane, Jane Osburn	1.00	
Abington Asso., Mt. Bethel, ch.	3.75	
Welsh Asso., Johnstown, Welsh ch. 6.50; Centreville, Welsh ch. 6.25;	12.75	
North Philadelphia Asso., Philadelphia, 1st ch., pulpit supply, 12.50; North Philadelphia, ch. 16.05;	28.55	
Philadelphia Asso., Philadelphia, Spruce st. ch., J. Bartholomew 5; Passyunk, ch. 13.80; New Britain, ch. 9.67; Penningtonville, G. W. Phillips 5; Great Valley, ch. 10.60; Roxboro', Rev. Howard Malcom, D.D., 2; Minersville, ch. 6; Philadelphia, Broad st. ch., Sab. sch. 100; Mrs. C. A. L., "Sept. deposit" 10; 11th ch., Miss M. B. Livingston 50;	212.07	
	——	1037.84

Illinois.

Tremont,	5.00	
Collections per Rev. S. M. Osgood, agent, viz.,		
Chicago Asso., Elgin, ch.	18.70	
Fox River Asso., Pavilion ch.	1.00	
Illinois River East Asso., Jesse Hammer tr., 5; Panola, ch. 4.25;	9.25	
McLean Asso. 6; Hudson, ch. 16.50; Towanda, ch. 20.50;	43.00	
Olney Asso.	4.15	
Ottawa Asso., Berean, ch.	4.00	
Rock Island Asso., Edgington, ch. 5; Rock Island, Swede ch. 24.85;	29.85	
Salem Asso., coll. 19.90; Treasurer 6.65; Macomb, ch., of wh. 4.10 is fr. Sab. sch., 10.75;	37.30	
Springfield Asso., Springfield, 1st. ch. 16.70; Decatur, ch., mon. con., 10.25;	26.95	
22nd Regt. Ill. Vol., of wh. 2 ea. is fr. John Miller and James A. Luken, 3 fr. Joseph White, 1 fr. Charles Tabing, and 50 cts. fr. James Luken, 8.50; 27th Regt. Ill. Vol., of wh. 5 ea. is fr. John F. Cue, Wm. Paul and Sergeant Adams, 2 ea. fr. S. McCarty, Alfred Simmons and George Kirsh, 2.50 fr. Lefford Waldron, and 8 fr. Co. K., 31.50; 42nd Regt. Ill. Vol., of wh. 1 is fr. S. A. Isaac and 2 fr. John Flanigan, 8; Battery C., 1st Ill. Artillery,		

Phillip G. Denney 2; by Rev. L. Raymond, chaplain,	45.00	
		224.20

Indiana.

Goshen, a friend 5; Franklin, Sab. sch., tow. the sup. of "Abraham," care Rev. B. C. Thomas, Henthada, Burmah, 10;	15.00	
Collections per Rev. S. M. Osgood, agent, viz.,		
Indianapolis Asso.	17.70	
Laughery Asso.	36.41	
Madison Asso.	18.55	
Northern Ind. Asso., South Bend, ch., A. S. and M. E. Dunbar and others tow. sup. of Tsi-plu-pau, nat. pr., care Rev. B. C. Thomas, Henthada, Burmah,	20.00	
Salmonia River Asso.	4.40	
		112.06

Iowa.

Central Asso., J. L. Smith tr., 8.90; Carlisle, ch. 13.50;	22.40	
Collections per Rev. S. M. Osgood, agent, viz.,		
Burlington Asso. 28; Burlington, 1st ch. 17; Danville, ch. 9; Flint River, ch. 1;	55.00	
Turkey River Asso., Swede Baptists in Alamakee Co.	21.00	
		98.40

Michigan.

Collections per Rev. S. M. Osgood, agent, viz.,		
Jackson Asso., Sandstone, ch.	5.15	
Washtenaw Asso. Ypsilanti, ch., S. M. Loveridge, to sup. nat. pr., care Rev. M. Bronson, Nowgong, Assam, 108; Mrs. Alviza Loveridge, to sup. nat. colporteur, care Rev. M. Bronson, Nowgong, Assam, 60;	168.00	
		173.15

Minnesota.

Milton, ch.	1.00	
Collections per Rev. S. M. Osgood, agent, viz.,		
Southern Minnesota Asso., Le-Roy, A. J. Palmer 8; Zumbro, Asso., Lake city, ch. 1;	9.00	
		10.00

Ohio.

Palmyra, Welsh ch. 5; Painesville, ch., of wh. 2.78 is fr. Sab. sch., 20;	25.00	
Collections per Rev. S. M. Osgood, agent, viz.,		
Caesar's Creek Asso. 23.50; Jonah's Run, ch. 11.25;	34.75	
Cleveland Asso., Cleveland, Erie st. ch., A. J. Farren tr., per Rev. Wm. Dean, D.D.,	37.00	
Columbus Asso., Columbus, 1st ch.	29.00	
Grand River Asso., L. Gould tr., 42; Conneaut, ch. 6; contrib. at Asso. for Jubilee offering, of wh. 1. ea. is fr. Rev. L. and Mrs. Andres, Rev. D. Hickok, Calvin Gillett, Peter Stults, P. P. Jayne, Mrs. H. Ford, E. P. Hotchkiss, and E. F. Brown; 50 cts. ea. fr. James Hickok, Alta Wright, Lemuel Barnes, Rev. E. C. Farley, E. S. Colby and Mrs. A. Hickok; 25 cts. ea, fr. Mary E. Webster, Milo Young, J. W. Barbour, Eliza Wright and a German friend; 15 cts. fr. H. S. Hubbard; 10 cts. fr. E. Farley and 5 cts. fr. Mrs. Adams; per Rev. Wm. Dean, D.D., 13.55;	61.55	
Huron Asso., coll., of wh. 1 is fr. Z. Montague, 6.19; North Fairfield, ch. 11.33; S. H. Berry, tr., per Rev. Wm. Dean, D.D., 19.37;	36.89	
Mad River Asso.	12.00	
Miami Union Asso., West Jefferson, ch., J. Mills	1.00	
Mohican Asso., Springfield, ch., J. N. Runyon 1; Mifflin, ch., of wh. 65 cts. is fr. Mrs. Hews, per Rev. Wm. Dean, D.D., 7.65;	8.65	
Salem Asso. 6.97; Torch, Mrs. Tipton 1; Rutland, ch. 4; Canaan, ch., T. W. Tipton tr., 2.13:	14.10	
Straight Creek Asso. 7; West Union, ch., Sab. sch. 1;	8.00	
Wills Creek Asso., Zanesville, Market st. ch., Sab. sch., Infant class, by Miss M. Ella Wheeler, for Bibles for the heathen,	3.00	
		271.9

Wisconsin.

Collections per Rev. S. M. Osgood, agent, viz.,		
La Crosse Asso., A. Kendall tr.,	10.36	
Lake Shore Asso. Kenosha, ch.	11.00	
		21.36

Maryland.

Baltimore, "Semarf," a Jubilee offering,		100.00

Missouri.

St. Louis, Western German Bap. Asso. for missions in Burmah,	50.00	

South Carolina.

Beaufort, ch., third monthly instalment, per Rev. S. Peck, D.D.,	10.00	
		$5,236.14

Legacies.

Scituate, Ms., Mrs. Sally Daniels, David S. Jenkins Exr., per James S. Briggs,	50.00	
Dover, Ms., Rev. George Champion, per Jonathan Edwards Exr.,	525.00	
Greene, N. Y., Dr. Levi Farr, per J. Juliand, one of the Exrs.,	100.00	
Fayetteville, N. Y., Mrs. Hannah Macomber, H. Edwards Exr., per Rev. O. Dodge, agent, in part,	500.00	
Delaware, O., Rev. Jacob Drake, in part, per James Eaton,	240.96	
		1415.96
		$6,652.10

Total from April 1 to Sept. 30, 1863, $26,011.00.

Donations in Goods.

Tioga, Pa., ch. and soc. 1 box dried fruits for Rev. J. M. Haswell, Maulmain,	5.50	

Vol. XLIII...No. 12. **Whole Number 564.**

THE
MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

DECEMBER, 1863.

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BOSTON:
MISSIONARY ROOMS, 12 BEDFORD STREET.
1863.

THE MISSIONARY MAGAZINE FOR 1863.

The forty-third volume commenced with the number for January. The Missionary Magazine contains a full view of the home proceedings and foreign operations of the American Baptist Missionary Union, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

By the provisions of the Act which went into operation September 30, 1852, the postage of the Magazine is six cents a year to any part of the United States, when paid annually or quarterly in advance. So great a reduction from previous rates removes the chief hindrance to its transmission through the mails, and should encourage effort to extend its circulation.

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The Magazine will be furnished to subscribers at the following rates:

Single copy, for the year, payable in advance,	$1.00
Four copies, " " " "	3.00
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Subscribers paying one dollar in advance for the Magazine, and receiving the same by mail, will be entitled to one copy of the Macedonian for the year.

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If persons forwarding money for the Magazine do not receive their receipts with the subsequent number, they will please give immediate notice of the failure by letter.

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The Correspondence of the American Baptist Missionary Union is conducted by the Rev. Jonah G. Warren, Corresponding Secretary.

Rev. J. N. Murdock is Assistant Secretary.

Hon. Nehemiah Boynton is Treasurer.

Freeman A. Smith, Esq., is Assistant Treasurer, to whom communications containing moneys for the Treasury should be addressed. Remittances by draft or check should be drawn in his favor.

The Missionary Rooms are at 12 Bedford Street, Boston.

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New Jersey, Pennsylvania, Delaware, and the Dist. of Columbia.	Rev. James French, 530 Arch St., Philadelphia.
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THE

MISSIONARY MAGAZINE.

VOL. XLIII. DECEMBER, 1863. No. 12.

AMERICAN BAPTIST MISSIONARY UNION.

GERMANY.

LETTER FROM MR. ONCKEN.

The Church and Work in Hamburg.

Hamburg, Aug. 21, 1863.—Since last April I have, in addition to the general care of the mission, the sole charge of our church in Hamburg (now numbering 700 members and fifty outstations), my colleague, br. Gülzau, having necessarily been removed to Vollmarstein.

To the glory of our covenant God I must say, the work has not been suffered to languish.

To commence with the mother-church, it is true the increase of members has not been so great as in former years; yet the number in communion in December, 1862, was 677. In our harbor a very effectual work has been carried on among seamen by br. Windolf,* who is now supported by the church of br. C. Spurgeon. Through the medium of seamen awakened to a knowledge of the truth, this knowledge is conveyed to all parts of the earth, and "bread here cast on the waters will surely appear after many days."

The attendance at our public services is very encouraging, and proves that much of the prejudice that has existed being overcome by the conviction that, [illegible] them, as the only name given by which men shall be saved. Our chapel has become far too small for our attendance, and efforts have been put forth by the church for the erection of a larger edifice; but other and more pressing claims on their liberality will render the building of a chapel impossible without foreign aid. In the disposal of moneys for chapels, (given us for this purpose,) we have first considered where they were most needed; and thus we have now to look for further aid, before Hamburg can have a Baptist chapel of a size adequate to the wants of the city.

Religious Liberty Conceded.

Next to Hamburg, geographically, come the Duchies of Schleswig and Holstein, where of late the Danish government (under whose disputed authority the duchies still stand,) have made considerable concession in our favor. At Schleswig, where for many years fines and imprisonments were the order of the day, our brethren now worship unhindered. In Holstein, br. Andresen labors successfully among the peasantry, he being supported by the members located at our stations in Holstein.

At Bremen our young and spirited br. Haupt is an ardent disseminator of the truth, and by his own happy, hearty [illegible]ner commends what he teaches.—[illegible] church under his care is prospering, [illegible] many efforts are put forth to attract [illegible] into the fold of Jesus.

Our brethren in Oldenburg also continue steadfast in the faith, and are now reaping the benefits of patience and perseverance in former years. Under the sway of the present Grand Duke, an amiable and enlightened ruler, toleration is succeeding to intolerance, and our brethren make good use of their opportunities. In many hitherto wretched families, Christianity has worked the happiest results,—sobriety for drunkenness, industry for laziness, and that best gift of the gospel, peace and good will, for clamor and strife. One must "see" these transformations, in order to be able fully to appreciate the moral power of gospel truth.

That I feel a peculiar interest in Oldenburg as my native state, you can understand; but that a prophet is not without honor save in his own country, we also know. Though our missionaries generally are now "suffered" to preach and teach in their cities and villages, I, "being the originator of all the mischief," am regarded less favorably. Last summer, when on a tour in Oldenburg, one of my old acquaintances, a gensd'armes, was sent after me; but despite my sixty-three years, I was still too nimble for the poor fellow, and escaped on foot to another village, where a meeting was soon got up.

In Hanover our labors, or rather those of br. de Neui, extend to the frontiers of Holland; and this dear brother, whose zeal and determination might earn for him the cognomen of the historically famed Charles Martel (hammer), is well suited to compete with the natural heaviness and obtuseness of the Dutch character which obtains among the East Frisians. In his countenance as well as in that of most of the brethren, I was at our late Triennial Conference struck with the traces of hard labor. They all look like men who deem it better to wear out than to rust out, and blessed will be the "rest" that will follow their labors. Br. deNeui is assisted by br. deWeerth, who speaks Dutch, and has already preached in this language in Holland.

In Hanover the work of the Lord is firmly progressing; but though the spirit of persecution is gradually subsiding, our brethren have to be cautious not unduly to awaken it again. Thus their success is not so apparent on the surface as it is great in reality.

Extended Revivals.

But of all parts of our mission, those most signally favored by the Divine blessing have been Templin, Königsberg, Rositten, Stolzenberg and Goyden, in all of which places a Pentecostal outpouring of the Holy Spirit has taken place. Hundreds of sinners have been converted and baptized. Br. Kemnitz at Templin has in consequence been overworked, and was prevented by a dangerous illness from joining us at the Conference. Of the numerous additions to the church at Berlin, and the lively inquiry after truth among his own congregation, br. Lehmann will have sent a report.

Among the religiously disposed people of Southern Germany, we have gained less ground than among those of the North. In the North, the gospel preached by our brethren comes as a "bright and shining light in a dark place," and is either accepted or rejected. But in the South, evangelical truth is preached by the clergy,—and would bear corresponding fruits, but for the baneful system inherent in all state churches,—that of making baptism the gate to heaven: inasmuch as all who are baptized, whether believers or not, are considered "heirs of heaven." To show the difference between true and nominal Christianity is the work of our missionaries in Southern Germany; and that this work has its own peculiar difficulties may be easily seen. At the same time the number of our missionaries in the South is much smaller than in the North. In Würtemberg we have no missionaries in connection with our Association, and in Hesse only two. At Frankfort on the Maine, a missionary is much needed. In Switzerland, br. Harnisch labors successfully in Protestant and Catholic cantons, the central point being Zürich, where ten converts have recently been added to the church.

In Alsace, at Mühlhausen, the church numbers ninety-one members, and ten outstations. But the restrictions of the French government are such that the importation of tracts is a difficult affair, and other influences from without have hitherto made the success of br. Lorders incommensurate with his labors. He is, however, determined to maintain his outposts of the mighty Empire, hoping from thence to extend the dominion of the King of kings.

Russia and Poland.

The points in our mission of greatest attraction and interest at present, are undoubtedly Russia and Poland. In the province of Courland no less than 240 converts have been baptized; on the borders of the Black Sea, eighty persons have professed their faith in baptism; and in benighted, fettered Poland, 400 sinners have obtained the liberty wherewith Christ maketh free. My dear brethren, is this not receiving back with interest the money you have laid on the altar of the Lord? Do these glorious facts not encourage you gladly to put forth the "many talents entrusted to you by your Heavenly Master, so that when He comes He may find other ten talents?

In a country like Poland, where the Baptists are still an entirely new and suspiciously regarded sect, persecution must be expected. It has already appeared; our brethren are being chased and hunted like prey for the fowler; but in the ardor of their fresh love and zeal, they gladly count all things but loss, in comparison with the knowledge of Jesus Christ. And now the leaven of the kingdom is working throughout the length and breadth of the land; and while we stand wondering, and adoring God for so great a work accomplished by the feeblest instrumentality, we remember the word of our Redeemer: "All power is given unto me in heaven and on earth," and we erase the word "impossibility" from our vocabulary, and again go forth to the contest with sin and Satan, in the assurance that "to him who believeth all things are possible."

At the same time we deem it our duty to do all in our power to obtain relief for our persecuted friends, and have to this intent prepared a memorial for presentation to the emperor of Russia.

We are now on the point of sending a missionary to Bukarest, in Wallachia, where there is a little band of believers, who have been gathered together through the testimony of a single member of the church in Hamburg, who went to reside at Bukarest. There are at this place 20,000 Germans, whose spiritual destitution calls for strenuous efforts on our part.

From the statistics recently sent, it will be seen that our church members in all now number 11,275 and our preaching stations 1,083. Let us then, my dear brethren, unitedly adore the Lord our God, who thus signally honors your and our share in the work done in Europe; and may we unitedly resolve to spend and be spent in a cause that has for its sole aim the glory of God and the welfare of our fellow men.

LETTER FROM MR. LEHMANN.

Berlin, Sept. 10, 1863.—The considerable increase at the beginning of the year was followed by days of smaller things. Every month we have had baptisms, but only two, three or four at a time. Even this, however, filled our hearts with gratitude to God, and furnished occasions of deep interest.

Triennial Conference.

Our Triennial Conference was held in Hamburg July 8—17. It was one of the most interesting occasions in our history. Love and cordiality, fervor and joy had full sway, and all returned deeply impressed with the wonderful things which the Lord had done for us. We were favored with the presence of brethren from England and Scotland, and a deputation from the churches in Sweden. The most important subjects discussed were those relating to our missionary work, revivals, church discipline, and Sabbath schools.

Berlin and Regions Beyond.

In the church in Berlin things go on pleasantly. Meetings are well attended, and peace and concord prevail. The same is true of our outstations, which increase in numbers and strength. I think we shall soon have the privilege of forming another great cluster of them, in and around Frankfort on the Oder, into a church.

Last Sabbath and Monday I was at Oranienburg, where I preached three times with an increasing attendance.—There is a constant though slow growth in that place. In and around Wrietzen some success is reported. The church at Landsberg, which was formed last year, prospers. The sphere of the labor of the minister there is constantly extending, even to Poland.

Interest in the American Struggle.

We all rejoice exceedingly in the victory which the gracious Lord is now giving to the northern States, and to the just cause they fight for. With the greatest anxiety we look in the newspapers first of all to the affairs of the United States, and thank God for every token for good. May the issue of this struggle be the breaking of the chains of the slave entirely and forever.

More Help Needed.

With deep interest I followed the proceedings of the anniversary of the Missionary Union. The friends in the United States can hardly imagine how much we need their continued sympathy and assistance. The older laborers are gradually removed; new ones are needed to take our places. A fresh set of at least twenty missionaries should be educated and prepared for the work. We could find the men; but where are the means, and how could they be supported in the work? New doors are opening constantly, and we cannot enter, for we have not the men ready. Dear brethren, think on the watchword on the Macedonian.

RANGOON MISSION.

LETTER FROM MRS. INGALLS.

Schools—Baptisms.

Thongzai, June 10.—I have not time to write you at length, but only send a few lines to tell you that I am in good health, and happy in the Lord and my work. The rains are upon us, and we cannot make any more land trips; so I am spending my time here and at our stations on the streams. I have a school of twenty-five children and young people under the chapel, and a class above of fifteen preachers and women in Bible study, and at the next station a school of fifteen. So this teaching and the many visitors who come every day give me plenty of work. These people have made some sacrifice of work, &c., to study, and these three months must be given to them. Last Sabbath we baptized two young men, and the previous one, two women.

A Good Work going on.

A good work is going on in the hearts of the people of this district. Many attend our prayer meetings and Sabbath services, and the Spirit of the Lord is surely here. Now pray for us; may I ask you to pray for them too? If I were at the Rooms, I would ask the brethren of the Executive Committee to pray very specially for the people of Thongzai.

The Lord is waiting to bless them, if they will come now. Many of them pray, too, for themselves.

I am in good health, and bless the Lord for allowing me this privilege of spending my days for the good of these people. He does bless us, and we shall see greater things. Dear Judson! would that he could have seen these days!

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PROME MISSION.

LETTER FROM DR. KINCAID.

Thayet as a Missionary Station.

Prome, July 17, 1863.—Thayet is an important centre for mission labor. The native town itself is not very large, but it is growing. It has a population of about 6,000. Large villages are found above and below, and then back in the country for forty miles, to the foot of the Arracan mountains. On the east side of the river is Meaday and Allenmyo,—some four or five thousand inhabitants, and then agricultural villages up and down the river to the east, some forty or fifty miles, to the Yoma mountains. Ten miles above Thayet, you come to the Burman boundary, and then on each side of the river the villages are numerous and large, and there is no hindrance in crossing the frontier. The largest military cantonments in British Burmah are at Thayet. There are some advantages in living near or just within the cantonments. You are safe from robbers, and besides this you can always procure bread, milk, sugar, tea, and in fact all such articles as are used by Europeans. The field of labor is ample for an active, enterprising man. There is a mission house in the cantonments nearest the town, and in the central part of the town is a zayat, which I put up, with the assistance of three or four pious officers. It is substantially built and has a good board floor. It is arranged for an assistant and his family to live in one end, and the other end is for preaching.

Other Fields of Promise.

Another important centre for mission labors is Myau-oung, about fifty or fifty-five miles below Prome, on the right bank of the river. On the same side of the river, six miles above and six miles below, are two other towns of about the same size. Then across the plains to the Arracan mountains are innumerable villages and hamlets. This district is much farther from br. Crawley than it is from me. I can do nothing, or next to nothing, for this field, unless I have urgent calls for labor on the east side of the river. My labors extend down on the east side of the river about a hundred miles, and at that distance I organized a church of seventeen members last April. Soon after, we ordained Moung Shwa Nhow, and sent him there to labor,—a man of sterling qualities, and for more than four years he has proved himself to be faithful. At Poungdai, a large inland town, some forty miles from Prome, I organized a church last April, and they now have two assistants, one Burman and one Karen.

The Language not a Serious Obstacle.

It is exceedingly desirable that two or three young men should come into the field and fit themselves for work. It is no very serious labor to get a language so as to use it fluently, if a man's mind is really in it. A statement in the life of the first Mrs. Judson, in reference to the extreme difficulty of learning the Burman language, has done a great deal of harm. I know several missionaries who were able to preach within a year after their arrival, and who within eighteen months were perfectly at home in the language. The Burman is not more difficult than the Karen. English merchants in Burmah, who are obliged daily to transact business with Burmans, very soon, within a few months, are able to converse freely, and enter into complicated contracts with the natives.

To obtain an easy and correct use of the language, one-half of every day should be spent in direct intercourse with the people; and, not with the learned men only, but with the common people, men, women and children. If a man has a passion for his work, and will go to his work in a common sense way, in one year he will know more of the language and more of the people, than another kind of man will obtain in six or eight years.

If a man has perseverance, he will succeed in whatever he puts his mind to. The missionary is no exception. I do not believe the gospel is preached in vain in any land. It is true that God alone gives the increase. But then the increase is promised to labor, and not promised to indolence or indifference.

HENTHADA MISSION.

LETTER FROM MR. CRAWLEY.

Henthada, July 8, 1863.—The following letter from a member of the Karen church in Henthada city will, I think, be useful, as it shows just how Karen converts are tempted, and also how most of them remain firm. The writer, Shway Mo, is an intelligent young man, the only convert from a large and respectable family, living about two miles from the mission house.

Letter from a Karen Christian.

"Dear Teacher,—I write to tell you a few words about myself. I have been very ill with the measles. All the members of our family and relatives have also been ill with the same disease. My elder sister was very sick. She had a pain in her side, and for days seemed wavering between life and death.

"My father, when scarcely able to stand, went to Shway Kau's (a man skilled in divination), and after divining, came to the conclusion that our family must all-ba-gha (eat to the embodiment of disease.) When my father returned and made known the results of the divinations, I remained silent. As the preparations were being made (killing a pig), all the members of the family were called together.

"But when all was ready, I said, 'Father, I cannot join with you in this feast. But if you demand it, I will leave the house while you are eating.'

"Upon this my father was very angry, and said, 'You are acting very wrongly. You are without a wife, and have not listened to our proposals to take one. Hence you are a member of my family. You must eat with us. Should you refuse to eat with us, and hence your sister should die, how could you endure the reflection that you killed her?[*] All those about us would forever revile you. You must eat this feast.'

"I said, 'Father, do men by any ceremonies escape death? Have not our ancestors, who have observed these customs, died? There is no reason for your reviling me and saying that I killed my sister. If those who eat to evil spirits[†] do not die, then I should consider what you say. But you know we must all die. As for me, I have died to these heathen customs which my old heart loved. How can I live in them again?' At this reply my father turned away, cursing me.

"While the family were eating this feast, I took my clothes and went to the house of a neighbor and remained there four days, until all was over. I there prayed earnestly every day that God would be merciful and raise up my sister, and hence that I might escape the anger of my parents, and that God would save them.

"After the ceremony of eating was over, I returned home. My father and sister said nothing; but my mother was very angry, and said, 'You ran away to the risk of our lives; go again, and die there, with a curse. Why return here?' I did not feel angry, but simply told her, 'This is our house, and hence I returned.'

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[*] It seems to be an important matter, in making this heathen feast, that all the members of the family be present, and that no other person enter the house while the ceremonies are being performed. The absence of one member might vitiate the whole rite. I have frequently been firmly refused admittance to houses where this feast was being kept.

[†] I translate evil spirits "embodiment of disease." But there is something very obscure about this rite. All the heathen Karens suppose that every household has a Bagha. Some regard this word as containing an idea similar to that of the ancient Romans—manes, or spirits of departed ancestors. But usually the Karen idea about the word and the whole custom, is very confused. There is a something angry with the sick member of the family; and to that something, all the members must eat a pig or hen, with certain silly observances. An old man once said to me, "Teacher, come to my house and drive out all the Bagha headlong, and I will worship God." I replied, "Uncle, show me the Bagha and I will drive them out." He replied only with a smile. However weak and childish this rite may appear, it has an unbounded power over all heathen Karens, and when they have become Christians, to all-bagha is their besetting sin.

But as my mother seemed very angry, I again said, 'Mother, as for me, I earnestly prayed for you from morning till evening, that God would restore you to health. I hope He heard my prayer. But as for you, you only prayed that I might die.' At this my sister laughed heartily; and even my mother's anger seemed instantly to subside.

My dear teacher, pray for me; I am still unwell. But pray especially that God will enlighten the hearts of my dear parents. SHWAY MO."

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BASSEIN MISSION.

JOURNAL OF MR. CRAWLEY.

Tour to Bassein.

Henthada, July 9, 1863.—On the 8th of last month I set out for Bassein, via Pantanau. This is the longest route; but the rains having set in, it was impossible to go by land. The shortest route, by water, namely, by the Bassein river, which joins the Irrawadi about twelve miles above Henthada, was still closed, the river not yet being sufficiently swollen to cover the sand bank at its mouth, which shuts off navigation during the greater part of the year. Besides this, it was necessary that I should visit Pantanau. Moung Pau Oo, the assistant stationed there, had written me repeatedly that there was a number of inquirers, and expressing a hope that I would not delay to come.

Conversion of a Blind Girl.

On the eve of starting, a Christian family from a distance arrived. They had come purposely at the request of an only daughter, who, believing that she had received the grace of God, was anxious to be baptized. Seized a few years ago by the dreadful small pox, a gay and thoughtless girl, she looked death in the face. Her life was spared, but she rose from her sick bed to realize that the bright world was all dark to her. She was totally blind. Great, indeed, her loss, but immeasurably greater her gain; for the eyes of her mind were opened to a brighter world—a new life. So urgent were they that I should postpone leaving until after Sunday, that I could not but yield. On Saturday the church met, and Ma Neyo, the blind girl asking for baptism, was examined, and her answers being satisfactory, she was unanimously received, and baptized early Sunday morning.

Donabew and its Preacher.

I left Henthada, as above stated, on Monday, June 8, for Pantanau. Our course lay with the rapid current of the Irrawadi; but the strong South West monsoon was in our teeth, and retarded us so much that we did not reach Donabew until Tuesday morning. At Donabew the gospel has been faithfully preached for many years. Even before my arrival in the country, Mr. Brayton was there, laboring indeed for the Taling or Pwo Karens, but yet doing all he could for the Burmese likewise, by giving tracts and conversing with all who came to his house. I have met several who have obtained a good knowledge of Christianity from him. There is a Karen church in the town. Good Burman preachers have been stationed there. Several times yearly I have visited it. The sowing has been with no slack hand; why is the harvest so long deferred? Perhaps a new assistant would cultivate the field to better purpose. Accordingly I proposed to Ko Choke, who has been here for three years, a teacher with some zeal but no education, and deficient in judgment, to remove to another place. But having formed connections and associations which made it desirable to remain where he was, he resigned his connection with the mission as a preacher, and now Donabew is again without an assistant.

Labors in Pantanau.

Proceeding down stream, we reached Pantanau on Wednesday. Pantanau is a very large town, and a grand trading mart, where up-country boats exchange their various cargoes of cutch, petroleum, idols, &c., &c., for gnapee, the staple condiment of the country. If there were a score of missionaries to send out, Pantanau should be the head-quarters of one of them. Situated in the Bassein district, it is yet farther from Bassein, by two days' boating, than from Henthada. From the latter place it can be reached in one day and night; but the return trip would occupy from three to four days. I spent five days here. There are signs that Moung Pau Oo is laboring well and faithfully. *Bona fide* inquirers, I found none, unless one man should be excepted. He was the first to come to the zayat where I made my temporary home, and said he was a Christian at heart,—but it is the old story, fear of man. This is the lion in the way—this alone, he says, that hinders him from professing faith in Christ. Besides receiving many in the zayat, I spent several days in the town, calling from house to house. Met a respectful reception and hearing everywhere; evidence of heart interest in Christianity nowhere. The assistant and his wife are the only Christians in the whole populous town.

I was glad to find, however, that he was regarded with much respect by the people generally, and am not without hope that his persistent presentation of Christ crucified will eventually produce the fruit for which we pray. I found here many "Greeks," to whom the preaching of the gospel is "foolishness"—keen men, ready to perceive, and quick to apply the old objection, not only to Christianity, but to the idea of a self-existent God. I had several sharp discussions with these men, showing them that, choose what theory they might, the whole system of things must still continue a profound mystery, and that Christianity offers the only rational solution of every difficulty, containing, indeed, many things beyond reason, but nothing contrary to it.

Interesting Inquirer.

We left Pantanau on Monday, June 15. Nothing at all noteworthy occurred until we arrived at a small village about half way between Pantanau and Bassein. Here while breakfasting in my boat, I heard some one inquiring if I was the "white book teacher who passed this way some six months before."

"Yes, why?" "Because you gave me a book." "Well, where is the book? Have you read it, or did you use it to wrap up medicine, or to make ear-plugs?"

"No, indeed"—excitedly, and running hurriedly up the bank, he disappeared for a minute, and then returned, triumphantly showing me the book. It was "The Life of Christ," well thumbed, soiled, even filthy from much using. "Do you understand what you find in this book?"

"Partly." "Is your mind convinced of its truth?" "It is convinced and it is not convinced. I want a book that will convince me beyond a doubt."

To make sure that he should have such a book, if possible, I gave him a copy of each tract I had with me. After losing our way several times in the ever diverging, constantly multiplying creeks, we reached the town of Bassein on the 17th of June.

Remaining here only long enough to greet the missionaries and to lay in supplies, we started on the 19th for Padoukbui, a jungle village where at my last visit I baptized four new converts. Here Moung Ap, one of the native preachers left by br. Douglass, is settled. The village is on the bank of the T'ga, a tributary of the Bassein river. It forms an excellent centre for missionary operations, having in the immediate neighborhood many populous villages, and being within reach by water all the year round of all the villages, pretty thickly scattered on the banks of the T'ga, along its whole length. I found Moung Ap laboring faithfully, to all appearance, and the little church of seven members keeping hopefully on their way.

Almost the first question that met me here was, "What news of teacher Douglass?" and glad expressions of delight, when informed that br. D. would leave for Burmah soon, and would probably be in time for the Association, which holds its next meeting in Bassein. On Sunday

I baptized a young girl, who had been previously received by the church. On Monday administered the Lord's Supper, having deferred it for the sake of some of the members who had not heard of my arrival in time to meet with us on Sunday.

God's Wonderful Ways.

The next day we went to a small village where it was reported that there were two candidates for baptism. The men seemed to be Christian, thoughtful men; evidently convinced of the truth, they were still held in bondage by fear of offending their relatives. I met with a pleasant surprise at this village. A young man, with wife and child, on a trading excursion, had stopped to repair his boat. The man in whose house they were staying is one of those whom I baptized on my last visit. He and the young man were old acquaintances. The latter had spent about ten days in reading and in talking with his friend about his conversion, and was prepared, he said, to obey the Saviour's command and be baptized. Of his sincerity and the soundness of his motives, I could have no doubt. Further conversation with him, however, revealed that he was still exceedingly ignorant, and I advised him to wait until we met again. As he comes from a village near Henthada, we shall probably meet again soon, when I hope it will appear that he is truly one of Christ's chosen ones.

Here is an instance of a man who has repeatedly seen our books, has lived for years among Karen Christians, has heard the gospel both from missionaries and from native preachers, and yet has remained not only indifferent, but indifferent to such a degree that his mind has not experienced even that sluggish movement, which is all that is necessary to obtain a superficial knowledge of Christianity. Emphatically dead in sins, he leaves home for a long absence, his mind exclusively occupied with the hope of making money. More than one hundred miles away from his village, he is obliged, perforce, to be idle for a number of days together. Providence so orders it that his idle time shall be spent in the house of a man recently converted from heathenism, and that this man shall be an old friend with whom he had not met for years. All in him that till now had seemed to slumber is suddenly awakened. The immortal part of his being, long neglected and outraged, now vehemently demands his attention. So God works; and truly his ways are not as our ways.

At the village of Shway Hmin-diu, I had hoped to find a man who had frequently expressed to Moung Ap a wish to meet a missionary, that he might be baptized. But he had taken a field to cultivate at a distant inland village, where it was impossible to follow him, as the whole surface of the country was mud and water.

It was my intention on leaving home to spend some time among the villages on the Paybin creek. But, more rain having fallen here than in the northward, the ground was soft enough to admit of plowing, and all the people were busy in their fields; and thus, again, my plans were disarranged.

It only remained now to spend a few days with the church in Bassein before returning to Henthada.

History of the Church in Bassein.

The history of this church is somewhat peculiar. Br. Douglass labored here for many years, apparently in vain, so far, at least, as the population of Bassein was concerned. Those years were marked by repeated discouragements;—his own protracted sickness, followed by the sickness of his wife, demanding a change to Maulmain. Then came the fire, sweeping away the mission house, which after much toil and care had just been completed. Br. D's exertions at the fire prostrated him once more, dangerously ill, and again it was necessary to take a change,—this time to Rangoon. Returned once more to Bassein, house building was again commenced. But Mrs. D's health now began to fail. The physicians ordered her to the Straits, where other physicians decided that the state of her health imperatively demanded a return to America. Accordingly she embarked alone, and br. D. returned to Bassein. Disasters, trials, discouragements seemed to have reached their culminating point in this last act of painful self-denial. Wife and child were far away tossing on the mighty deep, but souls were being stirred, awakened, renewed, in Bassein. From this time, I think, dated the commencement of the Bassein church, and for two years it steadily increased. From the number of inquirers and from the large attendance at the Sunday services, it was justly thought that the future promised much.

The Missionary Missed.

But br. Douglass was now compelled to return to America. He left at a time when the interest in many places was such as to make us feel that there was a revival in the Bassein Mission. Br. D. had held out the hope that he would again be at his post in the course of a year. Notwithstanding the absence of the missionary, therefore, the church continued to prosper. But it would be contrary to all analogy, if this prosperity had not diminished and finally ceased with the protracted absence of the missionary. Suppose a new settlement somewhere in the far West. A religious interest is struggling into life under the zealous labors of a home missionary.—From year to year the indefatigable laborer spares not himself, sows in tears, and reaps in joy. But his health is broken, and he must go back again to his home in the East, or die. More than they can tell, the church miss their pastor; but then a year, two at most, and he will be again among them. When two, three years pass away, and they continue without a minister, is it surprising if that church becomes cold and careless, and forgets her old prosperity? Things perhaps should not be so, but so they are.

That sketch of a feeble church in the far West is sufficiently like to stand for a church in the remote East, bereft of its missionary pastor. A long preamble for a short story, which is, namely, that the Bassein church has followed the usual law in such cases, and does not prosper as it did. Some have "forgotten that they were washed." There is one case of flagrant and deliberate backsliding, several of partial declension, while the whole church "hangs its head like a bulrush." The majority, however, sigh and pray for a return of the days "when the candle of the Lord shone on their heads." The fire does not blaze, and cast far around a bright, joyous light and heat; but I know there are glowing embers of Christian love and faith which cannot die, but will burst into life and light again.

Selling Spirituous Liquors.

I collected the church together, and they voted the exclusion of the sinning member. His name is Moung Hau, a Chinaman—his sin, keeping an arrack shop. The sale of all alcoholic liquors, as well as opium, is monopolized by Government. Once a year the privilege of selling is put up at auction. Chinese and Parsees are generally the purchasers. It is of course a profitable business. In an evil moment Moung Hau yielded to the temptation, and bought the privilege to sell spirituous liquors in the town of Bassein for one year—paying about $1,500. When remonstrated with, he professed his willingness to give up all connection with the iniquitous traffic, if he could do so without suffering a great pecuniary loss. This was impossible; so his exclusion from the church became indispensable. I have been particular about this sad case, because Moung Hau has always appeared the leading man in the church.

On Sunday, June 28, I preached in the morning from Rom. 12: 1. After the sermon, administered the communion.

Early on Monday, June 29, left on my return to Henthada. After stemming the current of the tortuous Bassein river six days, reached home late Saturday eve[illegible] Goodness and mercy had watched over my family, even as they had followed me in all the way, and I found all well and happy.

* * *

TOUNGOO MISSION.

LETTER FROM DR. MASON.

Churches among a New Tribe.

Toungoo, July 16, 1863.—The Lord still works with us, notwithstanding all the hindrances that are in the way.

I reported the ordination of a young man at our Bghai Association, and he has recently made a baptizing tour in the northern part of the province, the district especially allotted to him. He reports to me the baptism of one hundred and sixty-three persons in sixteen different villages. Two churches have been founded among the Gay-khos, or Kay, a Ka tribe. We have had assistants among them for two years, but none have been admitted to baptism till last month; and it is always a matter for rejoicing when the first fruits of a new people are gathered into the church. I send some extracts of Thaypau's journal.

Journal of a Native Preacher.

"I left Oo Ghaukhie, and I arrived at Han-man-lau-khie. The people here also are doing very well, and many asked for baptism. Fifteen were received.

"Again, I reached Kay-den-pho, and here the people came forward for baptism, and seven were added to the church.

"I departed and came to Thayden.—The teacher of this village having left them, the people are scattered. Still, some remain to worship God.

"I came to Thalapway-den, and while there I purposed to go to Tha-klay-to, but the people at Ayayieden called me, and I went to visit them first. The inhabitants of this village are doing very well. I did not go to Yamaden because they have no teacher, and I had sent them to call one.

"On the third of June, I reached Tha-klay-to. Many have asked for baptism, and I baptized twenty and administered the communion, but we had to suspend one.

"I returned again to Gha-ba-den, where the people came forward and asked for baptism, and I baptized six of them as the foundation of a new church.

"Then I came to Miethalekan, where teacher Mahtway is located, and there I baptized twenty-three.

"I proceeded to Mayktayden, where I baptized sixteen from the applicants that came forward.

"But at Yusanden I did nothing, for the people are not in harmony with their teacher. I slept there only one night.

"On arriving at A-to-pen-lie, I baptized thirteen, and then went to the Gaykho villages.

"There are two villages called Khan-ba-pen, the upper and the lower, and the inhabitants belong to the Gaykho tribe. I laid the foundation of two churches among them, by baptizing seven at the upper village and four at the lower.

"After leaving the Gaykhos, I came to Paybauden, where I baptized thirteen.

"My next station was Rie-khakhie, and there I baptized eleven, and administered the communion.

"At Kaysa-den, I found the people suffering from some fatal sickness. The chief and his son had both died, but their zeal for God was in no wise diminished; on the contrary, they were the more anxious to have me administer the ordinances to them. I said, 'You have so much sickness, I cannot do anything among you.' They would not, however, be refused, but replied, 'Till we have observed all the commandments of the Lord Jesus Christ, living or dying, we will not let thee go.' When I saw their strength in God, I consulted with their teacher and baptized ten persons.

"Dear father teacher, I have done among the disciples as I have told thee. If I have done anything wrong, tell me. Pray for me. May God bless thee with peace and happiness."

Baptisms at Toungoo.

Eleven persons were baptized here in the Institute village a few weeks ago, and Shapau has baptized in several of the eastern Bghai villages since the Association closed. He is now absent on a tour among the Mauniepgha and Paku villages. In his first letter he reported having baptized in two villages, and in his last, received within a few days, he writes:

"On the first of July, I reached Lenkladen, and slept there three nights. The people of Lenkladen received me very cordially, and every one was glad. Two persons asked for baptism, and after examination before the church, they were received and I baptized them. In the evening we had the communion, when four persons were restored.

"I arrived at Klaumieden on the fifth of July. The people received me and those with me very pleasantly, every one of them. Four persons asked for baptism, and on examination three were received and baptized. In the evening we had the communion again. The church here gave me ten rupees and thirteen annas, and I gave five rupees of it to the village teacher, Mamka.

"On the seventh of July, I arrived at Hoomudau, and found the people rather weak; still, a majority of them are strong. Two persons asked for baptism, and after examination they were received and baptized. I administered the communion in the evening, when two persons were suspended. The people gave me six rupees six annas, and I gave the village teacher one rupee, fifteen annas."

The preceding are the principal villages of the Mauniepghas, and contain the oldest churches in the province.—When Quala first went into the jungles, he took up his abode in these villages, itinerating among the three. The first persons baptized in Toungoo, after those in the city, were baptized here.

"I passed through Kholu on the ninth of July. The people here are in great doubt, and the village teacher is in great *doubt*. I exhorted them, but they did not listen. So I did not sleep there, but passed on to Ghotheden.

"The teacher at Ghotheden is Sau Mau. It is a small village, and the people are weak, and have no school, for they have not enough to eat. I administered the communion, but there were no baptisms.

"All the churches I have visited among the Pakus have received me and the people with me very happily.

"On the 11th of July, I came to Motheden, and here I found the teacher and chief, and all the church, of one heart. As I am weary, I am resting here at Motheden, where Walenhtu lives. He is one that is happy with me, and I with him, like real brothers.

"May God lay his hand on both the teacher and mamma, and bless you, that the kingdom of God may increase and be established in Toungoo."

Students at Toungoo.

I have fifty young men under instruction in the young men's normal school, and Mrs. Mason as many young women in the Female Institute. She has also an interesting corps of Bible readers under her superintendence. The schools will close next month as usual, at the commencement of the Karen harvest; and open again in December, for a short term before the Association meets.

"And it came to pass that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes; for they perceived that this work was wrought of our God."

ASSAM MISSION.

LETTER FROM MR. BRONSON.

Pressing Need of Gowahati.

Nowgong, June 24, 1863.—The days are becoming painfully long as we wait and ask each unopened letter, "What news from No. 12 Bedford Street for Assam, and especially for Gowahati?" Is the messenger of salvation, now so urgently needed, already on his way to take up the work? The little band of disciples at Gowahati are surrounded with temptations, but they keep up the regular worship on the Sabbath and weekdays. One of the church members, whose husband died, has fallen into sin, and gone over to Mohammedanism. Another, recently baptized, writes of his joy in serving Christ, and desires to serve as a colporteur among his countrymen. I have not the money to employ him, but have written to him to study, and speak to his people wherever he can.

The two Garrows that were baptized still appear very well. By a letter from one of them, I learn that another Garrow living at Gowalpara has received a knowledge of the truth through them, and is resolved to embrace Christianity.

Our native brother, Kandura, who still acts as native assistant at Gowahati, writes as follows, in his broken English.

Letter of a Native Convert.

"Dear Teacher,—We are exceedingly rejoiced to hear of your kindly intending to come to Gowahati. It is just like quenching our thirst for a missionary to obtain good instruction. O, how sweet and cheerful news it is to us all, that the people in America are anxious to send a missionary to Gowahati. Let this be our earnest prayer to the heavenly Father, that He may be pleased to look upon them and help them in all their labors to spread the gospel of the Saviour.

"I am very glad and highly obliged that you have been pleased to send me books in English and Bengali for my own use. No, sir, I have no Concordance.

"Dear teacher, you have stated that you will make arrangements so that I may study and qualify myself with one of my missionary teachers. O, how greatly I am bound to be grateful to you, and I shall ever remember thy generosity as long as God spares my life, although I can never, never repay you for the benefit and kindness shown me in bringing me out from the heathen and teaching me to read and write as well as to believe in my Saviour. I suppose there are none of us at present willing to go out and teach the people in Jhar-gong (Apinta's village), but I shall try and encourage some who deserve to be employed, and will let you know by and by if successful."

In a subsequent letter, referring to some abuse, and even blows that one of the Europeans had in anger unjustly inflicted on one of the native Christians, Kandura writes, "If an organ (or member) of the human body feels pain, will not the whole body feel similar? Such is the case with the Christian church here. If the smallest one be molested, then all are called to undergo the same.

"We are well excepting my little boy, who is sick of dysentery. He is treated by an Assamese doctor, and I am strongly confident that God will make him well. I beg to ask that when opportunity occurs, you will kindly send us some of Dr. Jayne's medicines."

What are the Prospects at Gowahati.

You will see by these extracts something of the spirit of our native brother. He has a heavy responsibility now.—Amid constant offers of high pay, temptations of every kind, and, latterly, threats and abuse undeserved, he is holding on; but I tremble for him. I do what I can by correspondence for the cause at Gowahati, and have visited the station as much as our limited appropriation, and duties at Nowgong, will allow; but the cause is in peril there. Episcopal influence is being exerted. The station is rising in importance, and has been so long left without a resident missionary, that it is sure to be occupied by some other society soon, unless the Committee promptly re-occupy it.

Opening Fields and Laborers to be Supported.

In my last letter I stated that there was a new impulse manifested among some of our native brethren to engage in direct missionary labor. Our brother Kandura, extracts of whose letters I have above given, is one. I want some church or individual, unless the Committee can do it,—to make the provision of rs. twenty per month; and it should be done at once. I believe I stated that I had sent our native brother, S. B. Swaim, into his own chosen field, to preach and teach in the villages of Durrung, and have pledged myself that he shall be sustained. I asked for thirty rupees per month for him and his family. And there are others whose services may be of value to us in direct missionary work. Now that God is making them feel a sense of duty in this matter, I feel that it is time for us to move forward in this work, and commence outposts, where through our native brethren the light of the gospel may be displayed the whole year round. Will you help us in accomplishing this? Who of all our mission friends at home will take up these native brethren, with the language on their lips, and a desire to preach in their hearts, and set them at work?

Bhubon, named Samuel B. Swaim, entered his field on the 1st inst. and is now at work. I hope that Christians at home will remember him in their prayers, that he may begin aright, and that a church may be gathered from among the heathen there.

Bhubon's Letter to the Church.

Tezpur, May 25, 1863.—To the honorable disciples of the Nowgong Baptist Mission church.—Dearly Beloved,—We two (Bhubon and wife) extending our hands, send you our unfeigned love and Christian salutation. Receive this, our request, with favor.

Beloved, it is now a long time since I went forth from you, and I have been living, sunken like a lazy deer, in mere worldly pleasure, spending life uselessly. But now again with all my heart, soul, might, mind and strength, I give my name to you to do the Lord's work.—Taking the Lord for my Leader, I have started to go and preach the gospel to the people of my village who are living in dense darkness. Therefore receive my name, place it among your own, and pray that with God's assistance this work *may* be accomplished, and that my weak heart may be strengthened to make known his holy Word.

Beloved, if I preach not God's word boldly and believingly, then I shall be accursed; for God has given to all according to their several ability,—to one, two talents, to another five talents. If, burying these talents in the ground, I am absorbed in seeking short-lived, earthly glory and pleasure, then will not God say to me at last, "O thou slothful servant"?

Beloved, this thing has so fastened upon my mind, it has so tormented me, until seeing no other way to do, at last I told our kind teacher and teacheress. They undertook my necessary support, so that now, striving to do whatever may be the will of my Saviour, I have fixed upon the first day of June next to undertake my journey. Therefore do not forget me, but remember me in all your prayers.

Although our mortal eyes will not behold each other, yet if our love and faith remain perfect, we shall all in the world to come be gathered into that other church, and sing songs of victory before the Lamb. We have no cause for doubt, if to the end of life we do the work of the Lord courageously and faithfully.

Finally, receive the unfeigned and Christian salutation of us both.

Your companion in joy and sorrow,
Shree Bhubon (Samuel B. Swaim).

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TIE CHIU MISSION.

LETTER FROM MR. ASHMORE.

Work Resumed.

Swatow, July 22, 1863.—Once again among the heathen, and I trust with a greater appreciation of the privilege of laboring for Christ than ever before.—Our reception here has been most cordial, both by brn. Johnson and Telford, and the native Christians. We have already been taking a survey of the field open before us, and are impressed with its magnitude and importance. There is much land to be possessed,—abundance of work on the right hand and on the left. The results that have already been achieved since br. Johnson removed the church to this place have exceeded my anticipations, and hold out the largest encouragement to "expect great things" from the Lord of the harvest in the future.

The Climate.

I lose no time, but commence preaching at once. Mrs. Ashmore is in excellent health, and has expressed herself as being agreeably disappointed in not finding it so hot as she had anticipated.—Double Island is assuredly more healthy than was our old location in Hongkong. A fine sea breeze, which usually springs up before noon, greatly breaks the force of the heat.

MISCELLANY.

THE MISSION HOUSE AT BASLE.

The Mission House at Basle is an ornament to the town, both in an architectural and spiritual point of view. Nor do the Basle people think little of it. A deputation of the town council honored it with a visit last year. The magnificent broad public road that leads from the town-gate past the Mission House to the neighboring village is called Missions Strasse.

It is a large, magnificent building, five stories high, each with thirteen windows in front and three in each wing. It cost only half a million of francs. Yet everything like luxury or ostentation is avoided. It does not show its broad front to the road. It stands a few yards back in a handsome, spacious garden, to which a simple iron gate forms the entrance from the road. It was built three years ago. The former premises, which were situated at another quarter of the town, were no longer fit for the purpose. Some of them also had to be pulled down in consequence of municipal arrangements.

The building of the new house was of necessity. This was acknowledged by the friends of the mission, who contributed largely to the building fund. Among them the noble Chr. Merian, whose bust adorns the directors' room, ranked foremost. And so, surely, does the Basle mission among the continental societies. It has not yet reached its fiftieth year, and already it has trained upwards of 400 messengers of the Good Tidings, 281 of whom are still alive, working the work of God in all zones and climes of the globe. Of these, 93 are in the service of the Basle mission; 11 are employed by the Bremen Missionary Society, 1 by the Moravian Brethren, 36 by the Church Missionary Society, 2 by the English Baptist Missionary Society, 2 by the Methodists, 1 by the Assam Missionary Society, 1 by the American Episcopal Mission; 4 are missionaries among the Jews; 12 are in the service of the English church in the colonies; 73 are ministers of German churches in North America; 5 in South America; 2 in Australia; 13 in Russia; 10 in Germany; 5 are home missionaries. Indeed, if anywhere the commandment, "Go ye into all the world," &c., has been attended to, the noble band of Christian messengers that have proceeded from the Basle Mission House have obeyed it. Nor should I neglect to remember the 118 servants of Christ who already have gone to their rest.

As every great work of God springs up from a small seed, so with this great work of the Basle mission. When the French conqueror had finished his career in 1815, during which he had shed the blood of millions, Mr. Spittler, now a venerable octogenarian patriarch, magistrate of Basle, and member of the committee of the mission, pondered over the question, how to save millions through the blood of Him who died for sinners. He found some friends who cordially shared his desire. Conscious of the limits of their means and of their want of experience, they resolved to establish only a school for training Christian young men for missionary purposes, and to leave it to other parties to send them out. They offered their first pupils to the Dutch Missionary Society at Rotterdam; but, somehow or other, nothing came of it. They succeeded better with the Church Missionary Society, which gladly received young men of such sound principles and admirable training among its laborers. Soon, however, the number of pupils increased to such an extent that a field of labor had to be sought. The first step was taken by sending some to the Armenians in the Caucasus, to the Tartars, and the Persians. This happened about 1830. Now the salt, if it have not "lost his savor," however widely sprinkled, cannot but have effect. The Armenian clergy became uneasy, and the Russian Emperor Nicholas prohibited the further work of the Basle Christians in that quarter of his vast empire. They then turned their eyes to the heathen.

From 1835 to 1840 some missionaries were sent to West Africa; but here disease drove them away. In 1843 only one of the faithful servants of God was left. Still the Basle friends persevered. Another band of missionaries was sent, and succeeded in getting foot on that unhappy shore. At present, 25 missionaries, 23 catechists, and 4 female teachers, are laboring at six stations.

British India was next taken up. Here, at present, 58 missionaries, 37 catechists, 18 native male and 7 female teachers proclaim the gospel at 16 stations. Besides, there are 9 native teachers laboring at English schools, and 7 female native teachers who owe their conversion to the Basle missionaries, and are members of their flocks. Last of all, about the year 1852, China was remembered. Two stations, Lilong and Hongkong, are blessed with the faithful services of 5 Basle missionaries.

I should address myself to a task far beyond the limits of this journal, as well as of my ability, were I to try to give even a short account of the work of this important mission. Its forty-seventh annual report, though of course only containing a very superficial narrative of its operations, would afford sufficient matter for such a history as would require a man's life to write it. Nor has any one, however acquainted with this extensive work, hitherto had the courage to become its historian. The want of a concise history of the mission is eagerly felt; and I was glad to learn that steps are being taken towards filling up this blank. The eldest missionaries, if I am well informed, are invited to write the history of their respective stations, and, from their combined accounts, a general history of the mission will be composed, which will be published on the occasion of the fiftieth anniversary of the society, in 1866.

I must limit myself to what I saw of the Mission House. It cannot be surprising to learn that the place which is the centre of so great a work, is a building that may be looked upon as a small village enclosed between four walls. An electro-telegraph apparatus spreads its wires through its rooms, in order that the inspector or superintendent may communicate with the various school-rooms; while, in the door-keeper's lodge near the iron-gate, a second set of keys is kept, through which he may summon one of the pupils if a guide should be required to conduct visitors through the various apartments of the edifice. Ninety Christian young men, together with their teachers and families, are the inhabitants. They are separated into three divisions, each composed of two classes; the first division (1st and 2nd classes), consists of the eldest pupils, 19 in number; the second division (3rd and 4th classes), contains 33 pupils; the third (5th and 6th classes), 38. The ground-floor is occupied by rooms for various purposes, viz., a spacious room capable of containing 300 persons; a school-room, an ethnographic museum of articles from the heathen world; a library, which contains upwards of 4000 volumes; a room for the committee; the office of the expedition; the counting-house, &c., &c. Under ground are the kitchens, laundries, pantries, &c. The ethnographic museum appeared to be ably arranged. Its printed catalogue, here and there enriched with very interesting zoological, mythological and ethnographical explanations, contains 1558 numbers. Of course India and Africa occupy the greater portion of it. There are also some very interesting articles from Armenia, Tartary and Persia.

On leaving the room my attention fell upon a piece of a broken gun shell. I could not understand what that article could mean in a museum of a Christian mission.

"I suppose," I said to the young man who conducted me, "you have put that among the various weapons of the idolators and cannibals, to show that we Christians are not behind in such articles."

Perhaps the sarcasm was a little out of place; but I could not suppress the sad observation which occurred to me, that while we are sending thousands of Bibles through the world to save the souls, millions of shells and balls are flying through the atmosphere of Christian Europe and America to kill the bodies.

"This shell," said my guide, "is placed here to revive our grateful recollection of the origin of our mission. This is one of the missiles with which the French bombarded our town from the neighboring fortress of Hünningen, in 1815. The Lord rescued us from total destruction by the downfall of the enemy. It was then that Mr. Spittler felt that the Christians of Basle ought to show their sincere gratitude to their Divine Protector, and our mission is the wonderful result of that feeling."

The shell now stood in a quite new and glorious light before me. Surely it now occupied its right place in a Christian museum. It preached an eloquent sermon to me from the text, "Where sin abounded, grace did much more abound." I left this most interesting apartment with the thought that an ethnographic museum, teeming with idols and weapons thrown away by heathens who were conquered by the gospel, is the most sublime and thrilling hymn of Christendom.

The ground floor and the upper stories have each their own name, taken from the stations of the mission. These names are written on the chief pillars round which the main staircases wind. Thus the ground floor is called Malabar; the first story, Canara; the second, Mahratta; the third, Nilageri; and the fourth, Upper Guinea. The same principle is applied to the rooms. Each room carries a name of some station above its door. I had the pleasure of meeting with the widow of the late Professor DeWette, who, as a staunch friend of the mission, often spends a month or two at the house. The room which she occupied was called Abeokuta. "I nowhere feel more at home," said she to me, "than at my dear Abeokuta."

The first, second, and third stories are occupied by the three divisions into which the pupils are divided. Each division stands under the direction of a teacher, to whom is added an assistant teacher. Thus the first story is occupied by the Rev. Mr. Gess and his assistant teacher, the candidate, Mr. Schwarz, together with the nineteen pupils who constitute the first division. The second story is the dwelling-place of the Rev. Mr. Peter and his assistant-teacher, the candidate, Mr. Dierlam, with the thirty-three pupils who enjoy their instruction. Mr. Koll and his assistant-teacher, Mr. Berner, together with their thirty-eight pupils, occupy the third story. Consequently the three stories present very much one and the same aspect. They consist of dwelling-rooms for the teachers and their families, of bed-rooms for the pupils, of studies and class-rooms. The fourth or highest story contains a set of smaller and larger parlors, called "praying-rooms," as they are destined for the use of those pupils who want to engage in prayer either privately or in company with others. Here also are parlors for musical exercises (pianoforte and harmonium), and other purposes.

The mission-house stands under the direction of the inspector, the Rev. Mr. Josenhans, whom I had not the pleasure of meeting, as he was away on a journey; but Mr. Gess, the teacher of the first division, was so kind as to give me all the information I desired. From the arrangement of lessons with which he favored me, it appears that on an average nine hours a day are devoted to teaching, viz., from 8 to 12 A. M., and from 2 to 7 P.M., except Wednesdays and Saturdays, which are half holidays. On these days the hour from 3 to 4 is devoted to gymnastic exercises (*turnen*), for which I saw an apparatus in the garden. When comparing the arrangement of lessons of this mission with that of the Barmen or Rhenish Society, it appears that the standard of instruction at Basle is considerably higher, as far as regards scientific teaching. While at Barmen only a few hours are devoted to Latin, at Basle many hours are appointed for the instruction in Latin, Greek, and Hebrew. Nor is this unaccounted for. India, which forms the main field of labor of the Basle mission, requires missionaries of higher scientific training than the land of the Namaquas, the Hottentots, or the Dajaks.

I should be too prolix were I to give a detailed account of the different branches of teaching with which the pupils of this establishment are favored. A mere list of them may suffice:—Dogmatic, homiletic, and biblical theology rank foremost. Mr. Gess, who gives instruction in dogmatics to the three highest classes, told me that this branch of teaching only comes once every three years (which surely is quite enough), as the other two are devoted to the "Introduction to the theological sciences." Then come:—Exegesis of the Old and New Testament, ecclesiastical history, hermeneutics, exposition of the symbolical books, Latin, Greek, Hebrew, English (twelve hours), caligraphy, arithmetic, general history, singing, drawing, geometry, music, clinic, and medicine. The last two branches are taught by medical men residents of the town. Mr. Josenhans, the inspector, also teaches the history of missions, and directs the exercises of pupils in making draughts of sermons and in preaching. Surely this is plenty for young men to learn, many of whom never enjoyed any preparatory education. But it should be mentioned that their curriculum extends over six years. The excellent missionaries whom this mission at present has laboring in India, Africa, and China, may serve as proofs of the effect which the training at the Basle Mission House produces.

The whole work of the mission, both at home and abroad, is under the control of a committee, which at present consists of eleven members.

As it meets at least once every week, it stands to reason that the members must all of them be residents of the town or of its neighborhood. Mr. A. Christ-Sarasin, town-councillor of Basle, is its president; the Rev. Mr. E. Burckhardt its secretary; and the Rev. Mr. Josenhans, the inspector of the Mission House, conducts the correspondence between the committee and the missionaries. Among its members, the venerable father Spittler, and Dr. A. Ostertag, the able writer of the Basle Magazine, only need be mentioned. In fact, every member is a living exponent of the spirit of the mission. You need only ask what persons constitute the committee, and you at once know the sound Christian principles from which the mission proceeds.

The mission has no written laws at all. Its committee is its law-book. The committee is self-electing, and has adopted the rule that no new member may be added, except with the unanimous consent of all. It also is autocratic. The numerous branch-societies which are scattered nearly all over Europe, annually may send their deputies to the Assembly, to tender their observations, objections, or modifications, but they have no right of voting. The right of decision and the power of action remains solely with the committee. Its connection with the branch-societies, as well as with the pupils and the missionaries, is one of perfect Christian liberty. At any moment a branch society may send its contributions to some other mission. At any moment a pupil may leave the house, or a missionary his station. Nobody is bound by any written signature. The whole work is based upon the principle of mutual love and confidence. Nor has this sort of autocracy proved dangerous hitherto. Nearly fifty years have elapsed, and still the Basle committee enjoys the highest respect and perfect trust of all who are connected with its important operations. The missionaries abroad also fully submit to the authority of the committee. They have their assemblies, which meet every two years, and have power of settling questions of a subordinate kind; but as soon as matters of importance are broached, the decision of the Basle committee must be asked and waited for.

I visited with great pleasure the two boarding houses for training the children of the missionaries. The boys'-home is situated within the precincts of the Mission House; the girls'-home stands some hundred steps farther on the public road. The Rev. Mr. Meuret is the director of the former, and has the financial administration of both.

The missionaries of the Basle Mission have no regular salary. Every year the committee fixes on a budget for the expenditure of every station, and in this the income of the missionary is stated for the current year, according to the means of the mission. In fact, it is taken for granted that the missionary, who lives by faith, will not take more for himself than is required for the necessaries of life. Capitalizing is out of the question. But the mission cares for his children. He may keep them with him; he also may send them to the children's homes at Basle. In the former case, if I am well informed, about 200 francs are annually granted to him for each child. In the latter, the mission pays the passage of the children. At present, the number of all the children of the missionaries amounts to 134. Of these 89 are kept by their parents, and 45 are in the children's houses at Basle, viz.: 26 in the boys' and 19 in the girls' house. Of the latter, scarcely any return to their parents. They prefer situations or employment in Europe. The same principle which I found prevailing at Barmen, prevails here. To prevent one-sidedness and clannishness, the eldest children are sent to the public schools.

I observed to Mr. Meuret that the separation of the sexes by means of two houses seemed to me to be rather expensive. I could admit of that separation with respect to the eldest children (the eldest boy is fourteen, the eldest girl, sixteen), but as the great bulk of them were under twelve, I thought that a mixture of the sexes not only was more conformable with the idea of family training, but also might have a beneficial bearing upon the mutual formation of the characters. "You are quite right there," replied Mr. Meuret, "as far as regards European children. But we found that little children coming from heathen countries, bring with them notions and recollections which compel us most decidedly to separate the boys from the girls."

It appears from the last annual report of the committee specially appointed for this scheme, that the expenditure during the past year amounted to nearly 31,500 francs, so that the support of each child has cost about 700 francs (28*l.*) The income, one-half of which was from the mission fund, while the other half proceeded from voluntary contributions, only reached the sum of about 28,600 francs, so that a deficit was left of about 2800 francs, which, added to the deficit of the preceding year and other liabilities, left a balance against the mission of about 6500 francs (260*l*).

The income of the whole mission during the year 1861-62, was 675,767 francs (27,000*l.*) The expenditure surpassed it by 36,418 francs (1456*l.*) Among the sums that constituted the income, one of about 202,000 francs deserves special notice. It proceeded from a collection of half-pennies called *Halbbatzen Kollekte.* This is a thoroughly organized and admirably working collecting-society which the committee started some years since, remembering the well-known truth, that a multitude of little drops form an ocean. Ten half-pennies are weekly collected from ten subscribers by a friend of the mission, who will give himself or herself the trouble of becoming a "gatherer" (*Sammler*). Ten gatherers every two months pour their thus collected sums into the box of a "receiver" (*Einnehmer*). The receiver sends the amount to the person who by the committee is appointed treasurer of the district. The latter in his turn sends the amount of the sums which the receivers of his district have handed to him, to the committee. A gatherer may not have more than ten subscribers under his or her care. Should he be so successful as to find an eleventh or twelfth, he is bound to try to obtain a gatherer for a fresh ten, or at least to keep a separate account of it. Likewise a receiver may not have more than ten gatherers under his or her control. Thus whole towns and even countries are, as it were, brought under a network of administration, which, without any expense for the mission, gathers the weekly offerings of thousands, the mites of the widows, and the savings of the children for the work of God. At the same time excellent opportunity is given to the friends of the mission of regularly visiting the lower classes in their houses, and of raising an interest in the kingdom of Heaven, among families which hitherto only cared for the things of this world. The committee also publishes a series of "mission-leaves" which, through the medium of the gatherers, are gratuitously distributed among the contributors. Of course meetings for prayer and mutual edification arise from these operations. So while the mission work in the heathen world is considerably benefited, no less benefit results to the laborers at home.

The committee have also founded a trades' company, which is under the management of a special board, consisting of four members. This board conducts a regular trade, chiefly with West Africa. Its object is, first to provide the missionary stations with the necessaries of life from Europe, and secondly to promote industry and agriculture among the natives. The board carries on its mercantile operations perfectly independent of the committee. It works with a capital of about 200,000 francs, held in shares. The shareholders regularly obtain their interest and dividends. The mission has taken about fifteen shares. After the interest and dividends were paid last year, a nett profit was left of about 18,000 francs (720*l*), which was added to the funds of the Mission. The committee has also a moral supervision over the operations of this trades' company. The members of the board are individuals about whose sound honest Christian principles there is no doubt.

It must be evident from these facts that the Basle Mission is not deficient in zeal and activity for the great object it has in view, nor in skill and energy in finding the means for its support. The *ora* and *labora* are admirably combined here. Yet this mission hitherto has not been able to keep out of debt. On the 1st of July, 1862, the debt amounted to nearly 200,000 francs.

I hope that wherever this paper may be read, the labors and wants of this most excellent missionary society, which is carrying on such a great work in British India as well as elsewhere, will cordially be remembered by all who are fervent in prayer and who are able to give.

—*Christian Work.*

THE GOSPEL IN ITALY.

In few countries has the progress of missionary effort in the cause of the gospel been more remarkable within recent years than in Italy. In order duly to appreciate the present state of things, we must remember that only a few years ago —certainly less than twenty years ago— the whole peninsula was closed against evangelical efforts. The church of Rome had undisputed sway, and tolerated no movement of a Protestant kind. The only exception was, that in two valleys of Piedmont the faithful church of the Vaudois maintained its integrity—holding fast the scriptural faith of its fathers, and only differing from Protestants in the fact that it had never received the corruptions of Rome, and therefore had never required to protest against them. But the Vaudois, although left in the enjoyment of liberty among themselves, were so hampered by restrictions as to be virtually a persecuted people. They lay under various disabilities; they could not carry their native liberties with them beyond the confines of their own valleys; they dared not proclaim their evangelical faith to their Italian countrymen. Their singular history had attracted the interest of all branches of the Protestant church; and, especially through the exertions of the late Dr. Gilly, of Norham, and the late General Beckwith, they had been supplied with means for the proper equipment of their churches and schools, so as to preserve their sixteen parishes, with pastors and schoolmasters, in a proper state of efficiency. It seemed to Christian observers as if that little church must surely have been preserved in its purity, in the midst of such darkness and corruption, and through such fiery trials of suffering, for some great purpose in the religious history of Italy; and accordingly it was helped not only for what it was at the time, but for what in the providence of God it might one day become.

Such expectations have not been disappointed. Upon ampler liberty being granted to the Vaudois in 1848, they immediately availed themselves of it to proclaim to the Italians, as opportunities were granted them, the glad tidings of salvation through faith in Christ. And now, after less than twenty years of labor, what have they been able to accomplish? Their staff in the valleys remains complete as before. Their churches and schools there are all supplied. Their theological school is removed to Florence; but in the valleys they have their college or grammar school, with 70 students; their normal school, for training school-masters and lay-missionaries, with 30 pupils; and a boarding-seminary, for the training of female teachers, with 65 pupils. Beyond the valleys they have 37 missionary laborers. They are stationed in different parts of Italy—from Courmayeur, at the base of the Alps, and Brescia in the north, to Palermo and Naples in the south. Into Venetia and the Papal territory they dare not go, but they find their way to all other parts of the country. Of the 37 agents, 15 are pastors, 7 are lay-missionaries, and 15 are school-teachers. Of the theological school in Florence, Dr. Revel, President of the Mission Board, reports—"Our school is no doubt of modest dimensions, but, if I mistake not, it is precisely such as suits a church and a work like ours; and it sufficiently answers the end we have in view. You know that our principle is to look not so much to the quantity as to the quality of the students whom we would prepare for the solemn functions of the holy ministry and the preaching of the gospel. Last year (1862) we had 12 students, 3 of whom (ex-priests) disappointed us. In the month of September, 5 of our regular students presented themselves for final examinations before applying for ordination. All of them gave satisfaction in their examinations, but 3 of them have some private studies to complete during the first part of this year. The other 2 received ordination on the 25th of September last in our church at Turin, and are now employed, one of them in the Island of Elba, and the other at Lucca. We commence this year of 1863 with 7 regular students, who give us every satisfaction."

What a light does the present position of this missionary church cast upon its past history and its wonderful preservation!

Nor is the work of making known the gospel in Italy confined to the Vaudois church. Dr. De Sanctis, and many others who have left the Romish communion and embraced the Protestant faith, have preserved a separate position from the Vaudois. This is not to be wondered at. It is not surprising that those who have come out of Rome should have a certain amount of prejudice against church organization of any kind. They have so suffered at the hands of a church system, and have known Christian truth and liberty to be so sacrificed by it, that they are apt to rush to the conclusion—the less of church system the better. But there is room enough and work enough in Italy for all who love the gospel, and we may wish them all God-speed, whatever be their present views as to church order or government. The great matter is for all to seek simply to publish the gospel. As was said by the minister at the ordination service of the two Vaudois students referred to above—"What is wanted for Italy is not that it be made Lutheran, nor Anglican, no, nor yet Vaudois—but that it be again made Christian."

In the single city of Milan there are no fewer than five places (smaller and greater) now open for evangelical preaching in Italian.

An interesting movement has commenced in the city of Naples—about the last place on the continent where one, judging from its condition a few years ago, would have looked for anything like an evangelical or even an educational interest. A society for evangelization has been in operation there for the last two years. Its report, recently issued, states:—"This society, since its formation in the spring of 1861, has hired three places for public worship, paid or assisted three evangelists, founded two large schools for boys, and supplied a portion of the funds for a girls' school. It provides a colporteur, and offers for sale or free distribution a large number of Bibles and religious tracts, and has itself printed in Naples more than 10,000 copies of such tracts. At the present time it gives the use of a large room in San Tommaso d'Aquino to the pastor, G. Appia, and to two evangelists, the Marquis Cresi and Sig. Peccenini, who there preach and give religious instruction to large congregations several times a week. Five teachers, of whom three are reformed priests, teach in the schools. By offering the inducement of elementary education to the young, by evening classes for adults, and by conferences and sermons for all classes, the society has been enabled, with God's blessing, to bring together, in so important a stronghold of Romanism as Naples, the essential elements of an evangelical Italian church, which is daily advancing, both prudently and with earnestness, in the work of its organization. This reappearance of gospel truth, after the lapse of three centuries, in a land where Valdesso, Bernardo Occhino, and so many others had introduced it at the Reformation, cannot but be hailed with joy by the sincere friends of Protestantism of all religious denominations." The president of the society, Dr. Strange, a highly respected Scotch physician, who has been a resident of Naples for many years, says in a private letter, "Our great desire at present is to establish as many schools as our funds will permit, upon strictly Protestant principles, in which reading the Word of God and sound religious instruction will form the principal objects; and we have therefore kept aloof from all compromise with Roman Catholic teaching on the one side, and merely secular teaching without any religion on the other. We have every reason to be thankful to God for prospering our work as He has done hitherto, and we trust that we are now sowing seed which will produce a rich harvest to eternal life to many souls hereafter."

Another important and most hopeful fact in the present condition of Italy is the desire of the people to possess copies of the Holy Scriptures. The British and Foreign Bible Society has disposed of a very large number of Italian Bibles during the past few years. Many of our readers may be aware that the National

Bible Society of Scotland also has given its attention to this field of Christian usefulness. Through their much esteemed correspondent, the Rev. Dr. Stewart, of Leghorn, they employed last year 13 colporteurs, whose united sales for the year amounted to 4,628 Bibles and Testaments. The same agents sold besides 38,104 religious books and tracts.—*Church of Scotland Home and For. Record.*

A YOUTHFUL WITNESS FOR CHRIST.

A lad about eighteen years of age, at Fuh-Chau, China, whose father is dead, and whose mother and brother are heathens, embraced the religion of Jesus about a year and a half ago. He began his Christian career under severe persecution. His mother ordered him into the fields to labor on the Sabbath, and Neug Taih said he could not go to work on the Lord's day. So his mother got some of her friends to assist her, came to the Jesus meeting, seized Neug Taih, tied his hands behind him, led him rudely away, and beat him most severely, and said "She would beat him to death unless he would give up that Jesus; she would not have Jesus in her house or family."

Now, Neug Taih is very ignorant, and is not a good-looking lad; but the manner in which he bore this treatment, and the answer he made to his mother's curses, gave evidence of the wonderful power of Divine grace to enlighten and strengthen the soul. He told his mother he loved her more since he had found Jesus than he did before; that he would try and be a better boy; that he would work for her all days except the Lord's day; that he would obey her in all things not contrary to Jesus; but that Jesus was great, the *greatest*, and he must not and would not disobey his commands; that if she was determined to whip him to death, he would pray Jesus to forgive her, because she did not know what she was doing; but as for himself, he would be whipped to death before he would knowingly offend Jesus; that all must die once, and now, since he had found Jesus, death would only be to him the door to heaven, and heaven was a place to which he wanted to go. His meekness and patient endurance at last so overcame his mother that she gave up her purpose, and has never since been so violent in her persecutions.—*Miss. Advocate.*

SAILING OF MISSIONARIES.

Rev. J. L. Douglass, of the Bassein Mission, Burmah, sailed from New York for England, on his way to his station at Bassein, Sept. 12.

Rev. Messrs. Isaac D. Colburn and Daniel A. W. Smith, with their wives, and Mr. Albert Haws, printer, sailed from New York for England, Oct. 3, on their way to Burmah. They are expected to take passage from Liverpool for Calcutta in the "Pembroke Castle," which was to sail Nov. 11th.

LETTERS, &c., FROM MISSIONARIES.

Burmah.

MAULMAIN.—C. HIBBARD, May 22, July 7, 8,—J. M. HASWELL, Apr. 8, 21, May 12, June 16, 25.

TOUNGOO.—F. MASON, Apr. 3, 7, 15, 25, May 4, 22 (2), 25, June 4, July 10, 16, 24, Aug. 3.—Mrs. M., May 22.—E. B. CROSS, Mar. 21, Apr. 30, May 11, June 6, 10, 17, July 23.—M. H. BIXBY, Mar. 23, 25, Apr. 3, May 8.

RANGOON.—E. A. STEVENS, Apr. 10 (2), 13, 14, May 16, 29, 30, June 19 (2), 27 (2), July 10, 27 (2).—J. G. BINNEY, Mar. 20, 25, Apr. 24, 30, May 28, June 16, July 24, Aug. 11.—Mrs. INGALLS, Apr. 4 (2), June 10.—D. L. BRAYTON, Apr. 8, June 22.—C. BENNETT, Apr. 13, 14 (2), 20, May 30, June 10, 27, July 4, 10, 25, 27, 28, Aug. 12.—A. T. ROSE, June 15.—C. H. CARPENTER, Apr. 29, May 15, June 12, 18, July 22.—Mrs. C., May 29.

BASSEIN.—H. L. VAN METER, Apr. 1, 10, May 13 (j), July 24, Aug. 8, 10.—Mrs. V., Aug. 10.

PROME.—E. KINCAID, May 2, June 23, July 17, 18.

HENTHADA.—B. C. THOMAS, Mar. 31 (2), Apr. 4, 8, 21, May 12, 21, July 8, 14.—A. R. R. CRAWLEY, May 18, July 9, 16 (2) j, 31.—Mrs. C., June 1.

Assam.

M. BRONSON, Feb. 27, Mar. 18, 27, Apr. 1, May 23, June 23, 25, Aug. 13.—E. P. SCOTT, May 26,—W. WARD, May 6, 7, June 16, 17, July 29.—Mrs. W., Mar. 26, Apr. 3, May 7, July 10.

Teloogoos.

F. A. DOUGLASS, June 11, Aug. 6.

Siam.

S. J. SMITH, May 6, July 3, 30 (2).

China.

J. W. Johnson, June 23 (2), July 24.—R. Telford, June 19 (2), July 6, 23.—Wm. Ashmore, July 10, 22.—M. J. Knowlton, Apr. 1, May 7, 16, June 18, 30, July 16, 29.—E. C. Lord, Apr. 1, July 8.—H. Jenkins, Mar. 25.

France.

A. Dez, June 18, July 22, Sept. 26.—J. B. Cretin, Aug. 15.

Germany.

J. G. Oncken, Aug. 21, Sept. 4.—G. W. Lehmann, Sept. 10.

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DONATIONS.

Received in October, 1863.

Maine.

Alna, Mrs. Julia Gould, avails of silver coin 2.15; Warren, ch. 22.45; Ladies' Baptist For. Miss. Soc., Mrs. Eliza A. Kennedy tr., for Oct. and Nov., 24; Canton, ch. 6; 54.60

Washington Asso., East Harrington, ch. 15; Calais, 1st ch., of wh. 4.05 is fr. Sab. sch., 45.44; Baring, ch. 23.57; 84.01

Hancock Asso., D. Morgan tr., Sedgwick, 1st ch. 24.40; Sullivan, a sister 50 cts.; Trenton, Dea. Whitmore 25 cts.; 25.55

—— 164.16

New Hampshire.

Nashua, 1st ch. 100.00

Vermont.

Felchville, ch. 12; St. Albans, "W." 1; Waterbury, ch. and soc., collected by Mrs. L. Prescott and Mrs. E. S. Newcomb, 12.55; Topsham, Aaron Sanbourn, to cons. Dea. E. P. Towner H. L. M., 100; 125.55

State Convention, E. A. Fuller tr., Hinesburgh, ch. 5; Londonderry, ch. 5.50; Windsor, ch. 15.18; Perkinsville, ch. 1.25; Dea. Horton 1; 27.93

—— 153.48

Massachusetts.

Boston, Mrs. Ann Gwinne 5.00

Boston North Asso., Chelsea, Cary Ave. ch., E. C. Fitz tr., mon. con. 52.00

Boston South Asso., Boston, Rowe st. ch., a friend 8 in silver and 3.60 premium, 11.60; Jamaica Plain, ch., J. B. Witherbee tr., 148; South Dedham, ch., A. Boyden tr., of wh. 10 is fr. Sab. sch., Jubilee offering, 50; 209.60

Barnstable Asso., F. Scudder tr., West Harwich, ch. 15; Hyannis, ch. 45; Brewster, ch. 11.56; Chatham, ch. 8; Orleans, ch. 7.50; Gay Head, ch. 1; Marshpee, ch. 1; Osterville, ch. 15.50; South Yarmouth, ch. 4; to cons. Rev. Charles G. Hatch H. L. M., 108.56

Berkshire Asso., George Millard tr., South Adams, ch. 2.50; Sandisfield, ch. 2; New Marlboro', ch. 6.50; Beckett, ch., an. coll. 16.50; 27.50

Lowell Asso., J. A. Brabrook tr., Chelmsford, Central ch., of wh. 20 is fr. Ladies' Burman School Soc., Miriam Warren tr., 33; 1st ch. 15; Billerica, ch. 2; Mr. Dowse 4; Lawrence, 2nd ch., of wh. 35.40 is to sup. nat. pr., care Rev. M. Bronson, Nowgong, Assam, 81.40; "M. B.," quarterly contrib., 5; 140.40

Salem Asso., Henry Haddock tr., Asso. coll. at Salisbury and Amesbury ch., 28; Gloucester, ch. 100; Salem, 1st ch. 25.04; Rowley, ch. 4.50; Danversport, ch. 21.74; East Gloucester, ch. 5.25; Wenham, ch. 18.25; Marblehead, ch. 22.20; Salisbury and Amesbury, ch. 113.75; Rockport, ch. 12; Lynn, 1st ch., Dea. Jonathan Bacheller tr., of wh. 70.31 is mon. con. and 40.25 Jubilee offering, 110.56; 461.29

Old Colony Asso., Dea. John Brooks tr., Kingston, ch. 12.75; North Marshfield, ch. 16; North Middleboro', ch. 6; West Bridgewater, ch. 9.69; Hanover, ch. 9.35; So. Hanson, ch. 2; Plymouth, ch. 3; Scituate, Thomas Conant 5; North Scituate, ch. 20.82; Mrs. H. W., S. T. and C. E. Bailey 1 ea., Jubilee offering, 3; 87.61

Taunton Asso., New Bedford, 1st ch., Luther G. Hewins tr., mon. con., &c. 73.00

Wendell Asso., Geo. W. Sanderson tr., Amherst, ch. 24.50; Petersham, ch. 15; Montague, ch. 2.50; Shutesbury, ch. 6.28; Warwick, ch. 5.05; Leverett and Montague, ch. 10.81; No. Salem and Prescott, ch. 7.65; Sunderland and Montague, ch. 4.50; with other donas., to cons. George W. Sanderson H. L. M., 76.29

Worcester Asso., Worcester, 1st ch., Geo. W. Rugg tr., 100; Pleasant st. ch., Luther Ross tr., mon. con. 37.35; Mrs. Aldrich 2.97; Oread Institute, Miss. Soc., mon. con. 3; 143.32

—— 1384.57

Rhode Island.

Providence, Jefferson st. ch., N. B. Schubarth tr., 8.16

Connecticut.

Collinsville, Wm. Hale 3; Stamford, ch., Z. B. Nichols tr., of wh. 37.30 is fr. Sab. sch., Briggs Miss. Soc., B. U. Lyon tr., 251.50; 254.50

New York.

Yonkers, ch., Jonathan Odell tr., of wh. 15 is fr. Sab. sch., 165.24; Oswego, "J. I. W., for the Burman Mission," 2; East Pembroke, Rev. J. L. Smith, to sup. nat. pr., care Rev. C. Hibbard, Maulmain, Burmah, 25; 192.24

Yates Asso., Geo. W. Shannon, tr., with other donas., to cons. lliam Shields H. L. M., 78.00

Collections per Rev. O. Dodge, agent, viz.,		
Wayne Asso. 30.01; Palmyra, ch 14.05; Lyons, ch. 90 cts.; Arcadia, ch. 49.75; Butler and Savannah, ch. 2.10; Macedon, ch. 5; Ontario, ch. 1.50;	103.31	
Hudson River South Asso., New York city, J. R. Ludlow 240; Yorkville, ch., Jubilee offering, 6.16; Greenwood Sab. sch. 10; Greenpoint, ch. 7.90; Williamsburgh, 2nd ch. 24.37; Flushing, ch. 24.72;	313.15	
Onandaga Asso. 26.75; Baldwinville, ch. 21.15; Elbridge, ch. 35; Camillus, ch., with other donas. of this Asso., to cons. Mrs. Laura Griffin H. L. M., 21.50; Fabius, ch., bal., 25 cts.; Manlius, ch. 11.50; Manlius and Sullivan, ch. 16; Syracuse, E. Genesee st. ch. 15.34;	147.49	
Essex and Champlain Asso., Crown Point, ch. 3.12; Elizabethtown, ch. 13.75; Jay, ch. 15; Keeseville, ch. 21.75; Moriah, ch. 13.53; Westport, ch. 11.85;	79.00	
Union Asso., Red Mills, ch., bal.,	5.50	
Oneida Asso., New Hartford, ch., bal.,	2.50	
Seneca Asso., 34.16; Trumansburgh, ch. 18.15; Ithaca, ch. 30; Bennettsburgh, ch. 11.75; Farmersville, ch. 18.35; Covert, ch. 12.85; Lodi, ch. 7.18; Newfield, ch. 11.50; Ovid, ch., bal., 1.50; Ovid Village, ch., of wh. 1.64 is fr. Sab. sch., 11.14; Romulus, ch. 3.50; Mecklenburgh, ch. 2.50;	162.58	
Cayuga Asso., Rev. P. P. Bishop 2; Weedsport, ch. 5.05; W. Tanner 50 cts.; Rev. Mr. Everts 1; Dr. Cady 1;	9.55	
New York Asso., Newtown, ch.	8.25	
Lake George Asso. 4; Johnsburgh, 2nd ch. 5;	9.00	
Monroe Asso., W. Henrietta, ch. 15.25; Pittsford, ch. 11.25; Mumford, ch. 7;	33.50	
Alleghany Asso.	45.40	
	——	1190.47

New Jersey.

Elizabeth, 1st ch., John Q. Sloan tr.,	16.74	
Collections per Rev. J. French, agent, viz.,		
West N. J. Asso., Salem, ch.	15.00	
Central N. J. Asso., Bethlehem, ch.	3.00	
	——	34.74

Pennsylvania.

Philadelphia, of wh. 600 is fr. William Bucknell and 700 fr. Dr. David Jayne, for the support of Rev. J. G. Binney D.D., Rangoon, Burmah, 1300; Pittston, Welsh ch. 15;	1315.00	
Collections per Rev. James French, agent, viz.,		
Ten Mile Asso. 8.17; Pigeon Creek, ch. 7.15; Jefferson, ch., of wh. 5 is fr. Rev. S. Kendall, 6; Pursley, ch. 6.35; Beulah, ch. 10; Enon, ch. 4; Bethlehem, ch. 15; Ebenezer, ch. 3; Buffalo, ch. 6.15; South Ten Mile, ch. 10.80; Waynesburg, ch. 9; South Wheeling, ch. 3; Bates Fork, ch. 3.40; Fish Creek, ch. 2; Pleasant Grove, ch. 1.50; Mt. Hermon, ch. 50 cts.; E. Bethlehem, ch. 6.50;	102.52	
Wyoming Asso. 11.18; Exeter, ch. 4.50; Eaton, ch. 8.85; Mehoopany, ch. 2.25; Brantrim, ch. 35; Pittston, ch., of wh. 10 is fr. "a friend," 11.40; Wilkesbarre. ch. 6.25; South Auburn, ch. 5;	84.43	
Northumberland Asso., Lock Haven, ch. 3.50; Danville, ch. 3.60;	7.10	
Beaver Asso.. New Prospect, ch.	1.10	
Centre Asso., Hollidaysburg, ch., "of wh. 30 cts. is fr. the savings of little Eddy Faxton, now in heaven,"	20.19	
Monongahela Asso., Brownville, ch. 2; Whitely, ch. 1.50; Uniontown, ch. 5.85; Mt. Moriah, Wm. Sturgis 50 cts.;	9.85	
North Philadelphia Asso., Harrisburg, "a friend" 25 cts.; Hatboro', Sab. sch. 8.07; Pequa, ch. 3; Bristol, ch. 1.51; Graynedd, ch. 2.75; Philadelphia, North ch. 5;	20.58	
Philadelphia Asso., New Britain, ch. 3; Philadelphia, 11th ch. 46; 12th ch. 2.35; Mrs. C. A. L., Oct. offering, 10;	61.35	
Pittsburg Asso., Monongahela city, Mrs. Sutton 1; a little child now in heaven 4 cts.;	1.04	
Welsh Asso., Ashland, ch.	8.00	
	——	1631.16

Illinois.

Collections per Rev. S. M. Osgood, agent, viz.,		
Edwardsville Asso., Jubilee offering 40.60; Greenville, ch. 43; Upper Alton, Shurtliff college, Jubilee offering, 25.05; Alton, 1st ch., Sab. sch., for Rev. Dr. Binney's theol. school, Rangoon, Burmah, 15.45;	124.10	
Fox River Asso., Bristol, ch.	7.32	
Nine Mile Asso. 7; Nine Mile, ch. 11.80; Duquoin, ch. 8.55; Sparta, ch., of wh. 50 is to sup. Mya Pau, nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, 70.20;	97.55	
Quincy Asso. 65.40; Griggsville, ch., of wh. 5 is fr. Sab. sch., and with other donas. to cons. James Pollock H. L. M., 52; Quincy, 1st ch. 30.63; Quincy, Vermont st. ch. 30.75; Rushville, ch. 4.25; Belmont, ch. 4; Payson, ch., of wh. 15 is fr. Edward C. Scott, and 1.50 fr. Mrs. N. B. Bane, 19;	206.03	
Rock Island Asso., Burns, ch.	4.00	
	——	439.00

Indiana.

Collections per Rev. S. M. Osgood, agent, viz.,		
Elkhart River Asso., Eel River, ch. 4; Oswego, ch. 8; Warsaw, ch. 9.20;	21.20	

Judson Asso. 18.50; Antioch, ch. 3; Judson, ch. 3; Sharon, ch. 8.50;	33.00	
Long Run Asso.	13.00	
Weasaw Creek Asso., to sup. Shwa Donay, care Rev. H. L. Van Meter, Bassein, Burmah, 30.50; Franklin, ch., H. W. Ball 1; Niconza, ch., of wh. 2 is fr. Rev. J. Barrett, 10.60; Weasaw Creek, ch. 5.25;	47.35	
White Lick Asso.	6.50	
	——	121.05

Iowa.

Keokuk Asso., Charles Hubbell tr.,	13.80	
Collections per Rev. S. M. Osgood, agent, viz.,		
Cedar Valley Asso., Floyd, ch. Mrs. Moore	2.00	
Davenport Asso., Camanche, ch.	10.00	
Linn Asso., J. Lewis tr.,	9.66	
Western Iowa Asso.	13.00	
	——	48.46

Michigan.

Alpine and Walker, ch.	20.00	
Collections per Rev. S. M. Osgood, agent, viz.,		
Grand River Asso., colls. per Rev. Wm. Dean D.D., coll. at Asso., of wh. 1 is fr. a friend, 34.75; Ionia, ch. 9; Otisca, ch. 7.30; Prairie Creek, ch. 15; Smyrna, ch. 7;	73.05	
Kalamazoo Asso., Kalamazoo, ch., Seymour A. Cornell 2; Battle Creek, ch., W. S. Roberts 1; per Rev. Wm. Dean, D.D.,	3.00	
Washtenaw Asso., Sylvan, ch. 5; Dundee, ch., Rev. A. H. Harris 2; per Rev. Wm. Dean, D.D.,	7.00	
State Convention at Ann Arbor, 36.03; Greenwood ch. 5; per Rev. Wm. Dean D.D.,	41.03	
	——	144.08

Minnesota.

Collections per Rev. S. M. Osgood, agent, viz.,		
Minnesota Asso., Hastings, ch.		2.00

Ohio.

Portage Co., S. T., a fem. friend of missions,	10.00	
Collections per Rev. S. M. Osgood, agent, viz.,		
Central Ohio Asso.	9.00	
Columbus Asso. 25.31; Granville, ch., of wh. 18.20 is fr. Sab. sch., 28.90; Rev. M. Stone, D.D. and Dr. Spelman 10 ea., Jubilee offering, 20;	74.21	
Miami Asso. 16.70; Cincinnati, Union Mission ch. 35.56; 1st ch., Jubilee offering, of wh. 10 is fr. Wm. Powell, 5 ea. fr. James Powell, J. A. Stacy and —— Ferris, 2 ea. fr. Charles Huntington and a friend, 1 ea. fr. W. D. Kelly, S. Richards and S. Evans, 50 cts. ea. fr. Mrs. Nettles and D. J. Burham, and 5 cts. ea. fr. Paul and Florance Taylor, 33.10; Ninth st. ch., Jubilee offering, of wh. 50 is fr. N. Goldsmith, 10 ea. fr. W. T. Drake, E. J. Wilson, Geo. C. Stevens and Charles Davis, 5 ea. fr. H. Morton, Judson Davis, H. W. Sage, J. W. Shepherd, L. Parker and B. Eggleston, 3 fr. B. B. Palmer and 2 fr. J. C. Fallis, 125; per Rev. Wm. Dean, D.D..	210.36	
Mohican Asso., Mansfield, Central ch.	11.14	
Mt. Vernon Asso., Mr. Rhodes tr., 31.83; Mt. Vernon, David Dean and family 1;	32.83	
Ohio Asso., Palestine, ch.	5.00	
Portage Asso. 61 cts.; Streetsboro', ch. 12.74; Aurora, ch. 2;	15.35	
Seneca Asso. 13.58; Reed, ch. 4.25; per Rev. Wm. Dean,	17.83	
Wills Creek Asso.	29.15	
Wooster Asso., per Rev. Wm. Dean D.D., 14.70; Mohican, ch., of wh. 2.50 is fr. H. S. and 50 cts. fr. H. C. Leidy, 3;	17.70	
Zoar Asso. 7.16; Clear Fork, ch. 3;	10.16	
Collection by E. F. Little	11.00	
	——	453.73

Wisconsin.

Dodge Asso., Lisbon, ch. 9.75; a friend 50 cts.;	10.25	
Janesville Asso., Union, ch. 1; Rock, ch. 8.75; Newark, ch., of wh. 1 ea. is fr. F. M. Curtis and A. Shoemaker, 6;	15.75	
St. Croix Asso., Osceola, ch.	1.50	
Winnebago Asso., Appleton, ch. 2.55; Oshkosh, 1st ch. 3;	5.55	
	——	33.05

Nebraska.

Collections per Rev. S. M. Osgood, agent, viz.		
Nebraska Asso. 6.10; Bellevue, ch. 2.55;		8.65

South Carolina.

Morris Island, Lieut. James H. Linsley, 10th C. V., Jubilee offering,		7.00

Burmah.

Maulmain Karen Mission, Karens, for the Normal school, per Rev. C. Hibbard,		481.81

England.

"W. R.," per the Am. Board of Com. for For. Missions, for the Shan Mission, Burmah, care Rev. M. H. Bixby,		720.00
		$7,380.07

Legacies.

West Turin, N. Y., Mrs. Mehitable Higby, per Orrin Woolworth Exr.,	50.00	
Pittsford, N. Y., Michael Parker, Hannah Parker, William Hill and Solomon Stone Exrs., per Geo. T. Parker, 1,000, less Gov't Tax 50.	950.00	
	——	1000.00
		$8,380.07

Total from April 1 to Oct. 31, 1863, $34,391.07.

THE MACEDONIAN.

The twenty-first volume of the **Macedonian** commenced with January, 1863, and it will be devoted to the interests of the Missionary enterprise. Its object will be so to illustrate the principles, spirit, progress and claims of that enterprise as to induce the masses of Christian people to cherish towards it a more generous sympathy, and to enter into its work intelligently and earnestly.

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I also give and bequeath to *The American Baptist Missionary Union*,   dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor or executors to pay said sum to the Treasurer of said Union, taking his receipt therefor, within   months after my decease.

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JAN 28 [illegible]